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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 CHRIST.

COMMUNICATION.

"The way of life is above to the wise, that he may depart from hell beneath." Prov. 15:24.

Dear Brother Gold:—I am impressed to write some thoughts on the above scripture. Solomon was an utterer of many wonderful proverbs. He was especially prepared of the Lord not only to rule wisely, discreetly and peaceably as king of Israel, but also to speak proverbs. It is wonderful indeed to read those proverbs. All classes and conditions of men are set forth to how to the line and divide between wisdom and folly. In our text that is spoken of. Not wise in the wisdom of this world, but wise in spiritual things, having their understanding enlightened by God's holy spirit which teacheth them all things spiritual, and they become wise; for by an eye of faith they can see Jesus who is the way of life, and he is above them—not beneath. They view him as their crucified, risen, exalted and glorified redeemer. The Apostle Paul says: we know no man after the flesh. Though we have known Jesus after the flesh, yet know we him thus no more forever. By the wisdom which the Holy Ghost teacheth us we view him above, having conquered death and the grave and is now seated at the right hand of the Majesty on high. Jesus is not only the way of life, but he is life itself, for he says I am the way and the truth and the life.

It is sweet indeed to meditate upon these things and view them as the life of the church collectively, but there is a sense in which if we can view him, it is far more sweet and precious, and that is to view him as our own individual life. The question often arises in our dark and benighted minds, is he my life? Can such a poor sinner as I see myself to be an object of his love? But comfort and consolation comes to us as we read and realize the truth of it in our hearts, that Jesus came to seek and to save that which was lost.

And again, "Christ Jesus came into the world to save sinners of whom I am chief," says Paul. St. John says, "In him was life and the life was the light of men and the light shineth in darkness and the darkness comprehended it not." Was not that the way it was with us in our experience, when the light of the holy spirit shined in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ? Little did we think it was the work of salvation when the application of the Law was made to our hearts. And for the first time in our life we saw ourselves sinners and justly condemned in the sight of God, and we tried to pray God to be merciful to me a sinner, and it seemed the more we prayed the worse we were, and we were brought to the place where we felt it was even a sin for us to try to pray to a just and holy God, and we decided we would not try to pray any more. But we felt we could not

218979

pray, nor we could not stop trying. It seemed that everything had forsaken and left us but our sins which stood mountain high, and we were weighed and crushed beneath them and felt that hell was our doom. Then it was that Jesus came our relief and in a still small voice spake to us saying, son be of good cheer, thy sins which ere many are all forgiven thee. Then it was for the first time in our life that we could truly rejoice in Jesus Christ our Saviour, and offer up the sacrifice of thanksgiving, and call upon the name of the Lord, saying, O Lord, truly I am thy servant and the son of thine hand maid: thou hast loosed my bonds. Ps. 116:16.

Yes, truly, the way of life is above to the wise, because experience teacheth knowledge and we have the witness within us. Old things have passed away and behold all things have become new, and we are now trusting in and looking up to Jesus, who hath done such great and wonderful things for us. When one is thus born into the spiritual kingdom they are new creatures in Christ Jesus; they are spiritual creatures, surrounded with, and move in a spiritual element, kept by the power of God through faith unto salvation ready to be revealed at the last time. They desire to depart from hell beneath, because they have learned by experience that the "wages of sin is death, but the gift of God is eternal life through our Lord Jesus Christ." They desire no longer to walk according to the course of this world, for they have been killed to that, and are dead to things they were once alive to, and their desire is to depart from hell beneath—to depart from iniquity, to depart from those things which work death in us. For how can we that are dead to sin live any longer therein. The way of life is above to them now. They are risen with Christ and they seek those things which are above

where Christ sitteth at the right hand of God. The kingdom of Christ which the God of heaven hath set up, is above the kingdom of this world. It is above in the sense of purity and holiness. It is a righteous kingdom, and Christ who is the king of righteousness, rules and reigns in that kingdom, and all his subjects are pure and holy, for nothing unclean can enter in. The Prophet Isaiah says: "And an highway shall be there and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for those, the wayfaring men, though fools shall not err therein." No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there, but the redeemed shall walk there.

The only way for one to get into this way or kingdom is to be born into it. That was the way we came into this sinful world; it was by a natural birth and as we grew to maturity we learned day by day more and more about the things of this world. We did not even have a spiritual desire because we were born in sin, and our minds were carnal, caring for and desiring only the things of this world, or carnal things. The way of life was not above to us then. Why? Because the way of life is above to the wise, and we were foolish, ignorant and blind. All was darkness within. The light of the knowledge of the glory of God had not been shed abroad in our hearts. Our understanding had not been enlightened. We were walking according to the course of this world—walking that wide and broad way that leads to destruction, and were content in that way, having no desire to depart from it, until our hearts were touched by the finger of God's love. But how is it with us now brethren? Those of us who trust that Jesus has been revealed in us the hope of glory—that we have been born again from above, not of

corruptible seed, but of incorruptible, by the word of God, that liveth and abideth forever. It is so different now. Although we can say we know we are saved, yet we can say like the man who was born blind and Jesus opened his eyes, "whereas I was once blind, I now see." We know there has been a great change in us because the things we once loved, we now hate, and the things we once hated we now love. Jesus is now revealed in us the hope of glory; He is uppermost in our minds; He is precious. As the apostle says: "Unto you therefore that believe he is precious." We love him because he first loved us, and we desire to follow him through evil as well as good report, and although we feel our weakness, and realize that of ourselves we can do nothing, yet by his exceeding great and precious promises to us, our hope is revived and we are strengthened and encouraged to press forward to the mark for the prize of the high calling as it is in Christ Jesus. We are now become dead to the law by the body of Christ, that we should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. We have been made partakers of his suffering, death and resurrection. 2 Cor. 1:5. 1 Peter 4:13. When he suffered upon the cross we were embraced in his suffering, because he by the grace of God should taste death for every man. (viz.) every one chosen in Christ Jesus before the foundation of the world. When he went down into the grave there was a sense in which we went down with him, and when he arose we arose with him, when he ascended to the Father on high, we ascended with him. This is undoubtedly true, because he is our life and our life is hid with Christ in God and when he who is our life shall appear then we also appear with him in glory. I do not mean that we were

with him in his suffering in the sense that we could help him or relieve him by bearing a portion of it ourselves, because it was our sins that nailed him to the cross. "He trod the wine press alone and of all the people there were none with him." That is none with him in the sense that they could help him or relieve His suffering. I believe he suffered the terrible and painful agonies of death upon the cross. He drank the bitter cup to the very dregs, he poured out his soul unto death, thereby making reconciliation for iniquity and bringing in everlasting righteousness. Dan. 9:24. But there is a sense in which we were with him in his suffering and death, and not only so, but there never has been a time, nor never will be, but what we were with him and he with us. For the prophet Isaiah says: "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and his pity he redeemed them and he bare them and carried them all the days of old." Isa. 6:9.

The lives of every one of his mystical body were given or treasured up in Christ before the foundation of the world, and are made manifest in time as he calls them out of nature's darkness into his marvelous light. "And because ye are sons, God hath sent forth the spirit of his son into your hearts crying Abba, Father. Gal. 4:6. "I wisdom dwell with prudence and find out knowledge of witty inventions." Was it not a witty invention when wisdom drew the wondrous plan of salvation and provided the remedy for sin, before sin was made manifest, saved before the world began. For Jesus says: The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning or ever the earth was. When he prepared the heaven's I was there; when he set a

218979

compass upon the face of the depth, when he gave to the sea his decree that the waters should not pass his commandment, when he appointed the foundations of the earth, then I was by him as one brought up with him, and I was daily his delight, rejoicing always before him, rejoicing in the habitable parts of his earth, and my delights were with the sons of men. Well might Paul exclaim, "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. Truly the way of life is above to the wise, that he may depart from hell beneath. Jesus is our spiritual husband, and our desire is unto him. "We feel our weakness, and we know that he is our strength." Prov. 8:14. Therefore we are trusting in him for strength. We desire wisdom because we realize we are blind and can not see afar off, therefore we are looking unto and trusting in him, who of God is made unto us wisdom, righteousness, sanctification and redemption. And above all things we desire his presence with us all the time; and we are comforted along this line, for we have his promise, "I will never leave thee nor forsake thee." Heb. 13:5. O what a good husband we have in Jesus, one who cares for us and protects us and provides everything that is necessary for our lives both natural and spiritual, who watches over us, keeps us from evil, keeps us in the paths of righteousness for his name's sake. He has put his fear in our hearts that we shall not depart from him. Therefore we desire to follow him all the days of our life, and honor and glorify him in our bodies and in our spirits which are God's.

Brother Gold, I submit the above to the household of faith.

In hope of eternal life,

J. E. HERSDON. Manchester, Va.

COMMUNICATION.

Dear Brother Gold:—As requested, I enclose herewith the letter you refer to from Bro. C. B. Hall. If you should see fit to publish my letter to him, please make necessary corrections. I remember in particular the misspelling of the word "exalted."

Am indeed sorry to learn your dear wife is unwell. I sincerely hope she is better ere this. The good Lord is able to restore the sick, for all blessings, both natural and spiritual, must come down from above, the Father of lights with whom there is no variableness, neither a shadow of turning.

I have just returned from our meeting. Today was communion day, and oh what a solemn thing to commemorate the Lord's supper! We can only do this in the name of Jesus. He is our worthiness, righteousness, sanctification and redemption. No other name given under heaven whereby we must be saved. He is our mediator and advocate with the Father, and, if, indeed, by faith we can offer our bodies a living sacrifice in His name it will be acceptable to the Father.

What a sacred ordinance this is! I am afraid at times that I do not appreciate its significance as I should, and my prayer is "Lord create within me a pure heart—fix my thoughts upon thee—let my meditations be concerning Jesus." Unless He guides and directs; unless He undertakes for me, I must fail.

We are still very well pleased with our new home and I feel the dear Lord has wonderfully blessed us, and my prayer is that He will continue to have mercy. I go mourning in spirit the greater portion of the time. "Like one alone I feel to be; oh, is there any one like me." But if the Lord appoints the down sittings and uprisings of His people, and I am one, though I be cast

down, yet, He will not destroy me and I hope to trust Him still.

Pray for me when you get low enough and remember if I am ever saved in heaven it will be because of His grace—His mercy.

Unworthily,

R. LESTER DODSON.

P. S.—How about the Minutes for the Staunton River Association? You can send the ones for the church at Richmond to me here and I will send them to proper party, and don't forget to have my address changed to No. 1401 Empire Bldg., New York City.

Sincerely,

R. L. D.

Very Dear Brother.—For a week or more I have been thinking that I would write you a short letter, but I would think of how unworthy I was of your esteem and too, my letters are so poor, that they are hardly worth the time to read them, it seems to me. But enough of this, I want to hear from you and I will try to write you and thus place you under some obligation to write me.

Now, I was disappointed when I reached the Upper Country Line Association and failed to find you. I had prepared a place for you in my tent. I am sorry yet, that you failed to come and enjoy the preaching and spend the time with me in Camp Quarters.

We had some able preaching. I never heard better, I think. Brother L. H. Hardy preached the introductory and his subject was concerning the leper who came to Jesus, and the healing of said leper by Jesus. Brother Hardy told me that he felt that he was that leper when he arose to open the service. And he was so broken that he could hardly talk from start to finish, without showing his feelings. But, Oh! how that man did preach! It was so plain that it seemed that many saw

themselves as lepers, and then later healed by their blessed Lord and Saviour. Verily, Hardy was down and Jesus exalted. He was blessed with great liberty, I thought. This kind of preaching does me good. Then all who followed that it was my privilege to hear seemed to be blessed with seasonable liberty.

Brother Shaw preached on Sunday, and he was blessed with unusual liberty. He had been sick during the meeting, but when it came his turn to get up and offer his gift, he seemed to get stronger and bolder, and he said that he was really healed, and all fear of man was gone. And he did show forth the utter helplessness of man and the power, yes, great power of God in a wonderful way. Well, it was wonderful to me, and I find myself so very incompetent to describe it. It is like eating wholesome food and a great variety of it. You digest it and then it is assimilated. Now then, you can not belch it up soured and tell what it was that you ate, as you can when you have eaten unsound food, such as we get when we are traveling in Babylon.

Bro. Gold preached Sunday also. He preached better I thought than I ever heard him, and I thought surely I will retain some of that, but I didn't. Now, I reckon that you have thought about as much on Gold as I ever did. But Gold in Hebrew means carefully preserved, the preserved thing, purified, broken off, dug out, etc. Now, does it not seem that our Gold is all of it? And it is said that there are six different names for gold used in the Bible besides many prefixes, or qualifying terms, expressing the attributes or characteristics of gold. And as I just said, it seems that our Gold has all of them. While I realize that the references refer to the metal, yet we know that Brother Gold has been carefully

preserved down to this hour, having been thoroughly saturated with the oil of Grace, yes, purified too. Broken off from the world and Babylon, and dug out of a horrible pit and miry clay, etc., and we feel assured that he sings a new song, and looks differently too, to what he did before he was dug out and preserved. His voice, Bro. Dodson, is stronger than I ever heard it and I have been hearing him for more than 25 years.

I only wish that you could have been there to have heard all that good preaching. Brother Isaac Jones was there too. And I feel that I can say that I know he preached the truth. And he is such a fearless Soldier of the Cross, as well as a Sheep Feeder. We are always glad to see him and to hear him preach the Word. Then we had Brethren O. J. and C. E. Denny. They are sweet preachers to me. Young and tender they are, but firm and sound. I think then we had many others that I was enabled to feed on their good preaching, that I would like to tell you about but I know that this letter is getting several times as long as I aimed for it to be when I started.

While I was with you at the Lower Country Line Association, you remember that I told you that we were expecting a couple to join at home. Well, they did and we were made to rejoice, for I feel that we are blessed when the Lord directs them toward his resting place—the church. These men had the fellowship of the church before they came, for we would have been perfectly willing for our pastor to have baptized them along the road anywhere and just reported it to the church.

Brother Dodson: We have a most excellent man for pastor here at our little church. His name is Gardner. And he is a nice gardner in the Gospel Field. He makes it look good and

clean, and I think that he is reaping some of the fruits of the sowing now. I trust that he may be spared many years to feed the sheep and lambs of our Great Sheperd. It seems to be his chief joy, and I like to hear and see him at his labors.

Brother Dodson: Since I begun this we have had our regular meeting at our little church, and we were blessed with two more members this time. The Lord is surely good and merciful unto us. Verily, we had a feast of fat things. Had batipsm early Sunday morning, and when we got back from baptism, we found Brother T. B. Lancaster at our church. He is an able minister. He and our pastor were liberated and ordained, I think at the same time and were members of the same church, and this is why they are termed twin brothers. Both preached with liberty. Then we had Communion, so then, you see we have had a feast indeed. Brother Hardy spent last Thursday night with me. He was in usual health except a little tooth trouble, I think. And I hope that he was relieved of that before he got many miles. I am always glad for these good men to visit me and mine.

I trust that you will have mind to visit me sometime.

Now, dear brother, if it is never my pleasure to see your good face on this earth again, I hope that we will see each other beyond this vale of tears and be united in singing a perfect song of praise to God and the Lamb.

Wife joins me in love to you and yours.

Write to me and come to see me.

May the God of all truth abundantly bless you and yours.

Your little brother, I hope, in Christ,
C. B. HALL.

Goldsboro, N. C.

Dear Bro. Hall:—Your good and

highly appreciated letter of August 31st, has been forwarded to me from Richmond, Va. You will doubtless recall I intimated to you the probability of my moving my place of abode to New York City, this I did shortly after leaving you.

Dear Brother, I assure you it was with much regret on my part that I could not meet you at the Upper Country Line Association, and especially now that I learn you had reserved a place for me in your tent. I shall hope to avail myself of the pleasure of partaking of your kind hospitality before many more years have passed, possibly next summer, but it is rather too distant to make promises now.

I am very grateful to the Lord, I hope, for your writing me and telling me about the good preaching, etc. I would have been so glad to have heard Brother Hardy. I have heard him a number of times, which accounted for my anxiety to hear him again. His preaching and writings, to my mind, all abase Hardy and exalt Jesus; and is not this the only kind that honors our dear Lord and Saviour and comforts poor distressed souls! I do not feel that any other kind of gospel or doctrine would do me any good, for I am persuaded that no good thing can come out of the flesh. Every good gift and every perfect gift must come down from the Father of Lights, with whom there is no variableness, neither shadow of turning. Jesus is our head and High Priest, and those who have been brought to know Him, whom to know is life eternal, are perfectly willing that He should be Captain of the ship, for the way is too rough and hazardous for them to lean upon the arm of flesh—nothing but Jesus can satisfy such an one. He alone can lock the lion's jaws and make the furnace, heated—seven times hot, of none-effect upon the Hebrew children. Oh! what a consolation, what a comfort to a

poor fainting soul in the darkest hours of the night of trouble and the hottest fires of affliction to be made sensible to the fact that Jesus is there with them. He has promised never to leave nor forsake Jesus, blessed Jesus. How sweet His name sounds to the believer's ear. It soothes his sorrow, heals his wounds, and drives away his fear. None like unto Him, in heaven, in earth or under the earth, and what a wonderful blessing to be given a hope in His power to save, even to the utmost. I know Brother Shaw must have preached well. He is an excellent preacher to me, and when he is weakest physically, it seems to me the stronger and more fearless he is in declaring these glad tidings of unspeakable joy.

I have enjoyed very much your scriptural definition of what "Gold" means. I have never thought as much about it as evidently you have; having only a very limited supply on hand at anytime. Of course, your profession causes you to know more and reflect upon the subject more than I ordinarily would, but I fully agree with you that our Gold, (Bro. P. D.) possesses all the attributes you mention. To my mind the dear Lord has wonderfully blessed His people in preserving for them this dear old soldier of the cross. Years have only made him purer better and stronger in the faith once delivered the saints. Surely his feet have been dug out of the miry pit of clay; he has been broken off from the world and Babylon, and a new song put in his mouth, even praises to our God. My prayer is that, if the Lord's will, he may be spared to comfort Zion and defend her walls many years to come.

Dear Bro. Isaac Jones, indeed, is a Sheep Feeder and preacher of the Truth, as it is, or rather as I believe it, in Jesus. I told him at the Lower Country Line Association I believed he

preached the truth. I felt it then and would that I could have retained a large portion, but like Israel of old I can only point back to it as a monument of my deliverance and rejoicing. Such times as these constitute the baskets of fragments that old Bro. Monk so interestingly told us about, or were you present? In our times of trouble we review the field over which we have passed and pick out such landmarks as these to our comfort and upbuilding.

It has never been my pleasure to hear Brethren O. J. and C. F. Denny. I have heard of them often and hope to meet them some day not far distant. I am glad you have such a good pastor, and my heart goes out in gratitude and thanks to my God for His love in drawing His dear people home to their friends at Goldsboro. Surely He hasn't forgotten to be gracious. It is such a glorious sight for me to see them taking up their cross and following Jesus. They cannot find rest to their sin-sick soul elsewhere. He alone has the words of eternal life.

Dear Brother, when I began this letter I intended writing you a full account of the lovely brethren at this place. I feel to do so now would trespass on your good nature and time, but will say something any way. I have attended the meetings twice—each Sunday since arriving—and last Sunday especially was a time to remember by me. To begin with, they have two sermons every Sunday—one in the morning, then a recess or intermission of about two hours, during which time they eat luncheon—having a nicely fixed room for this purpose, in the cellar of the church, just adjoining a well equipped kitchen, etc., serving hot tea with the lunch. After this they assemble again at 2:00 p. m., have a sermon, and every 1st Sunday—their Conference day—they have the brethren and sisters relate something of the

dealings of the Lord with them. While some were talking last Sunday my cup almost overflowed; my heart went out to them and the chords of love that bind me to them could not be broken. I was given to realize that their God was my God, and I wanted to live where they lived and die where they died. I could fellowship them indeed and in truth after hearing them speak of His love and mercy to poor sinners. But, dear brother, when I was asked if I had anything to say, I was afraid to make the attempt for fear they would find out what a vile wretch I am, and say away with him. I am made to doubt at times that any child of God has the temptations and yields to them like I do. I have the brethren deceived, and worse still am deceived myself in what often confronts me. Notwithstanding all my vileness and imperfections I rejoice for this love I have for the people, I have no doubt as to being the true disciples of our Lord and Saviour Jesus Christ. This is one of my strongest evidences that I have been born of the spirit; I love the brethren.

John, I believe, says: "Ye may know you have passed from death unto life because you love the brethren." But is my love the right kind? It seemed I could not doubt it while with you at the Lower Country Line and on one occasion I found my arm encircling a dear old brother I had never seen before that meeting, but if indeed we are the children of God, we are all one family and Christ is our head and Mediator.

Much love from me for both yourself and wife, two more saintly faces it is seldom my lot to see.

Write to me and forgive me for this long letter.

If not deceived, your unworthy brother,
R. LESTER DODSON.

1401 Empire Bldg., N. Y. City.

EXPERIENCE.

Elder P. D. Gold, Dear Brother:—
Find enclosed check for \$1.50 which you will please apply to my subscription to the dear old Landmark which I like to read, and although I feel unworthy and often wonder if there is anyone like poor me.

I have been a member of the Primitive Baptist church fourteen years and thirteen of these I have had a heavy burden upon me and I have never yet been able to tell what or why it is. And though I have never felt worthy of the fellowship of the Baptists I have never felt satisfied any where else or had any desire to be any where else.

In March, 1898, I left home and went to Ft. Wayne, Indiana, thinking if I got away from these Baptists the troubles would leave me and I would not be bothered any more although I loved them and wanted to be with them. I remained out there for nine months and during that time I did not see a Primitive Baptist that I know of but the burden that was heavy on me was worse those nine months than ever before. I decided then to return home where I remained fourteen months in trouble, then going to West Virginia where I staid for four months. But my condition did not improve so I returned my home here in Virginia where I have remained ever since, still weighed down even to now.

And why am I thus? There is nothing on earth that affords me as much pleasure as meeting with the brethren and sisters in fellowship. It seems to me that it is a rare taste of heaven and heavenly things and yet it seems there is something I must do. I have made many promises to my God that if He would help me to accomplish certain things I would do anything that He required of me. But I have never filled a single promise made Him, and in this

I feel that I have lied to God.

I have done many things to try and wear these things off and would no doubt have done many more had I not feared God. I promised God that I would on the 15th day of last July, which was our last church meeting day, if He would spare me until that time I would try and tell something regarding what I hoped and believed He had required of me. This was about three o'clock in the afternoon and I was very busy threshing wheat, standing on the bob stand feeding the machine, and there being lots of noise. It seemed that something spoke to me and said, "You have disobeyed God long enough, now something will enter that cylinder that is going to destroy you." With tears streaming down my cheeks I turned and looked to see what was behind me to fall on, and there stood a stump just slightly to my left. Something said, you will fall upon that and it will catch your left side and it will finish you. And just like many other times it was on my mind that you have got to tell the story of Jesus and His love. Then it rushed into my mind that Jesus had never begun a piece of work that He did not carry out. This relieved me some at that time, but Brother Gold, I am of all men most miserable. I am just expecting that God will send some great calamity upon me for disobeying Him. So many times feeling my weakness and inability I just don't see how I can ever make the attempt to try and talk in public if this is what these things mean. I know that if it is the purpose of the Almighty God that rules and controls all things to call me I feel assured that He will qualify me and there will be something said that will benefit some one, for I don't believe that God has or ever will have one single gospel sermon preached in vain, for he is a God of power and a God that works

all things after the council of His own will with none to frustrate or disturb Him.

Now Brother Gold, I want you to pray for poor me that I may hold out faithful. I desire the prayers of all christian people for I feel to be the least of all if one at all. I sometimes, while travelling the road at work, seem to hear some of the greatest sermons I ever heard preached and with no one to hear but me I am made to rejoice while all alone. I cannot hardly understand this but I think it is an overflow of the pouring out of the Spirit. It seems to me that my cup-as it were gets full and runs over and all is joy and gladness.

Now Brother Gold I want you to write just what you think of my case. Don't be afraid that you will say something that will grieve me for I am honest with you about this and I want you to be just the same with me.

Your unworthy brother, I hope,

T. R. PLYBON.

Taylor's Store, Va.

Remarks: To obey is better than sacrifice or suffering, and to hearken is better than the fat of rams. To take the yoke of Christ and follow it is the sweetest labor, because his yoke is easy, and his burden is light, and you shall find rest unto your soul. You can not flee away from the Spirit of God, but to give good heed to that Spirit by doing what your hands finds to do is your safety.

P. D. G.

THE UNKNOWN TONGUE.

"Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand in an unknown tongue." 1st Cor. 14:19.

For more than two weeks this subject has been more or less with me.

There is a question in my mind as to whether the English tongue spoken so I cannot get it is not unknown tongue to me?

If one speaks in a way that the hearers cannot distinguish his words so as to get his meaning had he not, so far as they are concerned, just as well talk in Latin or Greek? or would it not be far better for him to not speak at all?

There is one thing that we ought to know and that is the Lord makes no mistakes. If a brother visits a church claiming to have a message from the Lord to them, they sit patiently to receive the message but when he is through they say, we heard a sound but got no message, who has made the mistake? Must not that congregation know that that man has made a mistake and run before he was sent? Or has the Lord made the mistake to send one to deliver one of His messages and then not give him the ability to do it? Which side shall we take? It is evident that a mistake is made by somebody somewhere.

Our God makes no mistakes.

If he sends one to preach the gospel he will surely do it. If he sends one to deliver a message to His people he will not only be there and make a talk but he will deliver that message in such a way that they will both hear it and understand it.

In his instructions to Timothy as to the gifts of the minister Paul said, "A bishop must be apt to teach." **Must he.** He does not say that he should, ought to, may, but **must be.** Therefore it makes no difference how badly one may profess impressions to preach, nor how long and loud he may talk, nor how sweetly he may sing in that talk, nor how highly we may be animated in that talk, unless we are taught in the word and doctrine of God our Saviour we have no evidence that that one is called of God to preach His gospel.

I cannot understand a certain supplement that some have to almost every sentence, and sometimes to their words while they are singing in their talk. To me it is entirely unknown and worse than useless for it is not in the English nor any other language in the world. Therefore it is entirely meaningless. Why not leave off such a useless habit? Why bore the people of God with it and destroy their interest which they might otherwise have in it? Is not that an unknown tongue?

Paul's idea was to preach in demonstration of the spirit and of power. To demonstrate is to prove fully or to a certainty. Then to do that the preaching must be in such plain words and manner that the hearers can get it and understand it. See 1st Cor. 2:4. Now, why not agree with Paul on this matter and believe the truth? If I profess to have a gift to the ministry of God's word and am lacking in the things that one must have to minister in God's holy temple is it not a sure evidence that I am mistaken?

I have heard of one who said, "When I get in the spirit of preaching I do not know myself what I am saying."

Can one who is called of God as was Aaron be that way? Would the Lord have him speak in a tongue which is entirely unknown to himself and likewise to all who were there to hear? Where is the teaching, the demonstration in that kind of language?

Another says, "The Lord gives it to me faster than I can say it." This he gives as an excuse for such fast talking. If that be true the Lord has made a mistake. Does He do things that way? Others use the useless slang expression, "If I talk fast you must hear fast."

Another to excuse himself for his long talking, will use the slang, "If any of you get ready to quit before I do you can quit." All this is consum-

ing time to no purpose and using great lightness in the sacred place of God's house, and it is not preaching.

One can teach only by words which can be well understood and words which belong to the sacred gospel of our God. Such as are unauthorized in the gospel should be left out entirely.

Should we not be more careful and not ordain to the ministry of the word any who are not endowed with the gifts of the ministry? If ministers are scarce should we try to multiply them? Is not the power to call and qualify men to preach His word in the Lord? Will He not call as many as He wants?

How shall we know that one is called of the Lord to this great work? Is not the evidence given to us in the fruit he bears in this certain line? Then if we do not see these sure evidences of his calling should we not wait on the Lord who will come to us with His blessings at the proper time? They that believe on Him shall not make haste.

The Lord give us grace to follow Him.

In hope and love,

L. H. HARDY.

Reidsville, N. C.

COMMUNICATION.

Elder P. D. Gold, My Dear Brother:—Another year is drawing to a close, and I still spared for what purpose I know not, and have been wonderfully blessed too as to this world's comforts, for which I do want to be thankful, though I do feel unworthy of these temporal blessings. My church privileges are not what they once were! I could not see as some have in regard to these new things that are brought into the church, so I have moved my membership 10 miles, but the Lord has been good and has blessed me with health and if the weather is good I can

go. Sometimes I feel strong and all is well, and then again I am so weak I can hardly take a step, all is so dark, and I get so doubtful, and am made to wonder if the Lord has ever blessed me with the christian hope, while my hope is but a spark I would not give it in exchange for the whole world. Sometimes I have a heart to pray and then again, my prayers go no higher than my head. I hope these troubles are for our good, and will keep us humble. May He save us at last is my prayer for Christ's sake.

I am just writing to renew my subscription. Have enjoyed the Landmark so much when in the right spirit. I don't want to do without my papers. They are such a comfort to me, I take the Messenger, Primitive Baptist, and the others.

Am glad to hear of the good meetings in Texas.

My best wishes to you and yours, and may the Lord continue to bless you is the prayer of your unworthy sister,

MRS. CORNELIA LOWE.

Beuna Vista, Ga.

P. S.—Brother Gold, I have been very much interested in the travels of the children of Israel

Would you think it a foolish question for me to ask you who are the Amalekites? (The Lord hath said that the Lord will have war with Amalek from generation to generation. Exodus 17:16.) Please look over my imperfections. C. L.

REMARKS:—I well remember Sister Lowe as a dear sister. Though it has been years since I have seen her.

How good it is for the Lord to give us interest in the travel of the children of Israel, showing that we too are in the same travel spiritually. For the bible is God's Book giving a history of the march of his people from time to eternity—from things seen to things

unseen. As there is nothing new under the sun, so the Holy Ghost when he opens to us the halting, unbelief, doubts, fears and joys of Israel he is opening to our eyes and hearts a refresh for these things as ours. These things were written aforetime for our instruction and warning.

The first battle Israel had after leaving Egypt was with Amalek, and God said that his indignation for Amalek would last forever.

You remember how weak Moses became during that battle, and it lasted until sun-down, or as the day ended, or as life ends, and we pass out out of time that battle ends. For nothing but death gives a discharge in this war. Amalek represents the power of sin and death. We see the outcropping of that hatred in Saul's day, and how he spared Agag their King, and how Samuel the prophet hewed him to pieces, as the word of God always does, and how Haman who was of Amalek sought to slay all the Jews because of his great hatred to Mordecai, and how he was caught and hung on the same galloves he had prepared to hang Mordecai on.

One great and leading thing taught in the history of Israel is that there is no prevailing, no overcoming over our enemies except by faith in the Lord Jesus.

Moses could not even hold up his hands, nor stand during this battle. Aaron and Hur must stand, one on one side, and the other on the other side, to hold up Moses' hands.

There must be a priestly help. When the Lord Jesus our great high Priest appears for us his blood cleanses from all sins. For as we confess our sins we feel that the blood of Jesus cleanses us from all sin, and that ends the war with Amalek. For Jesus has destroyed every enemy and the last one is death.

P. D. G.

ZION'S LANDMARK

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

P. D. GOLD.....Wilson, N. C.
P. G. LESTER.....Floyd, Va.

Corresponding Editors.

J. H. Fisher.....Graham, Tex
M. L. Gilbert.....Dade City, Fla.
J. W. Fairchild....Green Forest, Ark.
Samuel McMillon.....Cosby, Tenn.

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EDITORIAL

A NEW VOLUME.

This issue opens a new volume of Zion's Landmark. In 1871, I commenced writing for it—40 years ago. During this time I have considered the questions presented to me in the light that has been given me desiring to be faithful as far as my infirmities would suffer me to do. But how imperfect and sinful is man.

The brethren and friends who have read the Landmark these years have patiently borne with my infirmities, and many have been the kind, approving expressions of their appreciation of my labors—to which I am not insensible. To have the approval of those I love is a source of pleasure to me.

It has been in my mind for years to write on various subjects contained in the scriptures. They are the most important subjects that enlist our attention, or concern our conduct, and reg-

ulate our lives. If our thoughts and meditations are caused by the love of truth, and our words are shaped by a sincere regard for the subject matter of true religion then the words of our mouth and the meditation of our heart are right and acceptable in the sight of God, and are approved by the lovers of God, and are helpful to mankind. When my short thread of life shall have been spun out, should what I have left on record speak the truth then my life will not have been spent in vain, though man at his best estate is altogether vanity.

It is not what man is of himself that counts for any thing, but if after his decease that which he has been moved to write, or the Lord has wrought in him that which witnesses the work of God as wrought in him, this will be monumental of the enduring and gracious work of God.

Since I have been connected with Zion's Landmark many have been the editors of our papers that have passed away. Of the Signs of the Times the Elders Gilbert and Wm. Beebe have ceased to write, but are still gladly remembered by the readers of that paper. Elder John Clark of Zion's Advocate, the older Elder Cayce of the Primitive Baptist, Elders J. R. Respass and Wm. Mitchell of the Gospel Messenger—all gifted men in their day—have laid down their pens forever.

Among the many writers of these papers that then filled and ornamented the columns of those papers with their varied gifts, but few now appear. The far greater part have closed their labors and write no more.

Of the many patrons of these papers that then gladly read the messages of love enrolled in them and were cheered by their communications the far greater part have crossed the dividing line between time and eternity, and are resting from the strife of pen

and tongue, and are dwelling in mansions not made with hands.

Other writers and readers are risen up to occupy as readers and writers in these pages, and still we are blest with readers and writers that testify of the same truth and earnestly contend for the faith once delivered to the saints. Thus God does not leave himself without a witness of pen and speech—by word and deed.

What awaits disclosure in the incoming year is unknown to us. What we write is not prophecy, but history. However the testimony of Jesus is the spirit of prophecy, and when we write of him who is the same yesterday, today and forever we are declaring that which has been, is now and shall yet be true.

It is my desire to testify of Christ Jesus the Lord of life and glory. No subject should occupy my pen except that which is joined to him and is of use to the flock.

Writing as well as speech should be for edification—not for distraction or contention. We should avoid foolish and unlearned questions. Foolish questions have no relevancy to the truth, and supply nothing of value, but are hurtful. Unlearned questions are such as are not taught in the word of God. The scriptures thoroughly furnish the man of God with all that is good and profitable. To expound and elucidate these questions in harmony with the tenor of scripture is profitable and edifying. Extreme positions or views not sustained by the context of scripture should be shunned as vain jangling. For we should be warned that any view that is contradicted or not endorsed by scripture is unprofitable. Sound speech seasoned with salt has the goodly smell of the pomegranates, and is a savory dish for table use.

Those writers that spring questions that gender strife and divide brethren

—that cause speculation and provoke rash speech from others, or that call for bitter replies are to be eschewed. The things that are most surely believed among us, and clearly expressed in scripture, and are not questioned by the common people, such as heard Jesus gladly, are promotive of peace, good will and brotherly kindness among the brethren.

Such is the savor and enduring glory of the scriptures of truth that new things are not needed to excite interest in the heart or mind that loves the truth. For no part of scripture ever wears out or becomes obsolete, or is of private interpretation, but all of it ever new and needful to be known.

If one itches to hear some new thing not revealed or endorsed in scripture it shows a diseased condition that should alarm the one thus plagued.

A sound condition calls for the food that the scriptures always furnish to such as are of a heavenly mind, and have their senses exercised to discern both good and evil. These have the discerning spirit to know the difference between good and evil, and do not call evil good nor good evil—that do not take bitter for sweet.

It is my desire that Israel may dwell in safety, and walk in the paths of peace and righteousness, and I desire to labor for that end.

May grace, mercy and peace be on the Israel of God—upon all lovers of truth.

P. D. G.

“THEY PLEASE NOT GOD”

1st. Thess. 2:15, “Who (the Jews) both killed the Lord Jesus and their own prophets; and have persecuted us; and they please not God, and are contrary to all men.”

When a man is under-dealing with God as the subject of conviction for sin

his prayer is God be merciful to me a sinner. Then he becomes the sinner in his own view, nor does he seek to place the blame on any others. He also sees and owns that his sin is against God, and that he is without excuse or covering or defense, Psalm 51:1-7. Here is the confession and declaration of a man after God's own heart in the day his own sin was truly abhorred by him. He prayed for mercy. He confessed that it was his own sins that condemned him.

Brethren, there is no theology nor theory worth a cent to any man that has not this heart-felt admission of truth in it.

As long as men are quibbling and twisting to make it appear that the predestination of God caused them to sin there is not genuine repentance towards God, nor saving faith in the Lord Jesus.

The causes of man's sinning are found in himself. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world," 1st John 2:16. All sins in some way are caused from one or more of these things which are not of the Father. Clean theology charges no collusion between God and sin, nor aims to accuse him of folly. His throne is holy and man is the sinner. More than 46 years ago God showed me this in demonstration that no subtle argument or cunning of men can remove or overcome. Before that time I had thoughts of charging and blaming Adam. But then the Lord God caused me to know that I am Adam multiplied and am the guilty one. My mouth was shut and I was shown that God is holy, and his throne holy, and man is naked and has no hiding place for his sin, and this refuge of lies was swept away from me, I saw and felt that God's throne is holy, and I was fit only for destruction from his holy

presence, and must say amen to my own condemnation, and I felt I should praise him in hell for his unspeakable holiness. Then it was that Jesus the second Adam was revealed to me as my righteousness—the gift of God.

Meddlesome man and a tempting devil are busy trying to invent theories to disturb the peace of the humble child of God, and bring divisions in the church of God, and cause the drink of the thirsty to fail.

The foreknowledge and predestination of God comprehend the salvation of every elect vessel of mercy, and includes all that is needful to insure this salvation, Rom. 8:28-30, Eph. 1:3-13, 2nd, Thess. 2:2:13-15. So that salvation is of the Lord. In this salvation is embraced every soul that abhors himself, and hungers and thirsts after righteousness calling on the name of the Lord Jesus, "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, "For whosoever shall call upon the name of the Lord shall be saved," Rom. 10:13. That God makes the wrath of man praise him, and restrains the remainder of wrath is a blessed truth. That no sin of devil or man can defeat his purpose is a blessed truth. That we are indebted to and dependent upon the grace of God to begin, continue and complete our salvation is a precious truth.

But beware of the quibblings that in any sense hint that man has any shelter for his sin. Our guilty helplessness is an aggravation of our inability to do good. For in proportion as we love sin are we unable to overcome it. But grace quickens the dead sinner. "For the wrath of man worketh not the righteousness of God," James 1:20. So the wicked things of men please not God, but are contrary to his word and are hurtful to the soul.

In our efforts to avert certain con-

cussions and avoid certain theories that spring up among men, let us be careful to hold fast the form of sound words and hold the truth in righteousness—not going to an extreme of any sort, but contend earnestly for the faith once delivered to the saints; but so contend in patience, love and faithfulness as not to misrepresent the views held by others by imputing to them what they have not said and do not hold.

God works all things after the counsel of his own will, but his word forbids our concluding that he tempts man with evil or works evil in man. While he sent Joseph into Egypt meaning it for good, as he does all his works, he did not put the envy of his brethren in them. Their purpose was evil, but God's was good. God does his will, but wicked men do not his will. Yet his wisdom is perfect and so limits, restrains, controls, without causing or producing their wickedness, that he accomplishes his own holy will and is holy, and these wicked men are guilty. For while corrupt men crucified Jesus according to the determinate counsel and foreknowledge of God, yet they did it with wicked hands.

We cannot explain these mysteries, neither can any other finite mind. Yet we are able to tell part of God's word, and that part is so in harmony with his revealed will, or with things that are given us, that what we speak is supported by God's word, and is a comfort to his people. But secret things belong to God. Let us put our hand on our mouth and our mouth in the dust. Let us be still and know that He is God.

P. D. G.

RIGHTNESS OF LIFE.

God is the word of the Lord who declares the end from the beginning.

The Lord God is without partiality, therefore cannot be tempted with evil, but is a just God. There is no false love in him, nor can he be drawn away from truth as vile man is drawn away.

He is unchangeable in perfection, therefore no hasty or undue act, nor rashness can proceed from him. Knowing all his works or what he will do from the beginning, and what all others will do, there can be no occasion for him to be taken by surprise.

What a source of joy and comfort to trust in him at all times, because he cannot do wrong, nor disregard that which is right. How blest therefore are all they that put their trust in him. For those that trust in him are shielded by him as with a defense of strength and wisdom that cannot fail. For the wisdom and strength of God are so given to them that trust him that God's strength is their strength and their life is hid with Christ in God. Christ is made of God unto them wisdom, righteousness, sanctification and redemption, so they are partakers of the divine nature by the exceedingly great and precious promises of his word, so that he becomes their God, and they become conformed to the blessedness of the Lord Jesus who is the brightness of God's glory and the express image of his person.

Such will be the perfection of all that awake in the resurrection with the likeness of the Lord Jesus that they shall then be satisfied, and so shall they ever be with the Lord.

The followers of Jesus now with their mind serve the Lord Jesus.

While in the flesh there dwells no good thing, yet in or with their mind they do serve the Lord Jesus.

The blessed service of worshiping and obeying God in the true love of God shed abroad in their hearts by the Holy Ghost is the highest form of service that ever could be rendered.

Therefore when the love of God is shed abroad in our hearts by the Holy Ghost we are the most highly favored of all men.

This is the uprightness of perfection and peace.

P. D. G.

HOW IMPORTANT.

Jesus said it is expedient for you that I go away. When he had finished the work he came to do, and which none other could—be a sin bearer of all the fault of all his chosen people, and bring the things of the kingdom of heaven to them—he would return to his Father in glory; but he would send the Holy Ghost in his name to bring to their remembrance all that he had said on earth, and reveal and apply to them the many and great benefits of all he had done for them.

The Holy Ghost, the Comforter, interprets, applies and reveals the life of Jesus, what he said, and did, making it a living, saving, glorious, eternal power of God unto salvation, therein unfolding, revealing, applying and making known to the heirs of promise the blessed redemption of Jesus the Lamb of God that gives himself, and is delivered for our offences, and is raised up for our justification. All that Jesus said and did was and is for the church of God. When this spotless, perfect, holy life, death and resurrection is applied to us it perfects us in him. He is our surety, and our state and standing are in him, for we are one with him. We are crucified with him, quickened together with him, and are risen with him. For we are dead and our life is hid with Christ in God, and when Christ who is our life appears in glory then shall we also appear with him, for we shall see him as he is and shall be like him.

Faith is of the highest import unto

us for it is the substance of all we hope for, and causes these things to become veritable and glorious realities to us, and we taste, see, hear, feel and enjoy what Jesus has said and done. Jesus dwells in our hearts by faith, and hence we live because he lives. We are become dead to the law by the body of Christ. If Christ be in us the body is dead because of sin, but the spirit is life because of righteousness. So that when Christ who is our life shall appear we shall also appear with him in glory.

What a wonder to be quickened according to God's word, and be led by the Spirit of Jesus in all things so that we are now saved by him.

We are dead to the law by the body of Christ, and alive unto God by Jesus Christ, for we are risen with Christ, and as he is so are we in this world. He that hath delivered, doth deliver, and we hope he will yet deliver. So he is become our salvation.

This is a new life—eternal life.

When we are buried with him by baptism into the likeness of his death, and are risen with him we put on Christ. This is a new life. Old things are passed away, and behold all things are become new, and all things are of God.

How wonderful then is the faith of Jesus strengthening us. How holy is this faith. How shall we stand without it? But as we have the faith we overcome the world thereby. Believe on the Lord Jesus Christ and thou shalt be saved. The just shall live by faith.

P. D. G.

ASSOCIATION.

It has been my lot to visit a number of Associations this year. The weather generally has been very pleasant for out-door preaching.

The congregations have been large, and many have attended that showed they were desirous of hearing preaching.

There has been a full attendance of preachers—more than could be used in the stand for preaching. But this was no disappointment to such as went to be profited by hearing others preach. It is also encouraging to see so many preachers so much interested in hearing preaching. For true preachers love to hear others, and rejoice when they hear others that are favored with the Spirit of speaking.

There was no question of strife in any of the Associations I visited, nor was there any bone of contention among the preachers who from Kansas, Illinois, New York, Maryland, Virginia, North and South Carolina, came together and preached the one glorious Redeemer who saves sinners.

Some young preachers are appearing among us proclaiming the faith once delivered to the saints.

Are such gatherings profitable to the saints? We consider that they are for many reasons. They see each other, they commune together and communicate to and with each other. This strengthens fellowship and encourages to endurance. They are better united in bonds of love.

They are often cast down in feelings, and chided and divided by the world as about to perish because they are so few in number, and are dying out, when they meet by the tens, hundreds and thousands it is good for them to behold the faces of others like themselves in such numbers.

P. D. G.

LUCY ARMSTRONG.

As this is my first work of this kind, it is with a sad and broken heart I will try to write the obituary of my

dear sister, the daughter of Richard and Harriet Elmira Armstrong. She was born July 9, 1885, and died August 28, 1911, making her stay on earth 26 years, 1 month and 17 days. Her death was a shock to all, as she was well except she had been suffering with the toothache for some time, cutting a wisdom tooth, and having one in the way which she had to have pulled. She had it pulled on Saturday and fainted when it was pulled, and she suffered so much to the end, which came on Monday morning at 9 o'clock when blood poison set in and the angels called her home, where there is no pain to be felt or feared. She was speechless 9 hours. Mama and all of her brothers and sisters were sent for, and all that kind friends and doctors could do was done, but none could stay the cold hand of death. When ever God calls we must obey. Death is hard to think of but nothing till we feel it. I know it is hard for the rest of the family, but I feel it worse. I miss her worse as she lived with me and had for the greater part of 5 years. I miss her everywhere I look or go. I feel that I have no home now. This has been the saddest year of my life, as we lost our dear father the 5th of March and my sister's baby the 3rd of August and dear Lucy the 28 of August, all in so short a time. But the Lord knoweth best and does all things well. But it is so hard to give up our loved ones. We grieve for them, but not as those who have no hope. I believe she wanted to die as she often said all that she minded was to leave us all.

The night before she died she called papa and said she saw him and folded her arms on her breast and said he had come for her and she was going. I believe she had a hope of a brighter world. She joined the Methodist church a short time before her death.

She was good and kind to every body, always faithful, and had lots of friends.

The funeral services were preached at the Methodist church on Tuesday to a large audience by Mr. Zaek McWhorter, then she was laid to rest in the Green Wood Cemetery.

She leaves a mother, 5 brothers, 4 sisters and a host of friends and relatives to mourn her loss, but we truly hope that our loss is her eternal gain.

We could not wish her back again, but say dear sister with God remain, and hope to meet her on that happy shore, where parting is no more and no farewell tears are shed, but sleep on dear sister, sleep on.

A precious one from us is gone,
A voice we loved is still,
A place is vacant in our home,
Which can never be filled.

God in his wisdom has recalled
The boon her love has given
And though the body slumbers here,
The soul is safe in heaven.

'Tis hard to break the tender cord,
When love has bound the heart,
'Tis hard, so hard to speak the words—
We must forever part.

Farewell dear, but not forever,
There will be a glorious dawn—
When we shall meet to part no more,
On the resurrection morn.

Her lonely sister,

HATTIE EVANS.

Elder J. S. Corbett's Postoffice is changed from Tarboro, N. C., to Greenville, N. C.

MOLLIE BET DAVIS.

The subject of this notice was the daughter of W. T. and Mollie C. Davis,

born October the 10th, 1890, and died January the 2nd, 1911, making her stay with us 20 years, two months and 23 days. She was an invalid all her life, never stood alone, nor walked, only by being led or holding to something. She could hear, but never was able to talk. Her mind was very weak, but she was greatly devoted to her father and her mother, brothers and sisters, and they were all devoted to her, and it was a very hard stroke upon us all to have to give her up, but we believe she is now enjoying that sweet rest that all such enjoy when they leave this world of trouble and sorrow; but Mollie Bet never seemed to know any thing about trouble. She seemed to enjoy herself, didn't have mind enough to know any thing about her helpless condition in this world, but the Lord was able to prepare her for his kingdom on high; and I believe he did, for Jesus says suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven, and she was only a child all her life.

Written by one that loved her—her father,

W. T. DAVIS.

REBECCA MOBLEY.

At the request of Sister Lawrence and other relatives I send you a tribute of respect of Mrs. Rebecca Mobley. She was born July 25th, 1829, and died Dec. 19th, 1910.

She was married to Wm. C. Mobley, Dec. 24th, 1856. One child, a son, was born unto them, who died Aug. 4th, 1875, at the age of seventeen years. Her husband died Sept. 7th, 1879.

She united with the Primitive Baptist church at Hillsdale in 1845 and was baptized by Elder Shreyes. She was the daughter of Enoch and Sarah Martin.

She went out in the yard on the 16th of Dec. to rake and burn some leaves. Her clothing caught fire and she died three days later from the effects of the burn. She bore her suffering patiently. She called to some one present and said "You can't do anything for me can you?" then crossed her hands on her breast and closed her eyes and passed away without a struggle. The burial services were conducted by Elder C. F. Denny. She selected the text, "I have fought a good fight, I have kept the faith, etc." to be used at her funeral.

The writer was her pastor for several years in his early ministry. She was very faithful in attending the meetings. She loved the truth and all others that loved it, and preached it in its gospel simplicity, and always seemed to be perfectly satisfied with God's way of saving sinners. I have had a desire to praise God for the sweet influence for such sacrificing, angelic women whom it has pleased the loving Father to give us to be mothers in Israel, as she and her sainted Sister Lawrence. What would our churches be without them? May the Giver of all good and perfect gifts continue to give such loving mothers, is my prayer for Christ's sake.

May He continue to bless and comfort all those that mourn.

J. M. HARRIS.

MRS. ANNIE BURRUS.

I will attempt to write the obituary of my step-mother as I was requested.

She was born the 28th day of January in the year 1837 and died the 21st of September, 1910, making her stay on earth 72 years, 7 months and 24 days.

She was the mother of five children, four daughters (one dead) and one son, also two-step-daughters and one step-son to mourn her loss.

She died of that dreaded disease,

heart dropsy. Though her suffering was long and severe, she bore it with great patience. All through her sickness she seemed to dread the thought of dying, until she began to realize the end was near, then it seemed the good Lord made her willing to go. She told those around her to tell her absent children not to grieve for her for she was going to rest. She seemed to realize that when she passed through the valley of death she would enter a home of endless joy and what consolation to us all to believe so too.

She was a true Primitive Baptist, was strong in that faith and oh how she gloried in that doctrine! She was never happier than when she was with others of the same belief, conversing on the bible and its teachings. A Godly conversation was what she loved.

She joined the church at Tyson's long years ago and her seat was always filled if she could possibly get there, and was sorry when she could not go.

It seemed so sad for mother to die, now when we visit her home (at her son's) the home she was unable to leave for months and months before she died. We miss seeing her poor, feeble form, with those gray hairs, moving slowly about the house, from one room to another as we had been accustomed to seeing when we would go. Her loving voice is no longer heard, the little bed-room she occupied is vacant—all is still and mother is gone, never to return.

I will say to her own loved ones, the one who cared for you all so kindly and patiently during your childhood days, and the one you all cared for so lovingly and kindly during her old age and affliction, has gone where pain and sorrow are no more.

Farewell mother, for you to leave us makes us sad.

But your resting with Jesus should

make us glad.
She was called from earth to heaven
one night,

To wear a starry crown so bright
That fits her for heaven so pure—
Who did sore trials on earth endure.

But those trials are in the past—
She has gone where her joys will ever
last.

I hope she is happy and singing so
sweet

To angels in heaven, whom she did
meet.

Our Father in heaven did call one
night—

So out of our midst she has taken her
flight.

Written by her step-daughter,
JULIA A. WORTHINGTON.

IONIA ALMA OLIVER.

The subject of this notice was born
June 27, 1876, and died August 3,
1911, making her stay on earth 35
years, 1 month and 6 days. She was
the daughter of Bridgen Crocker and
wife, Sarah and was married to Mr.
D. B. Oliver, Sept. 9, 1891.

She leaves an aged father, mother
and a dear husband, three sweet little
girls, one little boy and one sister, be-
sides a host of relatives and friends to
mourn the loss of a kind and affection-
ate wife, a dutiful daughter, a good
mother and an obliging neighbor; but
we mourn not as those without hope
as she left ample reason for us to know
that she has gone to a better home.

Her love for the Primitive Baptists
was great and she often spoke of want-
ing to do all she could for the Associa-
tion. She purchased one of Lloyd's
hymn books and seemed to enjoy tak-
ing part in the singing, all of which
together with a great many other acts
spoke that the Spirit of the Lord had
been and was guiding her life. The

Lord has given and the Lord has
taken away, blessed be the name of the
Lord, for we feel to rejoice in the
thought that she is asleep in Jesus,
ready to hear those welcome words,
"Come in ye blessed of my Father, in-
herit the kingdom prepared for you
from before the foundation of
the world." May that God who said,
"Child, your Father calls, come home,"
enable that aged father and mother to
be reconciled to His will in taking
their loving daughter, and by their
every day walk show to the world the
profession they have made is that of
children of God. And may that God
who says He will be a husband to the
widow and a Father to the orphan,
guide, direct and enable the dear hus-
band and little children to follow the
good example set by that loving wife
and mother, and may they, as we be-
lieve the mother and wife did, hear
that welcome sound, "Child, your
Father calls, come home."

May the God of love and mercy be
with, guide and direct all the bereaved
to follow the good example of the dear
one that has gone and be reconciled
to His will.

I feel that I have only given a very
feeble sketch of her life.

Please correct all mistakes and pub-
lish if you think suitable.

Written by request of her relatives,
ALEX WIGGS.

JOHN FESTUS PLEASANT.

It is with a sad and broken heart
that I attempt to write the obituary of
my dear little brother, John Festus
Pleasant.

He was born September 5, 1901, and
died August 12, 1911, making his stay
on earth nine years, eleven months and
seven days.

Festus was a bright and beautiful
child and a kind and affectionate
friend to every body, striving to do

what was right and to please every one he could. His death was caused by the dreaded disease whooping-cough and dysentery. He was first taken with whooping-cough which lasted three or four weeks, when he was taken with very high fever and dysentery which caused his death.

On Thursday p. m., as mama was standing by his bedside and I fanning him and he suffering greatly, when all at once he began to smile. Mama asked him what he was laughing at. He said "at those pretty things up in the sky mama, you ought to get you something and go up there, it is the prettiest place you ever saw. Mama I see you in one of those pretty little things."

He never spoke but a few more words to mama while he lived.

All was done by medical science and loving relatives and friends that could be done to save his life, but none could stay the icy hand of death. But God who knows best, took this precious one home to rest forever.

He bore his afflictions with great patience and never refused to take his treatment.

He leaves a father, a mother, (Mr. and Mrs. C. K. Pleasant) three brothers, three sisters, and a host of relatives and friends to mourn their loss, which is his eternal gain.

He was laid to rest Sunday afternoon in the family burying ground in the presence of a large concourse of sorrowing relatives and friends, who had gathered around to pay the last tribute of respects to his smiling face.

The funeral services were conducted by Elders J. H. Johnson and J. E. Adams.

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

Festus, darling, you have left us
For a home beyond the skies,
Where at last we hope to meet you,
Where are said no more good-byes.

Written by his sister,
ILA PLEASANT.

DEACON E. J. LITTLETON.

Brother Littleton is dead, was the reply of wife when on my return home from the Contentnea Association last fall. I asked how all were. I cannot express with what sadness I received this intelligence. I had been intimately acquainted with him for over thirteen years. He was one of the best friends I ever had, taking as much interest in the welfare of my family as if I had been his child.

He was born in Onslow County, N. C., 79 years ago, living there until the year 1857, when he moved to the city of Wilmington. When the war between the States broke out he was detailed to do duty at the salt works on the coast, and later was sent to Winston-Salem to work in a paper mill. He returned to Wilmington in the year of 1866 and has resided here continually since that time.

Shortly after returning here he took a position with the Worth Company, with which firm he was actively connected. He was stricken with paralysis at their place of business April the 10, 1908. After he joined the church the company granted him leave of absence to attend his church meetings and Association and paid him for the full time. So during all these years he never lost a day's wages, and in recognition of his faithful services he was kept on the company's pay roll until his death. Mr. Worth, the senior member of the firm (who died a short while after Brother Littleton) as he passed around his bier at the funeral remarked that he was the best man he

ever saw.

He united with the Primitive Baptist church at Wilmington, November 21, 1886, and the church soon after seeing he possessed the gift and qualifications had him ordained to the office of deacon, which position he filled as long as he lived to the entire satisfaction of his brethren.

He was a man of few words and unshaken in what he thought to be right, but kind and gentle to all with whom he came in contact. His big heart overflowed with that charity that suffereth long and is kind, that seeketh not her own, but the welfare of others, that envieth not, nor is not puffed up; but believeth and hopeth all things, always administering freely of his material things to his pastor, the ministry in general, the church and to all that stood in need of his aid regardless of church affiliation or color. He peacefully fell asleep in Jesus at 10:45 o'clock on the night of October 5th, 1910, surrounded by his sorrowing family and friends.

While we sadly realize that there is no one that can fill his place in the church, the community, or his family, we humbly pray God to reconcile us to his holy will, and to give us grace to emulate his good example and to walk in his footsteps, and that especially his widow and dear Sister Littleton, who is a widow indeed and a dear mother in Israel, who feels her loss more sensibly than any one else, may find in Jesus that precious friend that sticketh closer than a brother, who is a husband to the widow and never leaves nor forsakes his children.

I realize I have not and cannot do justice to the life and character of such a man as E. J. Littleton, that no eulogy of mine is sufficient to express his true worth that is only known and expressed in the hearts of those that knew and loved him in life. His fu-

neral was preached by Elder W. A. Simpkins of Raleigh, N. C., at his home on Queen street, to about five hundred friends and relatives of all religious persuasions who had gathered for the purpose of paying the last tribute of respect to one they had loved and respected in life.

After service his body was carried to Oakdale Cemetery and buried by the side of his first wife where he now rests from his labors and his works do follow him.

Servant of God, well done,
Rest from thy loved employ.
The battle fought, the victory won.
Enter thy Master's joy.

Affectionately,

E. E. LUNDY.

Wilmington, N. C.

MISSOURI MAY.

The angel of death visited the home of Mr. and Mrs. Isaac Swindell on the morning of August 26, 1911 and took from them their darling daughter, Missouri May. She was the pride of their home. She was nearly fourteen years old, just in the bloom of youth.

Missouri was loved by all who knew her. She was a bright and affectionate girl. She died with that dread disease typhoid fever, after suffering untold agonies of pain for two weeks. All was done for her that a kind physician and loving hands could do.

God loved dear Missouri better than we. It has been said that God chooses the brightest jewels to deck his throne and surely it must be so, for we have evidence of that.

Missouri leaves to mourn her loss, father, mother, three sisters and three brothers, grand parents and relatives.

Missouri thou art gone to rest,
To dwell with the angels blest.

We should not wish thee back again
 In this sinful world and vain.
 Thou art on the shining shore,
 Sharing angels' pleasures ever more.
 We may hope to meet thee there,
 And with thy pleasures ever share.

Written by a girl friend who loved
 her,

RENA POTTER.

Lowland, N. C.

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 HYMN BOOK.**

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The plain Sheep binding, per dozen \$7.50.

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Travel via Raleigh (Union Station) and Norfolk Southern Railroad to and from all points in Eastern North Carolina.

Schedule in effect December 18th.

N. B.—The following schedule figures published as information only and are not guaranteed:

Trains Leave Wilson—Eastbound.

11:30 p. m. daily—Night Express, Pullman Sleeping Car for Norfolk.

8:20 a. m. daily for Washington, New Bern and Norfolk—Parlor Car service between New Bern and Norfolk.

5:00 p. m. daily except Sunday for Washington.

West Bound.

5:05 a. m. daily for Raleigh, connects for all points South.

9:15 a. m. daily except Sunday, for Raleigh.

6:12 p. m. daily for Raleigh.

For further particulars and reservation of Sleeping Car space, apply to W. J. Williams, T. A., Wilson, N. C.

W. W. CROXTON,
 Gen. Pas. Agt.

W. R. HUDSON,
 Gen. Supt.

NORFOLK, VA.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

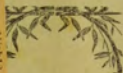
WILSON, NORTH CAROLINA.

Primitive or Old School Baptist

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NO. 2.

J. R. Connelton 11/20/11



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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.

NOTICE!

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 receipted, please inform me of it. When you can always send money by money order or 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 post offices 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.

COMMUNICATION.

Dear Brother Gold:—I am now hoping to visit with my wife in Jefferson County, Florida, to see her brothers in January and February, 1912, and if there are any of our brethren who read the Landmark living in that section or adjoining counties, or in that part of Georgia that is next to that section, I would love to get in correspondence with them. I shall hope to visit some with Elder Gilbert, but will be glad to spend some time with churches in that section if there are any there. I want to rest up some but can't afford to rest all the time.

Lovingly,
L. H. HARDY,
Reidsville, N. C.

COMMUNICATION.

Elder P. D. Gold, Dear Brother:—Enclosed you will find postoffice order for \$1.50 for renewal of my subscription to the Landmark from Oct. 1st, 1911, to Oct. 1st, 1912. I have been a subscriber to the Landmark for 23 years, and am not tired of it yet. It is a welcome visitor to my home, and I hope the good Lord may spare you many years to comfort his people with pen as well as to preach the gospel. I feel so unworthy to try to write to such a great, good man as I think you are. You Wilson people seem very dear to me. You were all so kind to such a poor worm as I am. I hope you

are all well. This leaves us all well. Give my love to sister Gold. Hope she is well.

Your sister,
M. C. PASCHALL.

Remarks:—It is easy and pleasant to love one as dear as Sister Paschall is. Ed

COMMUNICATION.

Dear Brother Gold:—I don't know how much I am in your debt, if I owe you any more send me word and I will send it.

I was sweetly blessed in my soul this morning, by these words continually running through my mind, "And was transfigured before them," Matt. 17. 2. And in reading of the transfiguration I felt something as dear Old Brother Peter did when he said unto Jesus, "Lord it is good for us to be here, &c.," and I did feel in my soul such joy, peace and comfort in my soul the world in their natural condition know nothing about. To have a religion of the genuine kind is a mercy indeed, and when a precious Jesus is with us, and

While blest with sense of His love.

A palace a toy would appear
And prisons would palaces prove
If Jesus would dwell with me there.

I was reading this incident in a sermon by Brother John Newton, it was

the case of Mr. Bainham when he was being burnt in the fire. He said, "You call for miracles in proof of our doctrine, now behold one; I feel no more pain from these flames, than if I was laid upon a bed of roses. Where is there any room for skepticism. May God enable us by grace being given us to stand for the Truth, the whole Truth, and nothing but the Truth as revealed in the inspired Word of our God which are the Holy Scriptures, and Paul speaking unto Timothy "which are able to make thee wise unto salvation through faith which is in Christ Jesus."

You have so many good preachers in North Carolina I often feel envious, but my prayer is that the Lord would bless His sent servants every where, for I do think Zion at the present time is in a low place.

May God bless you, and when it goes well with you think of your well wisher and affectionate brother,

J. W. FLITON,

303 West Walnut St., Springfield, Mo.

LETTER.

Elder and Sister P. D. Gold, Wilson, N. C., Dear Brother and Sister:—After having formed your acquaintance and enjoyed your company so wonderfully at Elder P. G. Lester's the time the New River Association was held at Floyd Court House, our separation caused a feeling of loneliness. Could the pleasant privileges of a repeated or extended interview, it would have enhanced our joy. Well! The interview was wonderful. The entertainment was pleasant. Brother Gold in his preaching was much favored by a kind providence, with which we were well pleased. There were no interruptions during or in time of either of his model sermons. We look upon him as a pattern and a teacher. Some others were a little disturbed. The minister

is spoken of as a workman—one that draws fine lines, and a little confusion distorts his work. Some of our preachers were not crowded nor hindered. Elder B. E. Candell said he should always have a good introductory, that should we, it would generally be followed by something of a similar order throughout. The rain flustered us a little. I should be glad to know that we should have another.

I hope that Sister Gold enjoyed the fare of our mountain town well. Those Dutch people are fine entertainers. I have wondered how, or whether our mountain homes attracted your daughters. Some new points will often reveal some strange information, that often leads into a good lesson. That which is common and preferable to us from familiarity, might be almost disgusting to others. So the bounties of our country are specialties to us.

We got home all safe in due time, and on Wednesday before the 4th Sunday in September, my son-in-law, Bro. John A. Goad and my daughter Tavay (his wife) struck out for the Mountain Association at Fox Creek, in Grayson County, Va. We went by and had Smith to go with us. We had a pleasant time. We got to hear Elder J. B. Hardy preach two more pretty able sermons. Also heard Elder Tom Weaver, of Tennessee, preach two sermons. He is almost a perfect workman, of fine address. We also heard Elder C. A. Davis. We had a joyful season, and reached home the next Tuesday.

That mountain section along the Virginia and Carolina line, are also fine entertainers. It is inconvenient to railroad, but a prosperous country for stock, grass and grain.

I am still troubled with a heart weakness. Do not sleep well.

Truly,

ISAAC WEBB,

Hillsville, Va.

A FEW THOUGHTS UPON HEBREWS XI. 22.

(Selected.)

"By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones."

We will notice in the first place, the four things we are told about Joseph in this short summary of his remarkable history, as given us by the Holy Ghost.

- (i.) There is Joseph's life.
- (ii.) Joseph's memory.
- (iii.) Joseph's commandment.
- (iv.) Joseph's death.

(i.) We are to consider in the first place, Joseph's life. Now we read in the previous chapter, "the just shall live by faith." Joseph is one of the just—justified—men selected by the Holy Ghost as an illustration of how faith works. It is plain from his whole history, that he had "obtained like precious faith" with his great-grandfather, Abraham, who, as we know, was the father of the faithful. All the spiritual seed of Abraham are partakers of Abraham's faith; they all are "fully persuaded that what God hath promised, God is able to perform," and therefore will perform the thing that He hath promised. In common with all the children of God in all ages, the Word of the Lord tried Joseph; God had made him promises, and he had to wait for their fulfillment, and this tried and tested the genuineness and reality of his faith. Joseph lived a life of faith, that is, a life of dependence on God; he was a true worshipper of God, a man of prayer, a man of like passions with ourselves, a man who found grace in the sight of God, who bestowed upon him this wonderful grace of faith. Joseph lived the same sort of life that Paul did, though so many hundred of years separated the two men. Paul says,

"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." Joseph was taught of God that he could not be justified before God by the works of the law; if justified, it must be by the grace of God through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood. No man in any age has been justified in any other way. And more, Joseph in common with the other patriarchs, obtained witness from God that he was a righteous man; being a believer in God, he was accepted as a righteous man; not because of his faith, but because of the righteousness of Him in whom he believed.

(ii.) Let us notice Joseph's memory. He made mention of the departing of the children of Israel; in other words, the dying patriarch remembered on his death-bed the promise of God concerning the exodus of the children of Israel. He gathered his family around his bed, and remembering the promise of God to himself as also to his ancestors, he talked with them concerning their exodus from the land of Egypt. This was some two hundred years before the event took place. As a witness for God, we may be sure that he gave his brethren his dying testimony as to his faith in the promise of God, and in the certainty of the fulfillment of the promise. "And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land unto the land which He swore to Abraham, to Isaac, and to Jacob." How Joseph loved his brethren, though they had so cruelly treated him; with joy he looked forward to the day when their descendants would be delivered from out of the bondage of Egypt.

(iii.) Joseph's command. He gave commandment concerning his bones.

In the book of Genesis we read the very words of that command. "And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence." We shall find from the book of Exodus that the children of Israel did not forget their oath. "And Moses took the bones of Joseph with him; for he had straitly sworn the children of Israel, saying, God will surely visit you, and ye shall carry up my bones away hence with you." Have we realized that Joseph's body was embalmed, carefully preserved in a coffin in Egypt for two hundred years, and then carried by the children of Israel for forty years during their wilderness journey, and finally deposited "in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for an hundred pieces of silver; and it became the inheritance of the children of Joseph"? How unreasonable in unbelief! See the children of Israel murmuring constantly during their travels in the wilderness, ever doubting whether they would reach the promised land, fearing that their carcases would perish in the wilderness; and yet all the time taking the utmost care of the coffin of Joseph which contained the bones about which he had taken an oath of them!

(iv.) But notice in the last place, that Joseph died. On his death-bed he remembered the departure of his brethren, and gave commandment concerning his bones, thus giving proof of the reality of his faith; and then he died. As he had lived in faith we know that he died in faith. It is, however, very suggestive, this reference to the death of Joseph. It was when he died he made mention of, or remembered, the departing of the children of Israel, and gave commandment concerning his bones. After his death he had no means of securing that his command should be obeyed; he committed the care of

his bones to his brethren, but had no means of securing their faithfulness to the trust with which he had charged them.

We now pass on to consider a greater than Joseph—even Him of whom Joseph is a type. In the next chapter we read, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses—men to whom God bore witness that they were righteous and had pleased Him—let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus,"—literally, "looking off unto Jesus," that is, I understand, looking off the great cloud of witnesses unto Jesus. We are not made partakers of like precious faith with Joseph by looking at him, but by looking from him to Jesus Christ. We are encouraged by looking at Joseph to look from him to Him of whom Joseph is so wonderful a type. So let us now look off Joseph unto Jesus; and we will briefly notice four things about Jesus Christ in connection with this testimony of the Holy Ghost about Joseph.

- (i.) Christ's life.
- (ii.) Christ's memory.
- (iii.) Christ's commandment.
- (iv.) Christ's death.

(i.) Christ's life. His life, like the life of Joseph, was one of faith. He is the only one who ever fully and perfectly obeyed God in all things. The will of God was in His heart; and at all times, without any reservation, He could say, "Thy law is within my heart;" and "I delight to do Thy will, O God." A life of faith is one of obedience to the revealed will of God. The trial of faith is a sore exercise to the living children of God; and Jesus Christ was tempted in all points like His people, yet without sin; so we know He understands from His own experience of things what His dear

people have to pass through, as in various ways and degrees they are tempted and their faith tested. He is the "Author and Finisher of faith." He gives His dear people faith of the same nature that He Himself possessed, and which faith He manifested during His sojourn on this earth.

(ii.) Christ's memory. Like Joseph, He remembered His brethren when He was about to die. We remember how He cried from the cross, "Father, forgive them; they know not what they do." And as Joseph wept over his brethren, so did the Lord Jesus weep over His brethren. And as Joseph assured his brethren that God would surely visit them to deliver them out of Egypt, so did Christ assure His dear disciples again and again that God would surely visit them. He was the seed of Abraham in whom all nations of the earth are to be blessed, and are being blessed. O read that prayer of Christ to his Father, and see how He remembered His brethren within a few hours of His death. Referring to His then disciples, He says, "Neither pray I for these alone, but for them also which shall believe on Me through their word."

(iii.) Christ's commandment. Joseph gave commandment concerning his bones. Has Jesus Christ given any commandment concerning His bones? Well, one command that the Son of God gave concerning His bones was that not one of them should be broken. We know that this was literally fulfilled. The soldiers who broke the legs of the two thieves, when they came to the body of Jesus Christ found that He was already dead, and so "they break not His legs." That was their reason for not breaking His legs, but see God's reason,—“For these things were done that the scripture might be fulfilled, A bone of Him shall not be broken.” In the laws of the passover, that wonderful type of the Lord Jesus

as a surety, we are told that Moses commanded the people at the command of God that not a bone of the Passover Lamb was to be broken, and therefore, when the Anti-type of that lamb came—the Lamb of God, not one of His bones could be broken. But has Jesus Christ anything further to give in command about His bones? We believe He has, and we believe that there is a deep solemn significance in this simple command that not a bone of Him shall be broken. Let us put a few verses together. In Genesis we read, "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." Now let us turn to the Epistle of the Ephesians and the fifth chapter. "So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church; for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church." From these words we learn that a man's wife is as much a part of himself as his own flesh—they are one flesh; also that the members of Christ's mystical body are as much a part of Himself as a man's wife is a part of himself; in other words, that the members of the mystical body of Christ are as much a part of Himself as the flesh

and bones of His literal body. When Adam said: "This is now bone of my bones, and flesh of my flesh," he spoke a great mystery which is not explained till Paul opened up the meaning of it in the words we have quoted from the Epistle to the Ephesians. Now, Jesus has given a commandment concerning His bones, that not one of them shall be broken; that is, no real injury shall ever come to one single member of His mystical body, the Church. Turn for a moment to Psalm xxxv. 10. There the psalmist says, "All my bones shall say, Lord, who is like unto Thee, which deliverest the poor from him that is too strong for him; yea, the poor and the needy from him that spoileth him?" Now, the writer probably meant by that, that his whole being would acknowledge the goodness of God to him. But we feel sure that underneath that is the deeper meaning; that it is the language of the Lord Jesus concerning His bones—the members of His body, the Church. And is not this the language of the people of God in all ages, "Lord, who is like unto Thee, which deliverest the poor from him that is too strong for him; yea, the poor and the needy from him that spoileth him?"

(iv.) Christ's death. Here we see a marked contrast between the death of Joseph and the death of the Lord Jesus Christ. Joseph died after he had given commandment concerning his bones and was put in a coffin in Egypt in due time to be carried to the promised land. But Jesus Christ after He died, was raised again from the dead. We have seen that Joseph had no security that his command would be carried out. But now see the death of Jesus Christ: after three days, He was raised again from the dead, mighty to save; mighty to secure that not one of His bones shall be broken; mighty to secure that all His bones, whose liter-

al bones we commit to the earth, shall be raised again from the dead! Joseph committed his bones to the safe keeping of his brethren; but Jesus Christ takes charge Himself of the bones of all His saints, and in due time the whole Church of God, the "bones of His bones and flesh of His flesh" shall be presented "faultless before the presence of His glory with exceeding joy." It is well to look at the histories of these Old Testament saints, and learn from them what faith can do, and how we can, with them, obtain a good report from God. It is also well to consider their histories as types of the Lord Jesus Christ, as we are distinctly taught they are in various parts of the Word of God.

REMEMBERED BY THE THREE-
ONE GOD.

(Selected.)

"Who remembered us in our low estate, for His mercy endureth for ever."—Psa. cxxxvi. 23.

I met with a vital revival in my soul in the past week; bless God for it, in hearing the death-bed experience of Thomas Goodwin read. The dear man said, "I could not have imagined I should ever have had such message of faith in this hour; I am going to the Three Persons with whom I have had communion—Father, Son and Holy Ghost; with whom I have had fellowship in this lower world." And my conscience bore me witness that I had enjoyed the same blessed communion and fellowship with those Three divine Persons, all concerned in my everlasting salvation; and that to all eternity I should enjoy that blessed fellowship and communion. How my soul rejoiced at the fact! Forty years past June my fellowship was with the Father, and with His Son Jesus Christ by the divine witness and anointing

of the Holy Ghost powerfully in my soul; and I have never been able to give it up, and hope I never shall. O what I have felt in my soul since then!

"Mighty enemies without,
Much mightier within."

Oh! the floods, the blasts from hell, the vile temptations against my Christ that have assailed my soul from the prince of darkness; and yet,

"Hither by Thy help I'm come,

And I hope by Thy good pleasure safety to arrive at home."

Of all the blessings my soul has ever felt, that one overtopped and overreached the whole; and I had a feeling at the time, and expressed it, that I should never feel the like again here, and I never have. But what an anchor it has been to my soul, "sure and steadfast, entering into that within the veil," entering in Deity Itself. O to have an eternity of such love, such peace upon which I hope soon to enter, and begin an everlasting song to the glory of God and His Christ. How precious, how unspeakably humbling to the soul, how magnifying to the God of all grace, when He does commune with poor sinners on earth, as a foretaste of that bliss we shall have at His right hand, where the weary are for ever at rest!

At one time yesterday I felt so empty, so void, as if my poor preaching was come to an end, as if I could not attempt to begin again. How many changes the soul goes through in one day! In the afternoon I felt peace in my soul; I felt the time was hastening on (and could thank God for it) to "shorten tribulation's days, and hide me in the silent tomb." "Ah!" I thought, "the world will be as busy as ever, and my soul will be eternally happy with God." I was as happy and peaceful as a little king; death had no terrors. "Lord, preserve me to the end, welcome me home with a smile;

and I want no better employ than to thank, bless, and adore the Trinity for plucking a brand from hell."

Last evening the words spoken in the text came with sweetness; so I got into the dark to muse over them, and had a little melting of heart, "Who remembered us in our low estate." This is my experience,

"When lower and lower we every day fell,

He stretch'd forth His power, and snatch'd me from hell."

"Well, but," say you, "you do not mean to say you get lower and lower." I do. Is not that my tune every Sunday—a greater opening up of my fallen condition, and consequently a greater need of Christ? Sinner, if born of God—and what is that but to be quickened into life by the power of the Holy Ghost, united to the Son of God, illuminated by the Light of life!—if born of God, to thy latest breath thou wilt get worse and worse in feeling. The brightest of saints said it was a faithful saying that "Christ Jesus came into the world to save sinners, of whom I am chief." He speaks in the present time. He had not forgotten the time when he was a bloody persecutor; it stopped by him; though God forgave him, he could not forgive himself. "Of whom I am chief." But what brought him there and kept him there to his dying day was what he speaks of when he says, "I was alive without the law once; but when the commandment came sin revived, and I died." "It slew me, slaughtered me; it wrought in me"—not in my neighbour—(to my sense) "all manner of concupiscence." "For without the law sin was dead." Now this was the leprosy within that brought him among the chief of sinners, and kept him there; and there are you, if born of God. The poor woman in the gospel grew nothing better, but rather worse; but it was

the case for Jesus Christ. Did Paul tell the truth when he called himself the "chief of sinners"? Look here; if he could have heard of any, even of those gone down into the pit, worse than himself, how could he say by the witness and testimony of the Holy Ghost; and though his life, after he was called, shone like a torch, yet he was determined to know nothing among men save Jesus Christ and Him crucified. And yet the apostle was kept outwardly. He spent his life in proclaiming the gospel to poor sinners, and he deeply felt, "Of whom I am chief." And I could say it, if I were dying. I deeply question and shall to my latest breath, if there is a case in hell to overmatch mine. What do men see in the light of life? Their own deformity. Life feels it, grace laments it, and Christ saves them from it. The great bulk of professors are too good to be saved; they are walking in pride and formality, saying what they never felt, being led by the devil down the steep to destruction.

"The Holy Ghost must give the wound,

And make the wounded whole."

And if He wounds, it will be a fretting leprosy; and then thou comest to God by Christ to be saved wholly of His mercy through the blood of His Son.

"Who remembered us in our low estate." Can you find anybody lower? "God hath made man upright, but they have sought out many inventions. Oh, the tempter's craft! How he injected the poison into the woman's mind. How she parleyed with the foe! How she deviated from God's eternal truth! God had said, "In the day thou eatest thereof thou shalt surely die." Satan said, "Ye shall not surely die." "And when the woman saw that the tree was good for food and that it was pleasant to the eyes and a tree to be

desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat. And the eyes of them both were opened and they knew that they were naked." And the voice of the Lord was heard in the garden, "Adam where art thou?" Then he shifted it to the woman, and the woman to the serpent. Oh, the desperate state of the Fall! Do you feel it? In my case it is, "Turn thee yet again, and thou shalt see greater abominations than these." That is a wonderful hymn of Hart's, and it will be a wonderful thing if you have the experience of it.

"Lord, when Thy Spirit descends to show

The badness of our hearts"

does he put it down to the Holy Ghost? Yes.—

"Astonish'd at the amazing view,
The soul with horror starts."

One thing I admire in him—he brings in the remedy; and what should we do without the remedy? Go to hell.

You have heard me say when God opened up the evils of my heart. He ripped it up to the core and out rushed a torrent of murderous desires I did not think were there; and it has been running ever since.

"The dungeon opening foul as hell,

Its loathsome stench emits;
And brooding (watching) in each secret cell,

Some hideous monster sits."

"Do you believe it?" say you. Yes, because I have felt it thousands of times. When I find a sinner in himself getting worse and worse, more needy, I never give him up. How I encourage him to hang on. Reason says, "If you were a Christian, you would have known more of Christ and His salvation ere this." If I get a feeling doubt I might perish at last, it gives me a

pang. And in dark weather doubts will knock the door down, and come in. Some people are so shocked at other's sin; I am glad to find them shocked at their own.

"Shock'd at the sight, we straight cry out,

Can ever God dwell here!"

That is where He does dwell—with the contrite, the bruised, the harassed. I have thought a good deal of Hart's words lately:

"Come, ye weary, heavy laden,

Bruis'd and mangled by the Fall"—poor sinners ready to perish that must be freely saved by the gospel of the Son of God, or die in their sins.

"None less than God's almighty Son

Can move such loads of sin."

But then here comes my trial again. I thought of these words in the past weeks: "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him, who is the health of my countenance, and my God." But oh, this disquietude! Think of it—God's almighty Son!" and in comes the devil, unbelief, carnal reason, and there is no more faith in Him than the Jews of old had, who said, "For a good work we stone Thee not, but for blasphemy; and because that Thou, being a Man, makest Thyself God." And there am I hampered, perplexed, disquieted, because hell's blasts are against Christ, my only Hope. Take Him away, what is it all? A burning hell for sinners. And how the poor sinner reels to and fro! And I felt yesterday what a mercy it will be for me when my body is in the silent tomb, and my soul happy with my God in glory! Oh, what a blessed relief from temptation and indwelling sin! and to be for ever with Him I love who remembered me in my low estate with the mercy which endureth for ever,

And to make one song to be heard in blessing the Lord with countless millions of sinners plucked as brands from the burning, clothed in the merits of Emanuel and their song, "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake."

"Who remembered us in our low estate." To our latest breath will we be sinners still. Soul deceivers make the road as wide and smooth as they can; and they will have multitudes with them. These soul deceivers cry, "Peace and safety," but "sudden destruction shall come upon them, as travail upon a woman with child; and they shall not escape." They build people up in a form of godliness; but when do you hear any confession of sin from them? They are at peace, they are very good indeed, can always please poor sinners by making them pleased with themselves. But if the blind lead the blind, both shall fall into hell's ditch. But the people love to have it so, and "so they wrap it up." Millions will never have their eyes open to their state till opened in hell. They will know more about it in five minutes in eternity than you can teach them in their whole lives, if the Holy Ghost does not convince them.

How can two walk together except they be agreed? If you are gradually getting better, and I worse, I am a barbarian to you, and you to me. How can we both be going to the heavenly city, where the top stone shall be brought forth, crying, "Grace, grace to it!"? O sinner, how do matters stand with thy soul for eternity?

"Trust not to smooth behaviour;

All's deceit,

And the cheat

Keeps thee from the Saviour."

Erskine says so I feel,

"He is most qualified in heaven to dwell

Who feels himself most qualified for hell."

It is the saved sinner, the monster plucked from the jaws of death, and by light to know the love of the Trinity in Unity, that will make heaven ring with everlasting Hallelujahs to God and the Lamb.

"Who remembered us in our low estate." "When men are cast down, then thou shalt say, there is lifting up; and He shall save the humble person." What does God say of man in his fallen state? "The whole head is sick and the whole heart faint. From the sole of the foot even unto the head there is no soundness, but wounds and bruises and putrifying sores." The Holy Ghost witnesses that "the heart is deceitful above all things, and desperately wicked." And what do poor believers say about themselves? Agur says, "Surely I am more brutish than any man, and have not the understanding of a man." The psalmist said, "I am as a beast before Thee." And poor Peter, "Depart from me for I am a sinful man, O Lord."

Christ will be all or nothing in the salvation of the sinner. It is no offence to me to stand on a par with the dying thief, who said, "Lord, remember me when Thou comest into Thy kingdom." Are you humble enough, base enough, low enough in your own eyes to stand on a par with that dying man, and put up that petition indited by the Holy Ghost, and answered by the Friend of sinners? Jesus answered and said, "This day shalt thou be with Me in Paradise." When I look back upon my past life, it is with remorse; and I shall need the Lord's mercy to my latest breath, and then go to glory His own way—mercy through blood. When I look back on my past life, I see the snares, gins, traps, what hair-breadth escapes I have had, and how I have been left in secret to bring trou-

ble on my poor soul; and I should have brought trouble on others if left to myself. It is a great favor to be kept feeling the chief of sinners, without bringing open reproach on the cause of Christ. Eminent saints have fallen; king David fell, king Solomon fell, poor Peter, the fisherman, fell. It is a very humble thing to be left to fall openly and foully and carry the scar to the grave. What am I (wretches that I am!) and yet to be "kept by the power of God through faith unto salvation!" You see, the sinner must be nothing if Christ is to be All in all; no flesh is to glory in His presence. Do you fall in with this? I do. My soul is in love with that passage, "By the grace of God I am what I am."

"Grace reigns to pardon crimson sin,
To melt the hardest hearts;
And from the work it once begins,
It never more departs."

The apostle was for having it one way or the other: "If by grace, then it is no more of works; otherwise grace is no more grace." Now sinner, be honest; look the thing in the face, perhaps nothing has so smudged thee, made thee sensible for thy poverty and need of Christ, as being left to bring some open reproach on the Lord's holy name. And how great the mercy to be kept!

"Who remembered us in our low estate; for His mercy endureth for ever" Never shall I forget in humility, love contrition, meekness of soul, addressing my heavenly Father, "Merciful Father, why pass by millions and fix Thy everlasting love on me?" Ah! there is great, blessing couched in what Dr. Goodwin spoke of on his dying bed—of going to enjoy the bliss like that he had felt in this mortal state. Here a drop of mercy makes the cup run over. Once in particular His mercy began to drop into my soul, and I began

to tell the Lord my God I was an in-
 fidel, a rebel, a sinner; and the more
 I cried out, the more mercy kept drop-
 ping on, till I had more than I could
 hold; I felt as if another drop would
 break the string of life and let the
 prisoner go. And once when He appear-
 ed to my help in providence, He so
 broke me with His goodness (I was
 alone,) I felt as if I could not get out
 of the chair I was in and all I could
 say was, "Merciful Father, merciful
 Father!" and I felt, and He owned
 me as His child. I was overwhelmed
 with His goodness; not a hitch, not a
 doubt, a child calling His "Father,"
 and He owns the relationship. Sinner,
 I want, if I could to make you and
 myself thankful to almighty God for
 His sovereign grace. It was an act of
 love, an act of power, and act never
 to be reversed, passed before the world
 began; and that act of love fixed up-
 on us in Christ Jesus was the cause
 of your and my differing from the
 wicked in this life and in the world
 to come. "Merciful Father!" It is an
 everlasting relationship. O, think of
 having an interest in the love and blood
 of the Prince of life. "Merciful Saviour
 why pass by millions and die in my
 stead?" And then think of the gra-
 cious, powerful, almighty work of God
 the Holy Ghost, One with the Father
 and the Son, proceeding from Both.
 The Holy Ghost found us in our blood,
 bent on our own destruction, deter-
 mined we would do our best and hope for
 the best; and then for Him to bid us
 live, touch our hearts with repentance,
 turn our eyes another way to Jesus
 and His blood, and cover the Redeem-
 er's skirt over us! "For He was made
 sin for us, who knew no sin, that we
 might be made the righteousness of
 God in God in Him." In all this He "re-
 membered us in our low estate; for
 His mercy endureth for ever."—Gos-

pel Standard.

TO THOSE WHO CAN'T HEAR WELL.

If you desire an instrument to as-
 sist you in hearing, get you a grapho-
 phone horn about 12 inches across the
 big end. The larger the horn the
 more sound it gathers. Then get you
 a rubber tube about 1-2 in. in diam-
 eter and about one yard long. Put the
 rubber either in the small end of the
 horn by making it fit snugly by wrap-
 ping something around it if necessary
 or if large enough put it over the end
 of the horn, and you have the best
 instrument for hearing and by far
 the cheapest that I ever used, and I
 have used many. Again, I have a stiff
 wire and it is a wire used to wear un-
 der the lappell of a man's coat which
 I bend around the end of the rubber
 tube at the end that I hold to my ear,
 and bent so that it fits snugly over
 my head, so that I can wear my hat
 comfortably over it, and by that means
 do not hold it to my ear with my
 hands.

I got my horn at the graphophone
 store in town. My rubber tube at the
 drug store, my wire I had in store at
 home. The putting together is all an
 invention of mine from necessity. I
 can with this instrument hear preach-
 ing very satisfactorily, whereas with-
 out I could hear but very little. Broth-
 er Gold can assure you of these facts.
 For any information write me and I
 will gladly give it.

M. B. WILLIFORD,

Rocky Mount, N. C.

P. S. In wrapping the wire around
 the tube wrap it around about three
 times, so it will hold it as you would
 with your hand.

Elder P. D. Gold:

Dear Brother,—I am sending you two

letters, one that was written by my brother Henry, soon after he lost his first child, and the other one is a letter his brother-in-law wrote him. I have their consent to send them to you, and if you feel to do so we would be glad you would publish them in the Landmark, and add that they have since the writing both joined the church and also brother Owen's wife.

We had a lovely meeting when the two joined the church.

Dear brother, I hope you may be spared to publish the Landmark along time to come.

I often wonder when it pleases the Lord to take you away who will take your place in writing the dear old paper: I love to read your writing and most always feel that I have gained some instructions after reading the editorials. I have read your little book *Treaties on the book of Joshua*. I have read it several times and enjoy it every time I read it. I wish all of the Lord's people could read it.

With love and best wishes to you and Sister Gold I beg to remain your loving sister in Christ.

CYNTHIA L. WILLIAMS.

Jubilee, N. C., Oct. 8, 1911.—

REASON OF HOPE.

Salisbury, N. C., July 2, 1911.—I will write you a few lines to let you hear from us. I would have written sooner, but have not been in a mood to write.

Emma has been very sick, but she is able to sit up some now. We thought last Monday she could not live, but she was spared to me and the Baptists. I think we would feel better if we would join the church. I think Emma has a good hope and she speaks of joining the church a great deal.

Well, if I knew that I would not deceive the Baptists and commit the unpardonable sin I would love to go with

her, but you know Henry I always looked to have great evidence that I had been changed, that is what I have always looked for, but the only evidence I have has been of a very mild nature, not just what I was looking for if I have any evidence at all. I have had serious thoughts of my eternal welfare ever since I was old enough to remember, I have often thought when a child what would become of me if I should die, and I would think I would follow Mr. Burch and I would be sure to be saved. I dreamed one night that the world had come to an end, and there were several people there including Mr. Burch and myself, and we were at a large gate and Mr. Burch was admitted and my turn came next, and I was asked a few questions and was requested to repeat the hymn when I can read my titles clear. I did so and was admitted. This dream gave me considerable thought afterwards and I have prayed to have the privilege to be with the dear departed one and my Saviour.

I went through a great deal of trouble when a boy, I have my sins to loom up before me like billows and it seemed to vanish like sand out of a bag and I did not experience a great sensation like I have always prayed for, but I have always thought if I could be as good as those dear old people at Pine I could be sure of a hope in Christ, but I always doubted and prayed for some great evidence like Paul, for I am sure I have been as great a sinner as he, and when a boy I could not enjoy young company, but preferred to hear the Baptists talk, and many have been the times when I would try to pray and ask the Lord to let me live as other children did, but could not enjoy their sport, but would reflect upon my eternal welfare. My sins were constantly before me until I was past twelve when it seemed that my

condition was hopeless, and that I might as well have a good time, and I went on heaping sin upon sin—some days praying to the Lord, and then being tempted by the devil committing sin almost unpardonable until I became as wild as any one, but still praying for mercy, and asking the Lord to show me if I was changed, but it seemed He had hid his face from me and I was only deceived and would try to forget it. But whether it was the dealings of the Lord with me, or passionate feelings, I feel that it is the only hope I have of eternal life. I have sinned so much since that what little I had has been taken and given to another.

When I had typhoid fever my daily prayer was Lord save my life and I will do my duty. I felt then that I would be taken away on account of my disobedience and daily sins that I committed. I felt so low during my sickness that I wanted Mr. Broadway sent for, and they did send for him, but he could not get here, and Mr. Galimore came but it seemed that I was shut up in darkness. When he came I could not ask him to pray for me. It seemed I had to fight the battle alone, and suffer the pangs of death for my disobedience; but my prayer and promise were that I would do my duty if the Lord would spare me, but I did not and have had my children at the point of death, and would pray to the Lord to spare them, and I would try and do better, and I believe He has answered my prayer, but I have not kept my promise, and it seemed that all hope had been taken away until my two brothers and the wife of one of them joined the church and were baptised and I became an earnest inquirer after the truth, and it seemed that my deliverance from sin if I have been delivered has been unfolded until I can see the past and can rejoice in the little hope

I have, but one thing that puzzles me yet is why should such a great sinner as I am have such a small hope, and why if my sins have been pardoned that I am permitted to sin and live.

Henry, I have written more than I intended, and feel I ought to throw this away; but I know that I cannot deceive you, and I want you to read this and if it is nothing pardon me for writing of this little hope. It is all I have, and I would not take the world for it.

Pray for me that I may not deceive others and do my duty if I have one to do.

Henry, I feel like tearing this up, but you are the only friend I have said any thing to, and I want you to give me your honest opinion of this letter, and you will do me a favor if you will tell me just what you think of it. I know that I have written in a lifeless manner, but you can judge whether it is in accord with yours or not.

I will close asking your prayers, and that of all the Baptists that I may not deceive you or any one else. Hoping to see you next Sunday.

J. H. OWEN.

REASON OF HOPE.

I was born near the city of Sedalia P'tis county, Mo., in the year of 1872 My father became dissatisfied with this State, three years later and we then came to North Carolina, when I was about four years old. I grew up some what a careless boy, not I think a mean character until about the age of twenty one when I became some what reckless, not letting anyone know how mean I was except my comrades, though I always had an inclination to respect my parents as I was raised strictly by Baptist parents. I went on in this condition some times not caring how

things went, and again would have some serious thoughts about my future welfare until about the year 1901 when suddenly an awful feeling struck me with great force. I felt miserable, condemned before a just and almighty God. I was burdened with this for some days, though just as stubborn as I could be till finally the Lord showed me as I hope that I must change my course. I remember well, I was ploughing in my father's orchard when I was so stricken down in my feelings, that I was made to cry bitterly and to begin to send out my petition to a seemingly angry God. I kept worrying along with my every breathing all the while Lord, have mercy. This was the full extent of my prayer. I would retire early and sleep well. As I would wake this awful burden would fasten on my mind. I worried with it that way about eight or nine days seemingly a short time now but an awful lengthy period at that time. I was out in the yard about eight o'clock gazing upward when all of a sudden this awful feeling disappeared. I discovered it was gone. I wondered at once was this religion, surely not such as I can ever be one that Christ atoned for, that He can never look in mercy on such a wretch as I have been, though I couldn't refrain from praising His holy name. I did not praise Him aloud but my soul was full of His praise. My thoughts were, praise the Lord, Oh my soul and all that is within me praise His holy name. I thought I would never meet with any more trials and difficulties, but Oh my friends what a sad mistake, I soon met the tempter. He told me I was mistaken in the matter as it seems to be, though he is not lenient nor sympathetic toward anyone. I gave it up as he said and not long after that I was troubled as bad as ever. One day about noon I had

been working very hard, was tired, but no rest for me, I started to go over to my sister's who only lived a short distance away, as my brother-in-law could not always control me in his talk. I got about 75 yards from the house, and it seemed I could get no further. I stopped and looked about in different directions, but no peace for me. Finally I decided to go back home as I thought I was unable to make the trip as I got back to the porch I fell across it at the nearest spot. It seemed I was not more than still before I was fast asleep, and it seemed that something spoke to me and said, there has been something accomplished. It awoke me and I felt perfectly easy both in body and mind. I have never had very many fearful doubts since that time about my happiness, though I have troubles and trials beyond compare.

In the year of 1903 I was married to Mary Jane Owen. I was then about thirty years old. My companion proved to be a kind and loving one, a devoted Baptist, joining the church shortly after we were married. Then I thought I was too unworthy to have a pure and devoted christian for a companion. I had never left my father then. We made one crop there and moved to my wife's mother and remained there two years. I then bought a little farm near my father's and moved to it. During that time we were blessed with a little son who lived to the age of a little more than two years, and the good Lord took him to Himself. Kind friends, you who only have experienced such know the horrors, and how heart-breaking it is to give up one you so dearly love. I wept and begged the Lord if it could be His will to spare my only child. He was so smart, so kind, so sweet, how can I give him up? But the Lord in His great wisdom saw it best to take it home to Himself, for

We were too unfit as I feel to keep him with us.

I hope if any one chances to read this imperfect article such will not look upon it with scorn but cast a mantle of charity over it, and attribute mistakes to my imperfections. By some ease I was impressed to write what I have here put forth not knowing why, or what cause. My wife asked me when I got the paper what I was going to write? said I don't know. Well said she, who are you going to write to? I said to no one.

HENRY A. WILLIAMS.

J. E. WILLIAMS AND W. R. HELMS

- Burning Creek, Dec. 1.
 Bear Creek, Dec. 2, 3.
 Freedom, Dec. 4.
 Harwards Chapel, Dec. 5.
 Brother Deatons, Dec. 6.
 White Oak Springs, Dec. 7.
 Suggs Creek, Dec. 8.
 Calieot, Dec. 9.
 Rock Hill, Dec. 10.
 Pearce Chapel, Dec. 11.
 Toms Creek, Dec. 12.
 Flat Creek, Dec. 13.
 Mountain Creek, Dec. 14.
 Conveyance needed.

A Bible, clear print, self-pronouncing, well bound, the cheapest I know of. Send me \$1.15, one dollar and fifteen cents, and it will be delivered at your door or address at this cheap price.

P. D. G.

The Primitive Baptist church of Los Angeles, California, meets 2nd and 4th Sunday in each month, 42nd and Moneta Ave Yellow Car Line. Other meetings announced at meetings above.

A. V. ATKINS.

ZION'S LANDMARK

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

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

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

Corresponding Editors.

J. H. Fisher.....Graham, Tex.

M. L. Gilbert.....Dade City, Fla.

J. W. Fairchild....Green Forest, Ark.

Samuel McMillon.....Cosby, Tenn.

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WILSON, N. C., DECEMBER 1, 1911

EDITORIAL

NOW AND THEN.

I was asked recently how preachers of this day compare with preachers of 40 years ago when I was first associated with Zion's Landmark and in that way became acquainted with a number of the preachers of the Primitive order. My reply was that the preachers of the present day compare favorably with the ministers of that day. Now and then a preacher of uncommon excellency of gift comes to the front. This I suppose has been true in all ages.

Some preachers are favorites with one class of hearers, and preachers of other gifts or manners are more acceptable to some others. The gift finds favor according to the peculiar views of the hearers. For the tastes of men are somewhat formed according to the exercises, deliverances and discipline of those persons. What is brought out and becomes characteristic of men is

the fruit and result of what they have been taught in the formation of their christian character, and that quality of preaching that in the closest way instructs, reproves, comforts, or edifies is the most acceptable to each one, because it seems to take up his case.

In the main and general history of the church of God preachers are raised up that preach what was preached before and will be preached again. For the nature of man is in substance the same that it has been of old. The doctrine of Jesus is perfect, hence nothing can be added to it, nor anything taken from it, so that the preaching and preachers of one generation are as those that have been and such as still shall be. Else how could or should we earnestly contend for the faith once delivered to the saints.

As we expect no new revolution, Jesus having finished the work God gave him to do on earth, and He having gone to His Father so that we see Him no more, and the heavens must receive Him until the restitution of all things promised and declared from the foundation of the world, things continue as they have been of old, it is also true that the same doctrine and order of the church maintained, and preachers are about as they have been of old are kept as watchmen on the walks of Zion.

There is no new doctrine to be proclaimed. The strength, power, wisdom and glory reside in Him who makes and sends out the preachers and holds them in His hand furnishing them their light and strength.

Some have one gift, some another, all to profit. Some dwell chiefly on experience, blest sheep feeders. Others are set for the defense of the doctrine. These expose the cunning of the enemies of truth. The greater part of the laborers in this vineyard of the

Lord are feeders of the flock of God which He has purchased with His own blood. This seems to be the most important work. This is done by preaching Jesus crucified and risen, ascended to heaven and glorified, a prince and a Saviour. As the preacher is gifted and endowed to declare the fulness and glory of Jesus in the salvation of His people they are fed, and he that feeds the best is the greatest preacher to the sheep fed.

The Lord gives preachers according to His own will which are always the best for the times and seasons, the need and demand, and He will never leave Himself without a witness.

P. D. G.

WHAT WE DESIRE.

Recently I gave notice of a cheap Bible, well bound, good paper, clear print, the old King James Translation.

After examining it I found two pages in the latter part of the tables containing instructions written by a woman directing the readers how to teach and conduct Sunday schools.

I would like a bible that has nothing but the text of scripture—no pictures, no notes, no addition of man's work. It is God's book. We do not want work of man or woman tied to it.

Why not let each denomination append its own articles of faith, rules of decorum, discipline, etc, etc, to the bible and have some Methodist bibles, some Episcopal and some Catholic, some Presbyterian, and some Baptist Bibles? That would be the effect of their proselyting.

Let each one read the bible free of man's notions, and seek understanding from the Lord. Paul said consider what I say, and the Lord give you un-

understanding in all things, which means that man cannot give the understanding about or on any thing.

The trouble is to obtain Bibles that have nothing but the text of God's word.

The bible I advertised is cheap—I felt it proper to state the endorsement of the other denominations concerning Sunday Schools which we do not consider as being any part of the bible, or at all endorsed by the bible.

P. D. G.

CAN MAN FORGIVE?

Not as God forgives. If ye forgive not men their trespasses neither will your Father in heaven forgive your trespasses. Should we hate a brother, or hold malice against him, then is there no evidence we are forgiven. For when God forgives our sins His love is so shed abroad in our hearts that hatred, anger, wrath, malice are all laid aside, cast out. When the Lord forgives He is feared. There is forgiveness with thee that thou mayest be feared. The effect of forgiveness is to cause us to love, fear and serve God and this is manifested in our good will to the brethren. We can then pray in sincerity to God for them, and can love our enemies and pray for them. While we hold or regard malice, iniquity, in our heart God will not hear us. As long as we do not forgive from the heart we cannot pray. It is a great truth, a blessed truth, that God begins the gracious work of salvation, and it when begun in us displays the gracious power of God in the forgiveness of our sins.

In what sense do we forgive trespasses? In the sense that we do not hold them in our heart or memory, nor do they affect or control our conduct towards others. To make an end of

sin is the Lord's work. To blot out sins and iniquities as a thick cloud, so that they are no more remembered but are gone, is God's work. When we no longer are led or controlled by the trespasses others have committed against us, that those committing are as dear to us as if they had never been committed, then they are forgiven, or are not carried or held by us to entangle us; but we are free to do right toward such others. If we hate one we cannot treat him right. If we do not love him we cannot do to him as we would have him to do to us.

The gracious power and effect of forgiveness or pardon which God shows to us casts all the burden of guilt from us, and raises us up to heavenly joy and divine freedom, and liberates us from all the bondage of sin, and makes us new creatures in Christ Jesus. All sin and guilt are done away in the blood of Jesus.

He that loveth is born of God, for God is love. The highest and holiest principle that dwells in man is the love of God who is love. He that dwells in love dwells in God. To him there is no condemnation.

P. D. G.

DECLARE UNTO US THE PARABLE OF THE TARES OF THE FIELD, MATT. 13:36.

Jesus spake in Parables according to Psalm 78:2. "I will open my mouth in a parable; I will utter dark sayings of old." Matthew states that Jesus said, "I will utter things which have been kept secret from the foundation of the world."

Parables are dark sayings that are to be expounded by him who uttered them. What a wonderful mystery is Jesus Christ—God manifest in the flesh. For He was manifested to de-

stroy the works of the devil. In this parable the Son of man, the field, the good seed, and the tares and who sowed them are principal things to be considered. The Son of man. Why does He so often call Himself the Son of man? It is in a peculiar and distinct sense from that of any other man, or of any natural son of Adam, or of man.

Now remember Jesus is speaking of things which have been kept secret from the foundation of the world. In the six days creation of the heavens and the earth man appears on the scene as the last part of God's creation. He is made upright, and God blest him. In his creation and formation woman appears. Creation originates the material or things created. Formation shapes or put them in form. God made or created Adam and Eve, and commanded them to multiply and replenish the earth. Afterward the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. Adam had dominion over the works of the Lord. But man being in honor did not abide there, the serpent was more subtle than any beast of the field which the Lord God had made. His purpose was to capture and corrupt the work of God, and reach the Son of man and overthrow His kingdom, and thus destroy the work of God. For Adam being in the image of His maker, and the figure of the Son of man the second Adam, if the Serpent the devil or destroyer could involve and entangle him by his cunning he thought to destroy the works of God, even the purpose of His creation.

It is evident from the theatre or platform of this foundation of creation that the cunning of the devil was exercised to capture the work of God's creation, and poison at the fountain

the sources of His works, and defile the offspring that Adam and Eve were commanded to multiply and fill the earth with, so that the appointed heir of all things should be robbed of his inheritance and dethroned from His kingdom. It appears to me that the foundation was laid in the work of creation on the sonship of the Son of God, as one joined to man inasmuch as man was made in the image likeness of God. The cunning and wisdom of the serpent taught him if he could entrap and poison this work of creation, that was made in image and likeness of God, he would bruise and wound the work of God so as to mar it and defeat the purpose of God in creation. The attack was made by him against the wisdom and purpose of God. This calls for the interposition of the Son of God, and calls for His manifestation in the flesh for the destruction of the works of the devil. For as grace is given to the heirs of promise before the world began the involving of the heirs of promise in this transgression unto death in their federal head or father calls for Jesus to be found in fashion as a man, hence to become the Son of man, for since by man came death so also by man comes the resurrection of the dead. The field is the place where seed are sown, and where harvests risen and are gathered, answering also to the woman by whom and through whom the world or earth is peopled with the seed that should spring forth of the creation of God and His command to replenish the earth, and further that a seed should be accounted to the Son of man for a generation, and that he should see of the travail of his soul and should be satisfied.

2nd Now the Serpent was more subtle than any beast of the field

which the Lord God had made. He comes to Eve the weaker vessel and said to her, "Yea, hath God said, ye shall not eat of every tree of the Garden;" Eve was beguiled by this old Serpent, and ate and gave Adam and he did eat. By this disobedience death passed on all his offspring, for all did sin and so death passed upon all.

The Serpent is hence god of this world, the prince of the power of the air. Now he has possession of all the world. Shall he hold it? Will he defeat the purpose and counsel of God? He has poisoned the race and brought death into the world. He has digged a pit. Who shall fall into it finally? He has set a trap. Who shall be caught? The Lord God said to the Serpent, the seed of the woman shall bruise thy head, but thou shalt bruise his heel. This is the Son of man that shall save his people and destroy the works of the devil.

3rd. The field is the world where the Son of man sows the wheat or good seed of the kingdom. But the Serpent is fond of mixing his works with better works that he may defile them. He is a deceiver, an imitator, and hides in dark places, and charms and deceives, and promises much. He hates truth and has the power of death. He sowed tares which as they grow up look like wheat. He sows them while men slept. He is subtle and cunning in his work.

Many theories have sprung up from this parable. Some say all men by nature are the children of God. Others hold that two seed doctrine of an eternal devil, and that He got his seed through Eve making a literal, natural difference between the children of God and the children of the devil, a flesh and blood difference. Cain was of that

wicked one says the bible, yet he was the natural brother of Abel. Esau and Jacob were twin brothers, yet God loved Jacob and hated Esau. Jesus said of some Jews who were the literal, natural children of Abraham, ye are of your father the devil, and his lusts ye will do. Jesus cast a legion of devils out of the Gadarene, and then He was found clothed and in His right mind, and sitting down at the feet of Jesus.

It is the satanic, devilish, murderous, sin-loving, God-hating spirit of the devil that is in mankind by nature. It is in all men until cast out. The devil is the king of the children of pride. He hates God and the Lord Jesus Christ. The devil hates Jesus and so do his children who are the children of disobedience.

Cain was a worshipper—a religious character, but it was not the religion that abases man and exalts the Lord Jesus that he possessed. He hated his brother and slew him. The followers of Jesus are humble and love him. The love of God who is love when shed abroad in our heart by the Holy Ghost causes us to hate self, to love the Lord Jesus, to love holiness, to believe and confess that Jesus is God manifest in the flesh.

When were the tares sown? The servants said to the owner of the field, sir didst not thou sow good seed? Then whence hath it tares, and how came they here? The servants of God know that sin does not come from the Lord. They know that all His works are good and praise Him. Then how does this cheat get among the wheat? Jesus said an enemy hath done this, and did it when men did not know it. It was done while they slept. Naturally we do not feel that we are sinners. Naturally we do not believe nor feel nor

know that by the disobedience of one man death passed upon all men because all men have sinned, and that in nature there is no difference. In the loins of Adam as all slept the devil sowed his seed. As mankind grow up together some are manifested as the children of God. They are separated from their sins. They love the Lord and hate iniquity. They love Jesus and feel their need of Him. They are lowly and humble.

Others have no faith in Jesus, feel no need of Him, are satisfied with this world, manifest no special love for His kingdom nor His people. They contend for man's power and worthiness and reject Christ.

Wheat and tares growing together is not what the servants of Jesus love. They said shall we pluck up the tares? No, said Jesus, let both grow until the harvest. If you could pluck up tares you might pull up some wheat and thus you would destroy some wheat. Some of the children of God have natural fathers that perhaps never are God's people. No earthly, natural man is the father of any one that is born of God. For we are as children of God to call no man father—no earthly man. The spirit of Jesus manifests the seed of the Lord, the children of promise. If any man have not the spirit of Christ he is none of His.

The devil promises Christ to give Him all the world with all its glory if He would worship him. How he loves to be a god. He said to Jesus all this is mine. He captured or seemed to capture all the world when lust was conceived in Eve, and she and Adam sinned against God by not hearkening to Him, but by hearkening to the serpent.

How he has defiled the fountains and poisoned the streams of life since. How he has corrupted marriage. The lusts

of the flesh, the lusts of the eye, and the pride of life are not of the Father. Yet how many marriages are caused by lust. The love of money is the root of all evil. War and bloodshed are of the wicked spirit. Still we cannot uproot all these. They will remain here while the world stands. The righteous and the wicked dwell together in the world, and will until the angels of God at the end of the world gather out what offends, and burn up the chaff and all that causes distress and reproach. Then shall the righteous shine above the brightness of the sun in the kingdom of their Father.

Wheat and tares grown together until the harvest. But wheat does not change into tares, nor do tares become wheat.

The field is the world—not the church of God. It is the protection, privilege and comfort of the church to withdraw from every brother that walks disorderly.

The principle of the devil is rebellion, independence and self will, free agency. His children have the same spirit from which the children of God are delivered, and are humbled, and receive the kingdom of God as a little child, and grow up into Jesus Christ their head in all things, and shall forever sing the song of redemption unto Jesus, who has destroyed the works of the devil and brought in everlasting happiness, peace and joy in Christ.

P. D. G.

Philadelphia, Pa.,
Nov. 13, 1911.

Elder P. D. Gold.

Wilson, N. C.

Dear Sir:—

I brought Elder Geo. Robbins on here for operation last Thursday, and he requested me to write you after the operation.

He was operated on this morning in the Jefferson Hospital, and is now resting well. He especially desires that you announce in the Landmark, that he is here and has been operated upon. Any brethren or friends desiring to communicate with him will please address him at the Jefferson Hospital, Philadelphia.

The operation was successful I think Robbins will be in good shape after recovery from the operation. The surgeon removed an uncommonly enlarged prostate gland, which has been the cause of all his disorder.

With kindest regards, I remain,

Very respectfully,

H. BRANTLEY, M. D.

Home address,

Spring Hope, N. C.

Elder P. D. Gold.

Dear Brother.—Please publish that the next session of the Linville Union will be held with the church at Salisbury on the 5th Sunday and Saturday before in December 1911, all lovers of truth invited, those wishing to be met will please notify C. B. Owen, Salisbury, N. C., signed by order of the church in conference on Saturday before the first Sunday in Nov. 1911.

BRO. W. F. OWEN,

Moderator.

A. L. OWEN, Clerk.

The next Union meeting of the Stanton River Association will be held with the church at Mill, Friday, Saturday and 5th Sunday in Dec. 1911.

We cordially invite all that feel to do so especially ministering brethren to attend. The church is located in Pittsylvania County, Va., about five miles from Sutherlin Station on the Southern Railroad. Any that wish to come by railroad will please notify me and they will be conveyed from the station to the church and then back

to the station.

JACKSON WALTERS,

Sutherlin, Va.

J. P. VIA.

Spray, N. C.—Dec. 28.

Wolf Island—29.

Reidsville—at night.

Pleasant Grove—30.

Gilliams—31.

Harmony—Jan. 1, 1912.

Mt. Lebanon—2.

Eno—3.

Durham—at night.

Raleigh—11 a. m. and at night, 4.

Willow Spring—5.

Middle Creek—6.

Fellowship—7.

Rehoboth—8.

Clement—9.

Smithfield—10 and at night.

Bethany—11.

Beulah—12.

Creeches—13.

Salem—14.

Cedar Grove—15.

Dutehville—16.

Camp Creek—17.

Surl—18.

Roxboro—19 and at night.

Shiloh—20.

Stories Creek—21.

Ebenezer—22.

Wheelers—23.

Prospect Hill—24.

Lynchs Creek—25.

Arbor—26.

Country Line—27.

Oak Grove—28.

Moons Creek—29.

Danville—at night.

A GOOD MEETING AT DURHAM.

I desire to let the neighboring churches, brethren and friends know of our good meeting here in November. The church was in peace, three were added, one by letter, two by confession of faith and baptism; Sister

O'Briant by letter, Brother Edward T. Lea, Sr., and Jas. L. Horne by baptism. Sunday the church held communion services and had morning and night sermons by the pastor.

JAS. L. HORNE.

The Black Creek Union will be held with the church at Peachtree, Nash county, N. C., the fifth Saturday and Sunday in December, 1911. Eld. G. W. Boswell was chosen to preach the first sermon and J. F. Farmer his alternate.

Messengers and visitors will be met at Spring Hope, Nash County, N. C. Friday evening and Saturday morning. Those wishing to come Sunday will be met on the morning train.

R. H. BOSWELL.

MRS. CARRIE A. HERNDON.

Mrs. Carrie A. Herndon departed this life on July 21, 1911, at her home in Manchester, Va., surrounded by her devoted husband and children. She was paralyzed and sick but three days. She was the daughter of Clastine and Rebecca Jackson, of Chesterfield County, Va., being born April 12, 1868. She was married Sept. 23, 1890, to Mr. J. E. Herndon, who is now a prominent Elder in the Primitive Baptist church. To this union were born nine children, five boys and four girls; two died in infancy, leaving three boys and four girls. She related the dealings of the Lord with her soul to a few of the church of Hopeland (Whitakers, N. C.) which then held its meetings at Tony's Hall in Manchester, Va., and was gladly received into the fellowship of the church the 4th Sunday in March, 1908, and was baptised on Sunday, April 26, 1908 in the James River, near Bell Isle, by Elder A. J. Moore. From this time noted the Lord called her away the love and cause of the Saviour

was her soul's delight, and was manifest by her faithfulness in attendance upon the preached word, and her regret and sorrow when not able to attend. A good, true and faithful wife, and companion, and a loving mother, whose kind hand was always ready to administer to the wants of her family, and one who was gentle and of long forbearance to her friends, has gone out of this world, and from the militant church below, where each regenerated soul finds their faith tried as by fire and the spirit willing but the flesh weak, to the home God has provided for those whose name sHe had upon His heart when He cried in agony upon the cross, "It is finished." In His glorious resurrection life she will join the enraptured throng of the redeemed and outshine the sun in his meridian glory, walk the golden streets of the New Jerusalem, and make the corridors of Heaven resound with praises of our eternal High Priest. We would say to the dear bereaved husband and children, weep no more for her, but rather weep for yourselves; your loss is her eternal gain. May her example of devotion and loving service to you, and her holy and heavenly aspirations inspire you all with energy and a deep seated desire to emulate her noble life, and may the blessed Lord comfort, as He only can, the bereaved husband and sorrowing children, and enable them to look upward and bless and long for His mercy and faithfulness, and know that He reigns and doeth all things well. At His second coming His loving children shall meet the Lord in the air, and so shall ever be with Him. Amen. What a glorious and happy and eternal life upon those who meet to part no more, and those long parted meet again!

A. J. MOORE

GOOD ROADS TRAIN.

As previously announced, the Atlantic Coast Line will operate a Good Roads Train over its entire system.

This train will consist of two coaches, one of which will contain models, operated by electricity of road working machinery of various characters and forms of various kinds of good roads. These will be displayed in an attractive way and open to the public. The other coach will be equipped for lectures and stereoscopic views. A private car will accompany the train for the accommodation of the lecturers.

Two Government Road Engineers, and a Representative of the American Association for Highway Improvement will accompany the train, as will also, a Representative of the Atlantic Coast Line.

The Atlantic Coast Line will handle this train without charge to the Government or the people and all demonstrations and lectures will be free. The lectures and exhibits should prove interesting and instructive to all who are interested in the building and maintenance of good roads.

The experts will be glad to answer questions and confer with all interested parties. The working models will be shown in actual operation, the motive power being furnished by a gasoline engine installed for the purpose and with these the experts are enabled to explain what materials make the best roads how they are made and repaired at the smallest necessary cost.

This train will be on the Atlantic Coast Line from November 21th to February 22nd, and will make two or three stops each working day. The Atlantic Coast Line invites the hearty cooperation of all interested citizens and are very much in hopes that good crowds will meet this train at each stop.

The following is a partial itinerary of this train:

Friday, Nov. 24.

Lv. Richmond	8:35 am
Ar. Petersburg	9:30 am
Lv. Petersburg	12:00 pm
Ar. Reams	12:24 pm
Lv. Reams	2:54 pm
Ar. South Emporia	4:09 pm

Saturday, Nov. 25.

Lv. South Emporia	12:00 pm
Ar. Weldon	12:47 pm
Lv. Weldon	3:17 pm
Ar. Halifax	3:35 pm

Monday, Nov. 27.

Lv. Halifax	12:00 pm
Ar. Enfield	12:26 pm
Lv. Enfield	2:56 pm
Ar. Whitakers	3:11 pm
Lv. Whitakers	5:41 pm
Ar. Rocky Mount	6:13 pm

Tuesday, Nov. 28.

Lv. Rocky Mount	12:00 pm
Ar. Nashville	1:24 pm
Lv. Nashville	2:54 pm
Ar. Tarboro	3:56 pm

Wednesday, Nov. 29.

Lv. Tarboro	12:00 pm
Ar. Scotland Neck	12:45 pm
Lv. Scotland Neck	3:15 pm
Ar. Norfolk	7:02 pm

Thursday, Nov. 30.

Lv. Norfolk	12:00 pm
Ar. Suffolk	12:47 pm
Lv. Suffolk	3:17 pm
Ar. Gates	4:03 pm

Friday, Nov. 1.

Lv. Gates	12:00 pm
Ar. Tunis	12:25 pm
Lv. Tunis	2:55 pm
Ar. Abookie	3:16 pm
Lv. Abookie	5:46 pm
Ar. Kelford	6:23 pm

Saturday, Dec. 2.

Lv. Kelford	12:00 pm
Ar. Williamston	1:53 pm
Lv. Williamston	4:23 pm
Ar. Plymouth	5:16 pm

Monday, Dec. 4.

Lv. Plymouth	12:00 pm
Ar. Washington	2:29 pm
Lv. Washington	4:59 pm
Ar. Aurora	6:06 pm

Tuesday, Dec. 5.

Lv. Aurora	12:00 pm
Ar. Vandemere	12:29 pm
Lv. Vandemere	2:59 pm
Ar. Greenville	6:12 pm

Wednesday, Dec. 6.

Lv. Greenville	12:00 pm
Ar. Kinston	1:07 pm
Lv. Kinston	3:37 pm
Ar. Wilson	7:14 pm

At points where this train leaves at 12:00 noon, lectures and demonstrations will begin at 9:30 a. m., and at other points on arrival of the train.

For further information call on agents or write Mr. E. N. Clark, A & I. Agent, Wilmington, N. C.

The next session of the Contentnea Union is to be held with the church at the Meadow, Saturday and 5th Sunday in December, 1911. Walstonburg is the nearest Depot—about 1 mile off.

A. P. TURNAGE.

WOULD BE GLAD TO GET LETTER

Elder P. D. Gold, Dear Brother:—
Find enclosed money order for \$1.50,
to pay for the Landmark another year.

Would be glad to get a letter from
any of the good sisters.

Your sister in hope,

MRS. G. T. COLLINS.

Blakeley, Ga.

Remarks:—Some sister please write
to Sister Collins. P. D. G.

PRICE REDUCED TO \$1.50.

I am now running off balance of
my Biographical Histories of Primitive
Baptist Ministers of the United States
at \$1.50 per copy, delivered post paid.
If you want one, send order at once.
And if you are a Primitive Baptist
you can get a copy and pay for it at
your convenience, if this is any accom-
modation to you.

R. H. PITTMAN, Luray, Va.

J. T. SPENCER.

Benson—Dec. 8.

Hickory Grove—7-10.

Keedy Prong—11.

Seven Mile—12.

Hornett—13.

Mingo—14.

We are in business, not to get rich
quick, but for a living.

To Brethren and others favoring us
with their orders we will prove our
statement by furnishing first-class
work at a price that is right.

We are prepared to furnish monu-
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for Norfolk.

8:20 a. m. daily for Washington, New Bern and Norfolk—
Parlor Car service between New Bern and Norfolk.

5:00 p. m. daily except Sunday for Washington.

West Bound.

5:05 a. m. daily for Raleigh, connects for all points South.

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W. R. HUDSON,
Gen. Supt.

NORFOLK, VA.

ZION'S LANDMARK

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M. L. GILBERT, Cor. Editor..... Dade City, Fla.
J. W. FAIRCHILD, Cor. Editor..... Green Forest, Ark.
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\$1.50 PER YEAR

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.

NOTICE!

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 or 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 post offices 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.

COMMUNICATION.

Dear Brother Gold:—I feel like I would like to write a few lines if I can, but I believe it is almost beyond my ability. I feel if I knew the impression was of the Lord it would be an easy task but am fearful it is not. But it has been upon my mind to write and by your permission I will again try.

I went to the Association and enjoyed it so much that I feel that I want some one else to know it. I did not get there until Sunday morning, and when Brother Hardy got up and gave out the first hymn how much it was to me—one that was so anxious to hear preaching—and the end of every verse was the fellowship with God, and it seemed so much to me and so true. And while he was preaching it seemed that if I had ten thousand tongues I could employ all of them in praising my Saviour's name. And all the preaching was so plain, and expressed our thoughts and feelings so well and told us of the things we had seen and felt while in a transitory state and I had been in that state for nearly six days. We saw the body of flesh offered on the altar, being dead apparently, except the breathing and that was like a blaze of fire which was prepared to burn up the fuel, the sins of the flesh. So we see the body is dead because of sin, for our sufferings are for sin and uncleanness. That was the revelation concerning our suffering, and inasmuch as the body

is dead because of sin we are told that the Spirit is alive because of righteousness. And so they are committed daily, they are burned daily, so that is wherein the Lord's people have their evil things here. And I have always been a wonderer, wondering if it was the purpose of God that I should be remembered in the covenant, but revelation said, your name is written in the Lamb's book of life from the foundation of the world. That looks as if one might say with Jacob of old, "it is enough." And yet we are hard to satisfy on that subject, still if I am one I was remembered in the covenant of grace; and then again if the Lord be for us who can be against us. The poet says:

"Poor and afflicted Lord are Thine,
Amongst the great unfit to shine."

And we are also made to feel that we had rather suffer afflictions with the people of God than suffer sin for a season. We met so many dear ones at the assembling of the Association that we in our feebleness never expected to meet again. I did not tell you about the woman I saw Friday night before the Association began on Saturday. I saw the congregation of the Association assembled and an old woman seated herself just where she stand should be, and she wore old clothes marked with age and of old style and large heavy shoes. She seemed to be of an independent character and she was carelessly seated, also she had an evil hateful look to the

world. And I believe the age of this woman represented the originality of the church with her clothes resembling or representing the sameness, the same in the original, and her shoes representing as the church use to walk. And it is the same yet in the soundness of her walk—the genuine walking in the same path—treading the path that Jesus trod. But her looks and ways were not all humble. And we see it in this light: the ways of the world against the true church, pointing a finger of scorn at them, and instead of watching over them for good they watch for evil, speaking all manner of evil against them.

That is the view and experience I have had of it, and will some one tell me whether it be right or not.

Yours in nervousness,

RUTH TRIPP.

COMMUNICATION.

Dear Brother Gold:—I have thought of writing to you ever since my son, J. A. Smith, died at Tarboro. My poor heart has been so rebellious I don't know what to do nor where to go to ease my troubled mind. I think sometimes if my child just could have lived until I got there and talked with him I might be better satisfied. No tongue will ever tell my feelings when I was met at the depot with the sad news that he was no more. Although all the people I met with were kind to me I was very anxious to meet some of the Baptists down there and how I did crave to see you when I passed through your town.

Addison had lived in Tarboro for more than eight years and had a great many friends there. He had a good name in this world, and the greatest of all he left evidence of his acceptance with our Lord and Sav-

iour. Brother Dyer told me that precious in the sight of the Lord was the death of a saint.

Brother Gold, I hope you will find it in your heart to ask God to make me reconciled to his death.

If you publish this I hope some of my son's friends will see it so that they may know we have fixed his grave as neatly and nicely as we could.

Brother Gold, I have been reading the Landmark ever since I was ten years old and I am now fifty. I hope to read it as long as I live.

From a grieved sister,

L. C. SMITH.

Sandy Level, Va.

COMMUNICATION.

Elder P. D. Gold,

Dear Brother:—Enclosed find money order for \$1.50 to renew my subscription to the Landmark which expired Sept. 15. I should have renewed before now, but it wasn't so I could. I look forward to its coming as I do to preaching days, with great pleasure. If not deceived I love to read of and be with the old Baptist people. The Landmark always comes laden with good news, love and cheering comforts from your writings and all others that write for its pages. I certainly enjoyed the last number (Nov. 15.) It came to me just when I was feeling so cast down and almost ready to give up. It was like a loaf cast upon the waters, all for my poor, hungry, starving soul.

I especially enjoyed Brother C. B. Hall's letter to Brother Dodson which was in this number.

I didn't mean to take up so much of your time. I only wanted to tell how much I enjoy reading the Landmark and letters from the brethren and sisters. But the half has never been told.

May God continue to bless you in the future as He has in the past.

I desire to be remembered in your prayers.

Your unworthy sister, I hope,

MARY BROACIL.

Roxboro, N. C.

COMMUNICATION.

Elder L. H. Hardy,

My Dear Brother:—Several days ago when we were talking on the subject of Predestination I remarked that I could not talk and would write you what I believed, and I might have added that I could not express myself in writing owing to my illiteracy and want of words, especially on so important a subject as we have under consideration.

In the first place I have never seen the importance of trying to find out whether or not all things whatsoever come to pass were predestinated. The great question is whether or not we are included in those spoken of by Paul, "And we know that all things work together for good to them that love God; to them who are called according to His purpose.

"For whom he did foreknow He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren."

This with many other scriptures are sufficient to satisfy all of His people that all things pertaining to their salvation were predestinated. And for the brethren to be contending for or against absolute predestination, must be a mistake or there would not be so much feeling manifested. If this is wrong it can not be of the Lord as He is not the author of confusion.

I have read from the pens of quite a number of able and learned men, some I agreed with and some I did not. How-

ever I do not think any the less of those that I do not agree with, and if they do of me I have the advantage of them. I shall not declare non-fellowship for a brother because he does not agree with me on a subject that the scriptures do not make plain to either of us.

You have expressed your views to me freely and we agree as you do not contend for anything that the scriptures do not justify. If all of the brethren will confine themselves strictly to what is revealed, and let those things that are not revealed remain with Him to whom they belong, there would be less trouble in our churches and associations. Enough of this.

I have my belief in other matters that I do not suppose all the brethren would agree with but my experience justifies me in so believing. That is special providence and divine revelation; and, if you will pardon me, I will relate some things that have given me great comfort, and also strengthened my faith and confidence in my feeble hope.

While in the war between the states, on the 12th day of May, 1864, six of my comrades were shot dead in reach of me; and, strange to say, I did not feel any fear of being killed.

Again, on the 30th day of the same month I had some kind of presentment that I would be wounded that day though there was no sign of any battle. But before night we were attacked, and we were ordered to charge the enemy. Before we had advanced twenty steps two of my company fell dead near me. I still felt no fear of any mortal wound, but very soon a minnie ball shaved the top of my head to the bone, and my comrades as I fell, supposed I was dead. However, I was on my feet in a few minutes and was

ordered to the field hospital. The next day I was sent to Richmond and remained for several weeks. During the time our command saw as hard service as at any time during the war, and I felt that it was a blessing to me.

Now, as to direct revelation several years ago one of our children was sick, apparently unto death, and three physicians gave her up to die. One night I was watching her so my wife could rest a while. Though I had been trying to pray for her recovery from the time she was taken sick but seemed to have no faith or hope and had also given her up, but in some mysterious way, I was assured she would get well and was also a child of grace. I never felt more like shouting but held in as my wife was sleeping. When she awoke up I told her Gertie would be well. Oh, she said, I am afraid she will not live till morning. I told her I was satisfied she would recover and gave her my reasons. In fact I knew she would get well—it was so plain to me.

Sometime ago a friend told me a very damaging report he had heard on one of our neighbors. It worried me, and I was undecided whether I should tell my wife about it, but before I did, one morning while dressing, Exodus 20:16 came on my mind and I could not get rid of it. As soon as I could see to read I opened the Bible and turned to the verse. It read, "Thou shalt not bear false witness against thy neighbor." That satisfied me that the report was untrue and I told my friend. I have never heard any more about it.

About the same time one of my sisters was seriously afflicted, being a widow without children, I felt it was my duty to care for her, and I could not see my way to do so. I opened the Bible thinking that I might see something that would direct me, and my eyes fell upon these words, "Hearken

now unto my voice, I will give thee counsel, and God shall be with thee." I was relieved and my sister was cared for.

All of these things are mysterious to me, and are not all of the mysteries.

Another is that the brethren who contend for absolute predestination should be offended because others do not agree with them. If it is ordained that it should be so why be offended? On the other hand, if one feels that he is numbered with the elect who were ordained unto eternal life why should he be concerned about what any one else believes? True, "Great is the mystery of godliness."

I have already made this letter very lengthy and I hope you will pardon me. I could say more of some very refreshing seasons I have had but for a poor unworthy sinner as I felt myself to be I deem it out of place to try to speak of some things that are inexpressible and full of glory.

May the Lord bless you in your labors and give you health and strength of body and mind, and especially His presence, to preach the unsearchable riches of His grace; and, that some day, we may see as we are seen and know as we are known.

In closing will ask that you remember me at the throne of grace that I may be kept by His mighty power through faith unto salvation ready to be revealed in the last time.

Your unworthy brother,

E. R. HARRIS.

P. S. I have written this in the store as I could between times doing business. Hope you will make all necessary alterations. H.

Dear Brother Gold:—This good letter was handed to me some days ago and now I am sending it to you to be published in the Landmark so the brethren and sisters may enjoy it with me.

Brother Harris is our senior Deacon and we all feel that he is worthy of all that we have recognized in him. The Lord is good to Israel, to them that are of a contrite heart.

I feel sure that humility is one of the greatest of the graces of the spirit that we receive in this world. The Lord bless you.

Yours in hope,

L. H. HARDY.

KIND WORDS.

Elder P. D. Gold,

Dear Brother:—Enclosed please find P. O. Money Order to pay for my Landmark for 1912. Dear old Brother I do not know how I could do without it as the reading of the experiences of the children of God afford me and my wife so much comfort, as also do the noble and comforting editorials that you write. We are both old and feeble and not able to attend meetings regularly although we have the glorious gospel preached to us monthly by our beloved pastor Elder Louis Chandler.

We have been Primitive Baptists for 51 years and I have been a poor deacon thirty-five, but I now feel that my work is about done. I haven't seen a well day since the war. Pray for us and may God bless you.

Yours in love,

JAMES D. WILLIAMS.

P. S. I have the promise of some new subscribers and will send them in soon.

J. W. D.

Commerce, Ga.

Remarks:—Such letters as the above are of much encouragement and comfort to me.

Brother Williams states he is trying to get me some new subscribers. I thank him and hope he will. I have often thought if each one now taking the

paper would get me even one new subscriber how much it would help.

Recently in sending out statements to subscribers I found nearly three hundred who are behind with their subscriptions from two to four years. I was much surprised at this and it should not be. The total of all this is enormous and especially I feel it when expenses for printing are so great. I made a separate list of those who are so far behind and after a while will be compelled to drop them, but in the meantime hope they will pay up and continue to subscribe.

Affectionately,

P. D. GOLD.

COMMUNICATION.

Dear Brother Gold:—I feel that the first article, "Hearing Well," in Zion's Landmark for November 1st, 1911, cannot be too highly recommended. Our brethren in the ministry should learn a lesson by it as it sets forth the same thought that Paul expressed when he said, "I determined to know nothing among you save Jesus Christ and Him crucified."

Our membership ought to be taught to know the difference in being animated and excited to tears by some affecting story told in a feeling manner, or by some eloquent flight of oratory, both of which are only of the flesh, not of true edification which is felt in the hearts of those who are truly fed upon the word of God.

Oratory and eloquence are not to be condemned, but when they are used in connection with the ministry to stir up a feeling of excitement with the people they are truly dangerous to the well-being of the church. When thus used no Arminian practice can be more false or more to be shunned by the church.

The plain, clear, open gospel of the

Son of God, spoken in a plain, clear way is what every Christian should desire because that is all that can be of any divine benefit to the church.

If there are any of God's people there who cannot be induced to come in the church by that kind of preaching we had better let them remain outside until they are moved as were, "Holy men of God," when they wrote the sacred word.

Christ Jesus and Him crucified set forth in a clearly spoken doctrinal way as it is given in the experiences of His people is what we need and should have.

Then if we see the falling tear or hear the mourner's sigh or a triumphant shout of victory, it will be but the story of salvation as we feel it in the heart, even bread from heaven, water from the living fountain and a garment fresh from the King's ward robe.

Once I heard one doing what he called preaching but in such a way that it was a whirl-wind, a howling tempest, a raging sea with no Jesus walking on it. After we had left the house a dear sister said to us, "That young brother certainly did preach a good sermon tonight, but I could not understand anything he said." I said how then did you know it was good? She said, "Well, I thought it must be good because he appeared to enjoy it so well." I said, nothing is good to me if I cannot hear it with understanding.

That is my understanding of the gospel. It comes in demonstration of the spirit and with power.

Oh that the sacredness of God's blessed gospel might be so impressed on us that we would feel the need of leaving off every manner and every expression that would tend to obstruct in any way the clear hearing and understanding of the heart.

With much love,

L.H.HARDY.

COMMUNICATION.

Dear Brother Gold:—The Landmark for Nov. 15, Vol. 45, No. 1, to hand. Oh how time does fly. I wonder how many are taking it now that have been taking it from the beginning. I know of only two, which reminds me that its getting about time for me to send in my 45th subscription.

My recollection is that it at first was an eight-page, four column paper, costing \$2 a year.

In looking over some of the back volumes I find most of the writers that wrote for the paper then have passed on and do not write now, many of them having crossed over the river, Elders Hall, Rittenhouse, Purvis, Mrs. Ruth Taylor, Elders Hassell and Van Meter have all ceased from their labors, but God has not left himself without faithful witnesses to continue to contend for the faith.

Yours unworthily,

LEVI J. H. MEWBORN.
Snow Hill, N. C.

A GOOD LETTER.

Sister Lula Turner of Duke, N. C., desires the following letter from Brother Lawrence McLamb published in the Landmark.

Miss Lula Turner, Duke, N. C.,

Dear Sister in Christ:—As I have not written to any of the dear children of God lately or received any letters from them, I will attempt to drop you a few lines to let you hear from us. We are all well and truly hope you are the same. I learned that Brother Wood did not go to Oak Forest last Sunday. I am afraid he or some of you are sick but I trust not.

Well Sister Turner, I feel somewhat blank tonight as to saying anything that will interest you, and I know that unless something greater than I am guides my pen and directs my thoughts it will be a failure. But if I know myself, and am not deceived I am always looking to God and asking Him to guide me in the right way, and I am so thankful this blessed night that as I feel to know He has taught me that there is only one way to live here and enjoy His blessings, and that is to do His will and not ours, and I am thankful to know He can make us willing to do it. But oh, the crosses and trials and troubles one has here to bear. But what a blessed promise there is for those who bear the cross that our blessed Redeemer bore here on this earth. I am always afraid that I am not bearing any of it, but I do have a hope that when I am through with this world my troubles will be over. I get so low down at times and I cannot see how it is that I can have any hope at all, but still I would not exchange the little I have for everything in this world.

It came into my mind tonight as to who compose the angels of heaven. Are they God's chosen ones here on earth or are they already there and have been there all the time? I asked Irena and we both decided they were His children here. And if that be so isn't it good to be one of His? It is my prayer that if I am not one of His I will be some time. We can only have a hope and I feel that it is a great thing to possess a hope in Christ. I know it is the greatest thing I ever possessed in my life and how I possessed it is wonderful to think about.

When I saw myself a lost and ruined sinner, seeing no hope, nor could I see any as I had none, and knowing myself dying and going to everlasting woe and misery, bringing one of the

greatest troubles upon me that ever came upon me since coming into the world; and after bearing the trouble until the good Lord saw fit to relieve me is just the reason I have this hope. And I never want to do or say anything that will dispossess me of it. But I can never do my duty, never doing the things He would have me do, for I am so weak I fear I shall fall, for if a saint the least of all.

Well, I will close for fear I worry you. Excuse all mistakes and imperfections and write soon to your unworthy brother saved by grace if saved at all.

LAWRENCE MCLAMB.

Benson, N. C.

COMMUNICATION.

I desire to give expression to some thoughts touching the Christian life.

This life is in Christ and when we live it out we bear the fruit of the mystical vine, the source and pattern of meekness and lowliness of heart. He says, "Follow me for I am meek and lowly in heart and ye shall find rest unto yourselves." The quickened soul desires to walk in that way and asks the direction and help of Him who said, "Without me ye can do nothing," for he finds in the flesh a propensity that opposes. We learn that with the mind, the desire, we serve the law of God, but with our flesh the law of sin; that which is born of the Spirit is Spirit and that which is born of the flesh is flesh, so that ye cannot do as ye would. The light of the spiritual life reveals the evil propensity of our nature. Every soul when quickened into spiritual life at once becomes alarmed and sees no way of escaping from the wrath of a sin avenging God; all he can do is to cry for mercy, not justice for that would assign him his portion where the worm

both not and the fire is never quenched. But in due time the day breaks with the message: "Hear O earth the glory of the Lord, peace on earth, good will to men." The star of faith points to Bethlehem. Grace now comes a present help in time of need; the Son of righteousness arises with healing in His wings; sorrow endureth for the night but joy cometh in the morning.

Now a new world appears, a spirit of holiness, contrasted with the natural world with all its contamination of sin in our fallen nature. He now views Jesus the chiefest among ten thousand and the one altogether lovely and feels now as though he was free from sin and sorrow and that he has indeed rest to his soul. But the scene is changed when he beholds that he is a sinner still having evil thoughts and the various propensities of nature and now instead of viewing Jesus he views himself and his fallen nature. But the Lord by His promise never leaves such nor forsakes them but gives them comfort, beauty for ashes and the oil of gladness for the Spirit of heaviness, and they again go on their way rejoicing in the hope of the glory of God. Now heed the Word of the Lord: "Watch and pray lest ye enter into temptation or a snare for Satan is ever going to and fro in this earth seeking whom he may devour." He that asketh grace so precious to our souls that the world and all its allurements dwindle into insignificance so that we hate evil and love holiness to the extent that we prefer natural death to being ensnared so as to hurt our standing in the church and bring reproach on the precious cause. He feels to need the light of the new life at every step, knowing his infirmity, and is constrained to be led and kept continuously by grace through faith, for he has no con-

science in self and fears lest he deviate from the path of duty and say or do something hurtful to himself and to offend others and so befoul the way as to keep back the lambs from the fold that shelters and shields from the blighting wind and tempest on the outside. And He so lets His light shine as to stir up and prompt those in coldness and after the things of the world to not forsake the assembling together to celebrate the praises of Him who washed away their sins by His precious blood. Having food and raiment he learns therewith to be content and thankful for what he has and not be inclined to covet what he has not. He studies to keep himself approved unto God and not to condemn those that fail to comply with what he approves.

How dim the light of the christian life when he serves self rather than God and abuses the natural blessings without a thought of praise, prayer and thanks to the giver of all good until afflictions come. And how the christian life when his walk is the opposite, praying to love and serve the Lord with all his heart, soul, mind and strength, thanking Him for even every moment of health and comfort and praying Him to continue every blessing both natural and spiritual. He is ever thankful in affliction, that it is no worse and is no more than he deserves. And instead of murmuring he is thankful that he has the health and strength to labor for his support and comfort. He strives to shun evil and even the appearance of evil, therefore he inquires of the Lord for guidance in both things temporal and spiritual; to be a lamp to his feet and a light unto his path all the way of his earthly pilgrimage and at last wafted to that glorious happy world without end.

S. W. OUTERBRIDGE.

Robersonville, N. C.

PREACHING OF THE GOSPEL AS
ORDAINED OF GOD THROUGH
OUR LORD AND SAVIOR
JESUS CHRIST,

Men called to preach are called of God, qualified of God, have the afflictions of the Gospel, are first partakers of the fruit and comfort the elect of God with the comfort which they themselves are comforted of God. Are moved about in their labours by the Lord who holds them in his right hand. They are to wait upon their ministry and minister with the ability that God gives them giving all glory to God.

When the gift is manifested of the Lord: the church sets them apart to the ministry or liberates them to the work. They, therefore are subject to the voice of the church and are not subject to any power outside the church, whether it be assemblies, Associations, Priest craft or popery, but are to seek the Lord for wisdom and counsel, guidance and direction.

Their faith and practice is given of the Lord and apostles in the New Testament. While a preacher may and does have a variety of gifts in his ministry, he must be guided by the testimony of the apostles and prophets, and our Lord and Saviour Jesus Christ.

We will notice the calling. One called of God to preach will feel himself unequal to the task; that it is a holy-calling, that it is a solemn work, and will have a realization that he stands in the presence of God. There will be a burden upon him and a woe if he preach not the gospel. There will be some relief as he testifies to the church from time to time. He must tarry often at Jerusalem till he be endued with power from on high. The Lord will open up the scripture to his understanding that the Psalms, prophets, and the books of Moses (the law) testified of Jesus. And the truth of the

scriptures will be more and more proven to his own experience, and by a living experience he will comfort the flock of God.

As the stars were seen in the right hand of the Lord by John, so he will be held by his power and moved by the spirit to go from place to place. No one can tell him for the Lord alone will lead him, and the best evidence that he is called of God to preach is that he preaches.

The afflictions of the gospel are to be brought into the fellowship of the Saviour, to be set at naught, to be reviled and rejected of men, to suffer according to the will of God, that the glory of God may rest upon him, to feel his emptiness and insufficiency and fear of the Lord. To be found fault with and stoned, he will then be brought into the fellowship with the sufferings of Christ, for Jesus said, "Beware when all men speak well of you, for so spake they of the false prophets."

He is to take heed unto himself and to the doctrine. His feet will then be beautiful upon the mountains round about Jerusalem.

He is to labour with his own hands lest the cross of Christ be made of no effect.

Be instant in season, out of season, preach the word, avoid wresting to their own destruction things hard to be understood.

Preach and baptize, and break bread in the name of the Lord Jesus.

In hope of the resurrection from the dead.

J. M. FENTON.

Philadelphia, Pa.

EXPERIENCE.

When I was a boy I felt that it was wrong to curse and tell lies. When sixteen or seventeen years of age, I

attended the Methodist meetings every chance I could get. I thought they were the right people. The Baptist doctrine I had no use for.

The war came on and I ran away from my mother and joined the army. I served through the war, and during the time a feeling came over me that I could not get clear of; it was with me daily. I would try to pray and ask the Lord to have mercy on me, but it seemed all in vain. This was the state of my feelings up to the fall of Fort Fisher. There I was wounded and fell in the hands of the enemy—then my troubles increased. I thought I would die and go down in the lake that is prepared for the devil and his angels.

Brother Gold, you know I could not keep from trying to pray. Yes, one night after I lay down I asked the Lord to relieve me of my load of trouble. It then seemed to be taken away and I felt as light as a feather. I felt the Lord had done for my soul what was impossible for the whole world to do. Yes, I wanted to tell it but had no one to tell what I hoped the Lord had done for me. I was soon sent home and shortly after I got married, but this did not give me peace.

I learned to like the Old Baptists. I could not help it; but I would go to dances and try to forget them, but my love for them would grow stronger. Yes, they were the people for me to love.

The third Sunday in June 1874, I went to preaching, brother Jordan W. Johnson preached. It seemed that he was preaching especially for my benefit, yes, it seemed to reach to the bottom of my heart. I went back home in trouble asking the Lord if it was His will for me to join the church, that He would make it known to me. So one day while plowing these words came to me: "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."

Yes these words filled me. I stopped and looked to see if any one was near me, for I did not want any one to see me crying. So, I dreamed of going to a place to hear preaching and when I got there I met Brother William Vick. It did me an abundance of good to meet him there; so we both went up together, and they were singing the sweetest songs I ever heard, and we stopped and Brother Johnson arose from his seat and held out his hand and said: Come, here are seats prepared for you!

So I thought I would go before the church and tell them what I hoped the Lord had done for me, at the next meeting, but I felt so unfit that I did not go until the 3rd Sunday in November.

Brother W. W. Vick was to be baptized. A door was opened, and I went forward and was received and baptized, I found peace to my soul; and I now feel to know that I am with the people I love and wish to be with. I feel that they are God's people kept by His power, ready to be revealed at the last time. But, I often fear that I am not one, for I can see myself and feel as the three hundred and eighty fourth hymn reads.

"Mixtures of joys and sorrows,

I daily do pass through,

Sometimes I am in a valley and sinking down with woe;

Sometimes I am exalted; on eagle's wings I fly.

I rise above my troubles and hope to reach the sky."

I wish to ask the dear children of God to remember and pray for me. Your unworthy brother if one at all.

W. H. BRADLY.

Brother Gold, the above is a part of my experience when very young.

It was published in the Landmark in 1875. If it is not asking too much of you, I would be glad to have it published again, so my children may read it when I am gone. I was young when I first felt the heavy load of sin. I was young when I felt the sweet love of Christ in my heart, though many years have passed and I am much older, this love is still sweet and new, no age nor time to it.

W. H. BRADLEY,
Tarboro, N. C.

COMMUNICATION.

Dear Bro. Gold:—You said to me in a letter once, "Surely you have many changes." I now answer, Who can have more?

Since yesterday I have been filled, and at times to overflowing with a mixture of sadness and solemn praise to our God. I was out home yesterday and mother was telling me that on the night of the 30th of May, she had a vision, for she was not asleep, and that the Lord came to her and talked to her and said many things. She said He talked in a low easy tone—"a still small voice"—and so even that He did not even accent one syllable above another or put any stress on one word more than another—that the same power was in all he said alike and that no man could talk like him. I wish you could hear her tell it, for you too have had a view of the Lord. Such a view I have not had in that satisfactory way that I would like to have.

She said He talked to her about how he would be with her until he was ready to call for her, which would not be long and she said (and I write this with trembling hand) that he called me her sister, saying, "Your sister Lou; I will be with her in all her trials and sorrows of every kind, and all her afflictions; and I'll even go with her

down in the valley and shadow of death."

Brother Gold, I can't tell you how this makes me feel.

She would not tell all the Lord said to her—said she did not want to tell it all—many things she said she could not remember except as they were brought back to her; notwithstanding he told her several times to remember what He said.

She is calm and so patient, and reminds me of one who is willing to start on a long anticipated journey—more anxious to go than to remain, yet willing to wait the appointed time.

She believes she will go soon, and we know that when the Lord's time comes she must go; but how can we endure the loss!

We can't get to the place where we can feel that we are ready to give her up.

Brother Gold, I just feel that this is one ordeal I cannot survive unless the Lord does give me strength. I feel that He told her something that she thinks would trouble us, the reason she won't tell us, but I am so anxious to know. She is up most of the time, but her condition is such that we are in suspense about her all the time.

I would be so glad for you to come with Brother Ashburn, Friday before last Sunday in Aug. Mother speaks so highly of you, and enjoys reading from your pen so much, and I know she would be glad to see you and hear you preach again. She was speaking yesterday of the night you spent at home one Saturday night, when you said you had such a pleasant view, but could not tell it.

What a varied experience is mine! Some times up and some times down; some times rejoicing and some times in sorrow; some times in green pastures resting beside the "still waters" and some times in a barren,

lonely desert; some times on the rock and some times in the fiery furnace. It is somewhat like weaving a web of cloth, which could not be properly woven without a cross for every thread of filling in. But what a mixture of mingled colors I weave, and how many balks I make!

Pray for me; and I would be glad to hear from you if you can write to such as I.

Lovingly, but unworthily,

LOUISA A. EDWARDS.

Polkton, N. C.

Dear Brother Gold:—I will drop you a few lines to let you hear from us. We all are as well as usual except cold.

Hope you and family are well.

Brother Gold, we have had such good meetings and preaching around here a few weeks ago.

Brother Clayton came through our neighborhood and preached for us several times and it seems that everybody that has heard him likes to hear him preach. He expects to be at Mt. Springs next Saturday and Sunday. There were five united with the church during his preaching. I feel that he was sent through here by the good Lord to admonish the people and tell them what their duty is, all that had a hope in Christ standing outside feeling their unworthiness and O! Brother Gold two of the five were my dear children my eldest son J. W. Bryant, and one of my daughters. The others were my sister, Sallie Cox's son, Albert, Claude Dodd and Robert Williams. All are related to me in flesh except brother Robert Williams. They were all baptized last first Sunday morning in a pond on their way to Malmason and O, don't you know it was a rejoicing with me to see them go down in the liquid grave to be baptized and they did look so happy when

they came up out of the water. I feel there are several more that ought to take up the cross and follow Jesus, but feeling their weakness. I know that was the way I was, feeling unworthy, not fit to be with such good people as I thought they were and I have doubts and fears now at times whether or not I am a child of God, but it my heart's desire to do right, but there are so many things I do I should not do and that gives me trouble. I feel to be such a sinner and O! is there any one like me?

Brother Gold, I have some more good news to tell you since I have written the above. You know I mentioned in the beginning of this letter that we were expecting Brother Clayton to come back this way and preach for us at Mt. Springs 4th Saturday and Sunday. He preached at Malmason on Tuesday, Wednesday and Thursday, before coming to Mt. Springs and he preached at Mt. Springs on Saturday and Sunday and he bade us all farewell we thought not to see him any more on this trip and arriving home from church Sunday evening my dear husband seemed to have been in such trouble he could hardly stand it.

So Brother Clayton was to preach at Strawberry the next day and he wanted to go so we went by Brother Tom Oaks' and he and his wife went with us. My husband told them at Strawberry that he felt like he was bound to tell them some of his feelings and how he loved the Baptists and they wanted to receive him up there but he would rather come back to his home church. So we all came back to my sons at Dry Fork and had preaching there that night and he and two others related their experience and were baptized the next morning here in our pond and the other two, one my son's wife, Hattie Bryant, and my sister's son's wife, Lettie Cox, They were the

happiest I ever saw come out of water. They came out praising the Lord. That was such a happy time with me for that had been my heart's desire and prayer for a long time for him to join the church and be with me and I trust God may guide and direct us and keep us in the right way. The morning my husband was baptized I arose with this song in my mind, "Praise God from whom all blessings flow," and I felt I had something to praise him for. It seems that I was compelled to tell Brother Clayton how I felt. I told him I felt that the good Lord had sent him here to comfort me in my old age. When I told him he cried as if his heart would break. He said the first trip he made through here this fall that he felt that there was work for him to do in this state, so he came back this way from fulfilling his appointments in North Carolina.

Brother Clayton told me to remember him to you. I heard him speak of you several times while here. My love to you and family.

I will close by asking you to remember me and family in your prayers.

From your unworthy sister if one at all,

MRS. JAMES R. BRYANT.

Dry Fork, Va., R. F. D. No. 1.

The next Union meeting of the Stanton River Association will be held with the church at Mill, Friday, Saturday and 5th Sunday in Dec. 1911.

We cordially invite all that feel to do so especially ministering brethren to attend. The church is located in Pittsylvania County, Va., about five miles from Sutherlin Station on the Southern Railroad. Any that wish to come by railroad will please notify me and they will be conveyed from the station to the church and then back to the station. Sutherlin, Va.

ZION'S LANDMARK

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

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

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

Corresponding Editors.

J. H. Fisher.....Graham, Tex

M. L. Gilbert.....Dade City, Fla.

J. W. Fairchild....Green Forest, Ark.

Samuel McMillon.....Cosby, Tenn.

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EDITORIAL

"YET LACKEST THOU ONE THING."

Luke 18:22.

A certain ruler asked Jesus, saying, Good Master, what shall I do to inherit eternal life?

To inherit one must be an heir. What can one do to make himself an heir of another? Heirship must come from and by the parents. What then can one do to become the heir of another or to inherit, especially to inherit eternal life?

Jesus said to this ruler, why callest thou me good? None is good, save one, that is God. This ruler did not know that Jesus is God. He considered Jesus good—a good master, but he did not know him in his divine character as the everlasting Father.

As he had asked Jesus what he should do to inherit eternal life the answer of Jesus sent him to the cov-

enant of works—to doing—or to works. Thou knowest the commandments, the law of Moses. He is ready to answer I have kept all this from my youth. As much as to say I am blameless. I have never sinned from my youth up. As much as to say, I am perfect. Now what do I lack? Jesus said unto him, "Yet lackest thou one thing," and that meant every thing. Not only is it true that he that offends in one point is guilty of all, but the lack of the one thing proved he had nothing, and needed every thing. He was worse than if he had known he had nothing. He was rich in his own supposed good works. He was righteous in his own eyes. He knew nothing of his need. He lacked every thing. He was far worse off than if he had been without any thing. The more of what he had, or thought he had, the worse off he was—the farther from the Kingdom of Heaven, he was—not knowing that he was poor and vile and miserable. He had to get rid of all he had before he could follow Jesus.

The one thing he lacked was the only thing needful.

He must part with and sell all he had and distribute it all to the poor, and he would have treasure in Heaven. That was what he did not want to do. When he heard he must sell all he had, and distribute to the poor, and come and follow Jesus he was very sorrowful. That was the very thing he did not want to do.

How can a man leave, forsake, the very thing he loves better than all else. He was trusting in his good works. That is the last thing a man gives up or forsakes.

When Jesus saw that he was very sorrowful he said, how hardly shall they that have riches enter into the Kingdom of God. It is easier for a camel to go through a needle's eye

than for a rich man to enter into the Kingdom of God. As much as to say, it is an impossibility for a rich man to enter into the Kingdom of God in his own strength, or by his own effort. The Apostles so understood this. All of them so understood this in that light. It is an impossibility for a camel to go through the eye of a needle. That is what Jesus declared, and they all so understood him to say. For they then said, who then can be saved? Jesus said the things which are impossible with men are possible with God.

The doctrine of Jesus is all things are possible with God. That is He does all His pleasure. Truly salvation is of the Lord. Nor does it come from any one but God. Salvation is of the Lord.

We love to see any learn that salvation is of the Lord God.

P. D. G.

JACOB'S STRENGTH.

He took his brother by the heel in the womb, and by his strength he had power with God:

Yea he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Bethel, and there he spake with us: Even the Lord God of hosts; the Lord is his memorial. Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually," Hosea 12:3-6.

What a strange and more mysteries history than that of the Israelites—Jacob and Israel—than the Israelitish nation. One would think that after the Lord had taken them by the hand and led them out of Egypt and through the wilderness as he did, and planted them in that goodly land surely they would reverence him and his son whom he had of all sent unto them. But what ingratitude and rebellion they

showed. They said this is the heir, come, let us kill him that the inheritance may be ours. Then what did the Lord God do unto them? He miserably destroyed that nation, and gave gospel blessings—even the blessings of the good wine pressed out and running over to the Gentiles who are now living and nourished on this choice vine of the Lord's planting.

Jacob is a representative character. The Lord's portion is his people, Jacob is the lot of his inheritance. Where did the Lord find Jacob? Was it in a fruitful field? No, he found him in a desert land, in a waste, howling wilderness. Was Jacob seeking the Lord? No, he was going the opposite way. The Lord led him about—turned him right about—and instructed him. How? As tenderly as the apple of the eye.

Why did the Lord so love Jacob? Was it for any good Jacob had done? No. He loved Jacob before he had done any thing good—before he was born—because he will have mercy on whom he will have mercy.

Here are twin brothers. Their parents are in the line of blessing, Isaac in whom all nations shall be blest, and Rebekah the very fair mother.

Before the children were born, and before either one had done good or evil Jacob took hold of Esau's heel in the womb, and by his strength he had power with God. Yea, he had power over the angel and prevailed. Who beside Jacob ever did this? Was it a chance? The strength of God was in Jacob before he was born, and it after this always prevailed. It mattered not where Jacob was, or who was his enemy, he always prevailed. What was his character? It was to call on God in the day of trouble. This he could not do if he regarded iniquity in his heart.

He was a plain, unpretentious man—matter of fact—had an eye for the

things of greatest importance, no jostling. He loved and sought the blessing of God. When an opportunity came he bought Esau's birth-right, showing he placed proper estimate on matters of eternity. The mother loved Jacob whom God loved. Isaac the father loved Esau for the tempting venison that Esau's bow and arrow took in the chase.

When a turning point in the character of the lads comes Esau proves he is profane in setting no value on his right of birth as the first born, and sells his birth-right for a mess of pottage. For Esau's character was to love that red pottage. He was red and hairy.

Thus there was difference in them before they were born, strength or weakness is what constitutes character.

These twin boys struggled together in the womb before they were born. Rebekah did not understand this and enquired of the Lord who said, two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. Esau is born first—but the last shall be first—hence the first shall be last. The younger takes hold on Esau's heel—the way to trip him—or to outrun him.

But it is not of him that willeth, nor of him that runneth, but of God who showeth mercy. Isaac willed to give Esau the blessing, and Esau ran for it, but it is not of him that willeth, nor of him that runs, but of God who showeth mercy.

Jacob went under his mother's direction with all of Esau's right legally as the first born and prevailed.

The blessing is in the first born of God—not in the first born of woman—Jacob obtains the blessing in the name

of the first born.

No man can ever obtain the blessings of spiritual birth-right in his own name. Hence Jacob comes in the name of another.

Nor can we ever obtain the blessing of God in our own name. We must deny self. Faith comes in the name of Jesus Christ—the first born of God, and thus obtains the blessing.

But trouble follows. He flees for his life. God appears to him in the loneliness of the wilderness, and turns its solitude into day. For the revelation of salvation appears to him. How dreadful is this place said he and I knew it not. Surely this is none other than the house of God and the gate of heaven, and I knew it not. He ascribes nothing to himself. His strength is with God. This is his house of Bethel. Here he worships God. This is a wonderful display of God's strength to him.

He had many troubles, but is more than a conqueror in every one. His trials show that he has power with God and prevails. For God sends a word into Jacob and it lights upon Israel. When the Lord gives him the new name of Israel it shows the prevalence of God's power with him. God's mercies are always surprising to him. In all his troubles, he calls on the Lord, for his strength is with God. What a wonderful gift of prayer Jacob has. Surely the energy of divine power is shown in his weakness. Wrestling all night until the dawn of day owns heavenly prevalence to him.

It is more what God says than what his servant says. God says, "But now saith the Lord that created thee O Jacob, and that formed thee O Israel, Fear not, for I have redeemed thee. I have called thee by thy name; thou art mine. When thou passest through the waters I will be with thee, and through the rivers they shall not overflow

thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle on thee."

P. D. G.

WHICH IS EASIER?

Jesus made the most perfect demonstrations. Never has a man reasoned like Christ did. His answers were always final. For no room was left for a reply after he had spoken. Never man spake like this man was an official answer made by men deputized to arrest him. Before the reasoning of Jesus the armed forces of Jews or Romans had no strength until power from above was given them. For Jesus said to Pilate the Roman governor, thou couldst have no power against me unless it were given thee from heaven.

Some friends of a palsied man unable otherwise to bring him to Jesus, carried him to the roof of the house in which Jesus was, and let him down through the tiling. Jesus seeing their faith said to the sick of the palsy, Son thy sins be forgiven thee. The enemies of Jesus who were watching to catch him in his words said, who is this that forgives sin? God only can forgive sin. It is true that God only can forgive sin. For no man can forgive his own sin, nor the sin of any other person. They denied that Jesus is God or the Son of God. He said unto them whether is easier to say, thy sins be forgiven thee, or to say, Rise take up thy bed and walk? But that ye may know that the Son of man hath power on earth to forgive sins I say unto thee Rise, take up thy bed and walk. And immediately the palsied man arose, took up his bed and walked. This was an unanswerable proof—a demonstration. What a blessed thing that there was one on earth that can forgive sins. What greater benefit is bestow-

ed on man than the forgiveness of his sins. Surely this is the best of all healing. How it proves the divine power of Jesus—that the godhead dwells bodily in him, and therefore in him all the treasures of heaven dwell. He is full of grace and truth. By Moses came the law by which is the knowledge of sin. But by Jesus Christ comes grace and truth—grace to forgive us all our sins, and therefore to heal all our diseases, and truth to direct us in the way of life and in the path of peace and safety.

How could those that witnessed this occurrence doubt that Jesus is God—that this man's sins were forgiven because instantly he arose, took up his bed and walked—a thing that no palsied helpless man could do? This proves that the man's sins were forgiven.

What effect did this have on the enemies of Jesus? They objected to his walking and carrying his bed because it was the Sabbath day. Is there any thing more unreasonable and bitter, merciless and malicious than unbelief, than the enmity of the carnal mind against Jesus? If these men had been honest and sincere they would have gladly owned and accepted the logic and conclusion of their own position that Jesus is God, for he had forgiven sin. But the guilty blindness of these people caused them to add sin to sin.

The greatest evidence and proof that one is made honest is that he believes in the Lord Jesus Christ. This sets him down at the feet of Jesus clothed and in his right mind. It gives him a sound mind that causes him to make the choice of wisdom, and to deal justly, to love mercy, and to walk humbly with God, to choose that good part that shall never be taken from him. When one is manifested as a believer in Jesus he is shown to be of heavenly,

incorruptible birth, a man in whom is no guile.

P. D. G.

MRS. MARY A. RAMSEY.

One year ago today, at 10 o'clock P. M. the spirit of my beloved mother, Mrs. Mary A. Ramsey, took its flight, and oh, the agony of the moment when I was left motherless in this cold world.

She was 81 years, 1 month and 24 days old.

Her mother was Sarah Fielder, of North Carolina before she married. Mother's father was Joel J. Adams who was a Primitive Baptist preacher at the time Missionary Baptists went out from them. He remained a Primitive Baptist preacher.

Mother was the oldest of five children, 2 girls and 3 boys. The other girl, Mrs. Anselm Snow, who was the youngest child, preceded her a few years. The boys all died during the time of the war I think. Their names were Robert, John and James. All of them left families.

Mother was twice married. The first time to Thomas Edwin Weatherford. They had no children. The second time to Rev. Isaiah Ramsey, a Methodist preacher. Two children, a boy and a girl were born to them. She was left a widow the second time with her two small children to rear.

The boy died in the bloom of manhood.

Her body was laid to rest by the side of her son and her last husband.

Her funeral was preached by Mr. Hundley from the text she repeated I could not number the times over and over again during her last days, "Bless the Lord, O my soul: and all that is within me, bless His holy name."

Dr. R. T. Ramsey, who I believe did all in his power for her, made a feeling talk at the burial. She was indeed his

tried and true friend. He had known her nearly all his life and he said she was a saintly woman.

Her friend and neighbor R. A. Bennett, prayed a good prayer.

Some beautiful flowers were prepared by dear ones who loved her.

He favorite song was sung, which is:

Must Jesus bear the cross alone,
And all the world go free?
No there's a cross for every one
And there's a cross for me.

The consecrated cross I'll bear,
Till death shall set me free;
And then go home my crown to wear,
For there's a crown for me.

Mother joined the Primitive Baptists before my recollection. She was an every-day Christian. I do not say there is none as good, but I do say there was none better and few as good.

How I loved her and how I miss her, only those who have had my experience can know. And you who read this that have had a dear, beloved mother and have seen her suffer, suffer, suffer and die, will understand when I say I have not words to express my feelings.

Good-bye dearest mother till we meet again.

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

Her daughter,

SALLIE M. BENNETT.

Toshes, Va.

IN MEMORY OF MY DEAR SISTER
"GLENNIE" AYCOCK

I attempt to write a few of the things that I recall to memory just now. It is impossible for an unguided hand,

such as mine, to do justice to a memory so sacred to me as hers.

However I will feel better to acquaint (through the columns of Zion's Landmark) the church which she loved so well more thoroughly with the life of one whom they knew only as one of their little flock.

She was the beloved daughter of Elder and Mrs. J. C. Hooks, the elder daughter of a large family.

She was married to Mr. A. A. Aycock, May the 5th, 1904. The fruits of that union are three children, Estelle, six years, John, three years, and Glenn, two weeks of age.

As a daughter, she was dutiful and obedient, as a sister, she was in time of our mother's affliction, all that a mother could have been, as a wife and mother, she was simply all that heaven could have intended her to be. As a neighbor, she was unexcelled. Her home was ever open to everyone; everyone who knew her loved her. She had many friends, and most earnestly contended for the faith once delivered to the saints, and now her battle is over, her warfare is accomplished, and henceforth there is a crown laid up for her in glory.

We feel that we know she has gone where the wicked cease from troubling and the weary are at rest.

We hope she is now sitting at the right hand of God, where sickness, sorrow, pain and death are feared and felt no more.

She was born September 18, 1882. She united with the church of God on August 24, 1909. Since, and sometime before joining the church, she has been a very low health.

November 1, she breathed her last at her home in Fremont, N. C., in the presence of two competent nurses, quite a number of friends and relatives, and our very highly esteemed physician, Dr. L. O. Hayes.

As I recall to memory now, that most dreadful, most heart-rending scene, it presents to memory more of an unpleasant dream of the past, than a reality of the present.

In my vision I see her, more as an angel, as a beautiful bride of death, a bride adorned for the realms above, a place which God prepared, in the beginning for those that love Him, a place where she can rest securely in the arms of Jesus sheltered from the wintry blasts of life, sheltered from the things which so easily beset God's people on their rugged journey through life.

Oh if we could feel at all times as do now, what a glorious blessing it would be. But when I look at the places she filled so long, how my heart yearns to see that dear face once more. To feel the pulse of life in those dear hands, to see the glow of health in those cheeks, that were so dear to us all.

But the alwise God saw fit to take her from us, to take her as his own, to adorn the streets of gold, which are beyond human conception.

It seems to me the morning after she was baptized she was the happiest person I ever saw. Our father baptized her and when she was coming out of the water she looked up at him and said, "I am so happy."

How well I can see her now as she looked then, her face did not wear the smile of earthly joy, but of heavenly joy. I felt then that she was too good for this world, and now I believe I know she was.

She said she would be glad if it was God's will to stay to raise her children. But if not His will it was all right. If it was His will she seemed ready to go.

Her mind would come and go. She knew every one who came in, then her mind seemed to wander. She tried so

hard to be cheerful, to hide from loved ones her sufferings. When asked how she was, she would say, "I feel better now." She seemed to realize just how hard it was for us all, and said, "I am sorry for poor mamma, she can't bear to come in here, it is harder for her than for me.

She would not call for her husband, even as much as she wanted him. She seemed to realize just how hard it was for him. How sad his bereavement, but for his solace he has left to him the precious promises of Him who his loving companion so faithfully served throughout life.

By her request she was laid to rest in the old Hooks burying ground near her childhood's happy home.

Round her grave we lingered,
Till the setting sun was low,
Feeling all our hopes were perished,
With the flower we cherished so.

Weep not dear husband, parents, sisters and brothers. She has gone before, into that "Beautiful Beyond" where we hope He, who bled, and died upon the cross, will lead us in that straight and narrow way, that we may meet her, where tears will be no more.

What else has earth, for us in store,
These farewell pangs, how sharp and deep.

These farewell words how sad and sore,
Yet we shall meet again in peace,
Where none shall bid our gladness cease.

There hand in hand firm linked at last,
And heart to heart enfolded all,
We'll smile upon the troubled past,
And wonder why we wept at all.

By her brother,

FRED M. HOOKS.

Fremont, N. C.

Dear Brethren Gold and Lester:—You will please publish by request of my sister, Mrs. J. W. Tatum the death of her little darling James Earl. James was a bright little boy two and a half years old. He was here at my home about two weeks before the Lord took him to Himself. James was the first born by Minnie's second husband. There were 6 children by her first husband and they were all much devoted to him, but he was not for this world long. Little James was run over by a man last summer and was thought to have been almost killed, and after suffering a long time he was taken out of it all by our Lord who said "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God."

May the mother, father and children be enabled to say the Lord has given, and he has taken away; blessed be the name of the Lord.

Enclosed you will find some lines that sister desires to be published with what I have written. May the good Lord bless and comfort the hearts of all the family, is the desire of the writer, James Earl's uncle,

J. W. GARDNER.

We had a little treasure once,
He was our joy and pride.
We loved him, ah! perhaps too well,
For soon he slept and died.

All is dark within our dwelling;
Lonely are our hearts today.
For the one we loved so dearly,
Has forever passed away.

Darling James, he has left us;
Left us, yes forever more;
But we hope to meet our loved one
On that bright and happy shore.

HIS MOTHER.

ISAAC P. DOUTY.

The subject of this notice was born April 20, 1833, and died June 8, 1911.

In his young manhood he volunteered in the Confederate army and followed the immortal Lee and Jackson all through the thickest and bloodiest campaign of the civil war, and came home bearing the marks of four bullets.

On the 31st of December, 1865, he was married to Josephine Dixon who bore him 8 children, 7 girls and one boy, 6 of whom survive him.

He united with the church about the year 1882, and was a faithful and zealous member as long as he lived, visited among the churches a great deal and attended the Associations regularly as long as he was able. In Oct. 1909, he lost his wife, and his children being all married he was left alone, and being much afflicted in body and mind he sold all his property and in September, 1910, made his home with his oldest daughter, the wife of the writer of this sketch. He suffered much during the last two years of his life, but bore his sufferings with the most patience of any one I ever knew. All who saw him during his last illness wondered how any one naturally so active and restless in disposition could endure such suffering with such patience, but I feel sure that he was sustained by the Grace of God, and that he died in the full triumphs of living faith. He often talked to the writer about his condition, and said he was willing to go.

In the spring of 1911, his disease developed into cancer of the stomach, and he was confined to the house about the 1st of May. Everything was done for him that could be, but nothing did him any good. So at 2 o'clock a. m. June the 8th, 1911, he passed to the great beyond.

We miss him in daily life and in the

church, for he was one in whom we had great confidence, but we want to bow in humble submission to the will of him who does all things well.

The funeral service was conducted by Elder John P. Tingle (also a son-in-law of his) and he was laid to rest beside his wife in the cemetery at Sandy Grove church, of which he was a faithful member.

May the God who kept him by His grace guard, guide and keep us all, is the prayer of the unworthy writer,

B. D. ROWE.

Gospel Messenger please copy.

RUTH LAMM.

The angel of death visited the home of Mr. and Mrs. Isaac Lamm, on August 18, 1911 and took from them their darling daughter, Ruth, whom they all loved so much she was the pride of their home, she was 14 years 1 week and 4 days old when she died just in the bloom of youth. Ruth was loved by all who knew her, she was a bright and affectionate girl. Was always willing to do anything to please anyone, always carrying a joyful face. She was so good and kind that she can never be forgotten. We feel that her soul is at rest. She was sick two weeks and two days, after suffering untold agonies of pain. All was done for her that loving parents, kind friends and a physician could do, but none could stay the hand of death. God loved dear Ruth better than we.

Ruth leaves a mother, father and one sister, two brothers and a lot of friends and relatives to mourn their loss, but we feel that our loss is her eternal gain. Her funeral was preached by Elder G. W. Boswell, at her home. A large crowd of sorrowing friends and relatives were there; after service her body was laid to rest in the

Lucas grave yard, not far from Lucama.

Ruth, thou art gone to rest to dwell with the angels blest, we should not wish thee back again, in this sinful world and vain, thou art on the shining shore sharing angels pleasures ever more. We may hope to meet thee there and with their pleasures ever share. Farewell dear Ruth, but not forever. There will be a glorious dawn when we all shall meet to part no more on the resurrection morn.

Written by her cousin, who loves her.

LEARA BARNES,

Lucama, N. C.

L. B. WILSON.

Mr. L. B. Wilson passed from his earthly home to his eternal home in heaven on February 24, 1911, after an illness of about two weeks. He was 47 years of age. He professed faith in Christ and died with a blessed assurance that his soul would be forever at rest. Mrs. V. D. Whitfield, of Graham, N. C., is one of his sisters. She will be baptized into the Primitive Baptist church the third Sunday in October.

A. LONG.

A WORTHY CAUSE.

Dear Brother Gold:—I am in receipt of a letter from Elder J. A. Shaw, of Elizabeth City, who is in distress over a debt upon his home, and appeals to me to suggest some way out of this dilemma.

Brother Shaw is an able minister in my judgment, and of great comfort to the church, and I feel like we owe him relief from this burden, and I think the best way to relieve him is to pay his debt, or so much of it as possible.

There are plenty of brethren and sisters in the bounds of the Kehukee As-

sociation to pay this debt without any inconvenience to themselves, and I hope are willing to do so, and as an advocate of this plan, I subscribe \$25.00.

I suggest that all subscriptions be sent to Elder Gold, that he may publish the amount received.

Brother Gold, I enclose his letter to me that you may publish so much of it as relates to his debts, etc.

If you see fit to publish it, arrange it to suit yourself, and if it is not asking too much, would be glad for you to keep it before the brethren for several issues.

With love and best wishes from a poor sinner.

If this method is approved by you and published I will remit amount subscribed. If any wish to help, but it is not convenient for them to pay now, let them say how much they will pay, and send it as soon as convenient.

JUSTUS EVERETT.

Remarks:—I will willingly receive and pay to Elder Shaw any money the brethren and friends will send to me for him to relieve him of this burden.

It is a burden on one to carry a debt he desires to pay and cannot, and it is good to help those that are worthy.

He owes \$800.00 on his home.

P. D. GOLD.

The White Oak Union is appointed to be held, if the Lord will, with the church at White Oak, Jones County, N. C., Friday, Saturday and the first Sunday in January., 1912.

G. W. WIMBURY.

The next session of Smithfield Union will be held with the church at Mt. Gilend, Clayton, N. C., on Saturday and fifth Sunday in Dec., 1911.

Brethren and sisters, and especially ministers, are cordially invited to at-

tend. The church is convenient to the railroad at Clayton, N. C., for visitors to come.

Yours in hope,

J. A. BATTEN,

Union Clerk.

REQUEST.

I am not the author nor do I know who is, of the notice of a meeting in Campbell County, Va., on the 4 and 5 of Nov., 1911. The person signing my name, without my permission or knowledge, will do me a great kindness to write me a letter telling me why they used my name.

MRS. JENNIE A. STONE.

Rustburg, V., R. 3, Box 28.

Elder P. D. Gold.

Dear Brother.—Please publish that the next session of the Linville Union will be held with the church at Salisbury on the 5th Sunday and Saturday before in December 1911, all lovers of truth invited, those wishing to be met will please notify C. B. Owen, Salisbury, N. C., signed by order of the church in conference on Saturday before the first Sunday in Nov. 1911.

BRO. W. F. OWEN,

Moderator.

A. L. OWEN, Clerk.

The Black River Union is to be held with the church at Harnett, Sampson County, N.C., beginning on Saturday before the fifth Sunday in Dec., 1911. Visitors will be met at Dunn Friday. All lovers of truth are invited to attend.

W. M. MONSEES, Moderator.

C. HODGES, Clerk.

Elder E. E. Lundy writes that a good meeting has just been held at Goose Creek Island. Six were added to the church.

J. P. VIA.

- Spray, N. C.—Dec. 28.
 Wolf Island—29.
 Reidsville—at night.
 Pleasant Grove—30.
 Gilhaus—31.
 Harmony—Jan. 1, 1912.
 Mt. Lebanon—2.
 Eno—3.
 Durham—at night.
 Raleigh—11 a. m. and at night, 4.
 Willow Spring—5.
 Middle Creek—6.
 Fellowship—7.
 Rehoboth—8.
 Clement—9.
 Smithfield—10 and at night.
 Bethany—11.
 Beaulab—12.
 Creeches—13.
 Salem—14.
 Cedar Grove—15.
 Dutchville—16.
 Camp Creek—17.
 Surf—18.
 Roxboro—19 and at night.
 Shiloh—20.
 Stories Creek—21.
 Ebenezer—22.
 Wheelers—23.
 Prospect Hill—24.
 Lynchs Creek—25.
 Arbor—26.
 Country Line—27.
 Oak Grove—28.
 Moons Creek—29.
 Danville—at night.

The next session of the Contentnea Union is to be held with the church at the Meadow, Saturday and 5th Sunday in December, 1911. Walstonburg is the nearest Depot—about 1 mile off.
 A. P. TURNAGE.

We are in business, not to get rich quick, but for a living.

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The plain Sheep binding, per dozen \$7.50.

The plain Sheep binding, single copy 70c.

The plain Morocco binding, per dozen \$10.50.

The plain Morocco binding, single copy 95c.

The gilt Morocco binding, per dozen \$12.00.

The gilt Morocco binding, single copy \$1.15.

Not less than half dozen will be sold at the dozen rates.

In all cases cash must accompany the order.

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I am now running off balance of my Biographical Histories of Primitive Baptist Ministers of the United States at \$1.50 per copy, delivered post paid. If you want one, send order at once. And if you are a Primitive Baptist you can get a copy and pay for it at your convenience, if this is any accommodation to you.

R. H. PITTMAN, Luray, Va.

E. E. LUNDY.

Norfolk—5th Sunday in Dec.
 Pungo—Tuesday after.
 Belhaven—Wednesday night.
 North Creek—Thursday.
 Gaylords S. H.—at night.
 White Plains—Friday.

The Mill Branch Union is to convene with the church at Simpson Creek, Saturday and 5th Sunday in December.

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Travel via Raleigh (Union Station) and Norfolk Southern Railroad to and from all points in Eastern North Carolina. Schedule in effect December 18th.

N. B.—The following schedule figures published as information only and are not guaranteed:

Trains Leave Wilson—Eastbound.

11:30 p. m. daily—Night Express, Pullman Sleeping Car for Norfolk.

8:20 a. m. daily for Washington, New Bern and Norfolk—Parlor Car service between New Bern and Norfolk.

5:00 p. m. daily except Sunday for Washington.

West Bound.

5:05 a. m. daily for Raleigh, connects for all points South.

9:15 a. m. daily except Sunday, for Raleigh.

6:12 p. m. daily for Raleigh.

For further particulars and reservation of Sleeping Car space, apply to W. J. Williams, T. A., Wilson, N. C.

W. W. CROXTON,
 Gen. Pas. Agt.

W. R. HUDSON,
 Gen. Supt.

NORFOLK, VA.

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ZION'S LANDMARK

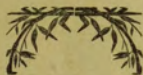
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M. L. GILBERT, Cor. Editor..... Dade City, Fla.
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\$1.50 PER YEAR

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.

NOTICE!

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 receipted, please inform me of it. When you can always send money by money order or 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 post offices 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.

COMMUNICATION.

Dear Brother Gold:—I am gratified in reading your brief but pointed editorials, and some times hope that I am comforted by them. To feel sure that I am comforted by them, with true, spiritual comfort, would warrant the assurance that I am one of the redeemed family of God, for only they ever need that comfort. No others could appreciate it, or can receive it. "The natural man receiveth not the things of the Spirit of God; they are foolishness unto him; neither can he know them, because they are spiritually discerned." But there are many times when it seems to me impossible that I can be a child of God. I have great searchings and great thoughts of heart on that subject. I hope it is for the same reason that Deborah sang: "For the division of Reuben, there were great thoughts of heart. Reuben was living on one side of Jordan, while he was looking and fighting on the other.

We are living our natural life in the flesh, in this time state, on this side of the river; but "our conversation is in heaven." The spiritual life that we now live in the flesh we live by the faith of the Son of God, who loved us, and gave himself for us. Gal. 2:20. We try to make the flesh spiritual, but that is impossible, because in the flesh there dwelleth no good thing. Some seem to be divided, like Reuben; and this

surely does cause me great searchings and thoughts of heart. Judges 5:15, 16.

I feel that I have many afflictions. I do not refer to bodily pains or worldly circumstances; for I have at present very comfortable health, considering my advanced age; great age, I would have said, when I was young, I have had a great deal of pain of body during my life, so that I know what thankfulness is due to the dear Lord for my exemption from pain for some years. As to worldly wealth, I have none to annoy me by its being misspent, poorly invested or lost. About forty-seven years ago the Lord called me from worldly business, as I hope and believe, to preach the gospel, and gave me a promise that he would supply all my needs, both temporal and spiritual, while I was engaged in that work. The words were, "Your heavenly Father knoweth that you have need of these things." That promise has been fulfilled to the present, and I have been for the most of my time enabled to rest upon it.

I had much sorrow, in the first year of my work in the loss by death of brothers and sisters and others under my care. The pleasant little family that I now have are with me unbroken, and I feel thankful to the Lord for them, and for the great natural comfort we have together. Even an apprehension of separation shows me what an affliction it would be.

But the afflictions I referred to above are soul troubles on account of felt sinfulness and depravity; a sense of self-abhorrence because I am vile; a deceitful heart. Afflictions of a natural kind will often be taken advantage of by the enemy to tempt the Lord's people to doubt their acceptance with God. He comes to them in some severe natural trouble, and in their unreconciliation to it, with, "If thou be the Son of God." "O what an if is there." tion comes to be a dying, a continual of his second letter to the Corinthians, seems to be talking about this kind of deep soul trouble, wherein the souls are hearing about in the body the dying of the Lord Jesus, that the life of the Lord Jesus might be made manifest in our body. When an affliction comes to be a dying, a continual, daily dying, then it seems to be indeed heavy enough. But the apostle Paul speaks of it as light and but for a moment, "its work for us to be "a far more exceeding and eternal weight of glory," under certain circumstances and conditions of mind on our part; and that is, that we should be looking at things that are not seen. Now this morning I was thinking of this, and wondering if I have ever looked at things that are not seen "in such a way as to cause these awful afflictions, the working of death in us, to appear light and but for a moment. It does appear to me that I have never been able to do that by any power that I possess. Instead of that, they appear to look long and heavy as I gaze into the future, full of apprehension and trembling. But I have sometimes been surprised by the disappearing of these afflictions in a moment, while the peace of God which passeth all understanding kept my heart and mind, while I was looking away into the bright glory of eternal things, not seen by mortal eye.

Such experiences seem always to come unexpectedly, throwing affliction out of sight for the time. But soon I am again contending with doubts and fears on account of my nature's evil, and wondering if my imagination had not been at work. But this is my only hope and confidence, this revelation of Jesus Christ, through his dying, and rising again; through our being crucified with him, and yet, nevertheless, living, because Christ liveth in us. Notwithstanding all the doubts and fears that at this time harass me, this looking at the things that are not seen, that are eternal; this revelation of Jesus as our life, as our righteousness and peace; this is my only hope and comfort.

While I was thinking thus my mind went to you, and so I have written to you. I want to ask if you ever doubt whether you have truly looked at the things that are not seen, and have thus been made to feel that your afflictions were light and but for a moment? My nature is very rebellious, but at times I feel a great desire to be reconciled to the will of God. If I ever am I know it is only when the dear Saviour puts in my heart to say, and himself says in my soul, as he said in the garden, "Thy will, not mine, be done."

I hope you are having strength and comfort given you in your daily work for the strengthening and comforting of the Lord's people.

My wife has been in bed for several weeks. It is a great affliction to her and to us. She bears it with sweet patience, though to herself the patience does not always appear as always it does to us. It is a desire by which she is much exercised that she might say from the heart, "Thy will, not mine, be done." Where such a desire is, there is surely a fulfillment of it. We are hoping and expecting a resto-

ration to a measure of strength.

Edith and Mildred are her nurses—
Sister Bessie joins with us in warm
love to you and Sister Gold, and your
family.

Your brother in hope,
SILAS H. DURAND,
Southampton, Va.

COMMUNICATION.

Elder P. D. Gold, Dear Brother in the Lord:—Yesterday morning I came across an old and worn envelope directed to Elder P. D. Gold, and was anxious to read the contents as I saw it was my present husband's writing. So I read and found it was his experience that he had written ten years ago and had neglected sending it or felt that it was not worthy a place in the dear old Landmark or perhaps worthy of your notice either, so laid it away for me to read as it so was to be that I should do so, and oh, my cup was filled to overflowing and is yet running over. I wept as I read it for joy. It is something that I have wanted to see, but never asked him to write it. Last night when he came from his work I told him that I had found something that money could not buy from me and asked him could I have it and do as I pleased with it. He said he didn't care and when I showed him what it was he seemed surprised as he thought it had been destroyed. I have copied it and am sending it to you for publication as I want to see it and want others to see it too, in print. I would love to keep the one he wrote himself, as it is precious to me. I feel Brother Gold that it was laid away on purpose for me to read, for it was such a feast to me when I read it. The Lord has been good to me and greatly blest me all the days of my life, and I can't praise him enough. I have just read our last Landmark (Sept. 1.) and received a

feast from that too. I so much enjoyed the letter from Sister Lula Hurst to myself. It was such an unexpected glad tidings. I remember meeting you Sister Hurst at the Contentnea Association, and would so much love to meet you again. May the Lord bless you with his presence in your lonely hours of widowhood. Yes, dear sister, I can greatly sympathize with you and all others that are left alone in this world of woe. I waded through the deep waters for 11 years of widowhood. Some times I felt so lonely and so east down that I had no life for anything, and then some times I was up on the mountain top blessing and praising the Lord for being so good and gracious to me, and thanking him that it was no worse with me than it was. He was the greatest husband to me and a father to my children. I called on him many and many times a day and night, and am yet begging him for mercy continually, for I know that he is all that can do my poor soul any good, and may he continue to bless us all is my desire.

With much love to you all, I am I
hope, your sister in Christ,

MATTIE LUPER JARRELL,
Rocky Mount, N. C.

Dear Brother Gold:—While I am at home and the rest of my family have gone to hear you preach, I want to write you a few lines. I am very sorry I could not go, but the Lord knows what is best, so I try to be resigned to his will. I have just been reading the Landmark and enjoyed a piece you wrote. Such letters as that does me good. It builds me up. I feel like I have just heard you preach. Your comforting words build up a poor unworthy sinner like me. After reading your piece in the Landmark it seemed like I had just been to preaching and I was impressed to tell you about it,

for this is one of my very unworthy feeling days, and reading such pieces as you write it does a poor sinner like I am good to read them.

May the Lord continue to bless you with wisdom and strength to continue to write comforting letters to broken hearted sinners.

Well Brother Gold, I will tell you a portion of my conviction of sin if I can. When I offered to the church I could not tell it, and I can't tell it now—but I will tell a little of it.

In Oct. 1878, the Methodists held a protracted meeting near where I lived. I was living with my grandmother and she attended every day. They also carried the meetings on at night, and one night they left me at home by myself. I had been in trouble all day, but did not know what it was about. I felt that I was condemned before God. I did not sleep but very little all that night. Before I retired I knelt down and tried to pray but that did not relieve me. My trouble was not so bad all the time. I knew the Lord was all that could do me any good. In 1881, I went to another protracted meeting, and as soon as I got there I began to feel bad and my troubles returned with more force. The invitation for mourners was given and I went and knelt down and tried to beg the Lord for mercy the best I could. I was not excited but I was troubled. I begged the Lord both night and day because I could not sleep. Well the meeting closed and I felt no relief, so I thought there was none for me. I was just bound for hell, there was no other redemption. In a short time another meeting commenced and the invitation was given, but I thought that there was no use of me going for it would do me no good, but I went up to the mourners bench, and the meeting closed for dinner and I felt no relief, but while the people were going out of the house

my burden was lifted off of me. I felt so different—it seemed that old things had passed away and all things were new, and there was rejoicing in me that was not there before. I often think of that good old hymn. What peaceful hours I then enjoyed, how sweet their memory still, but they have left an aching void, the world can never fill.

I then joined the Methodist church and staid in there until I came to this county. I became dissatisfied with them before I left up there. I went to hear the Primitive Baptists preach some time, but I could not understand their preaching, it seemed as foolish to me, but the Lord through mercy has opened my ears to them and shut them to the teachings of man. If God has a people I feel sure it is the Primitive Baptist, and I believe he has a people.

When my wife told me of her hope and the church she believed to be the true church, it made me mad. Just see how the devil had hold on me. I talked about the old Baptists of which I am ashamed now. One day I was at work and I was halted, and something said you are wrong, and after that day I became to love the Primitive Baptists and I could not help it, it was shown to me then that they were the true church of the living God, and I have been loving them ever since and the more I am with them the better I love them, and I thank the Lord of heaven that he has opened my ears so I can hear the joyful sound, and if I am not deceived I think I know it when I hear it. Sometimes I am made to wonder why the Lord blesses such an unprofitable being as I am. I am so vile, so corrupt, my daily thoughts are so wicked I am ashamed of them.

Brother Gold, I have one consolation. We are told the Lord loveth whom he chasteneth, and I feel that I get the rod very often for my wrong

dcings.

Brother Gold pray for me for I feel the need of all the prayers of God's people. I did not write this for publication, just felt like telling you some of my feelings. I have just told you a portion of what I have felt, though it has been several years ago.

Excuse mistakes and pray for me.

Your unworthy feeling brother, if one at all.

G. J. JARRELL.

Rocky Mount, N. C.

COMMUNICATION.

"Praise the Lord, Oh my soul and all that is within me, praise his holy name."

These words are so sweet and powerful to me this morning, feeling sure he has been so good and kind to me. He has led me in ways I knew not. He has made crooked places straight; He has made me to lie down in green pastures; He has whispered within my troubled soul some precious scripture and to such healing and soothing effect bringing forth a feeling of his presence and protection. My soul could once more leap for joy knowing his promise is sure. I can now see in so many ways that he has been with me in my every day trials, that there was not more put on me than I could bear, and in his own time he will come again with healings on his wings. Oh, it is worth more than this whole world to feel that we are hovered under his protecting arms of love. How wonderful when we can feel and say and too when they are given us from God above who is the author of every good and perfect gift. "The Lord is my shepherd I shall not want." These words were given to me within my troubled soul, when I felt that I could not live many more days or nights in such a condition. And his sweet pres-

ence was inexpressable to me, but soon found my poor stammering tongue singing, "Oh Jesus my Savior I know thou art mine." I am so thankful that he can speak to the troubled sea, be thou still and the dark clouds to roll off, and the sunbeams so calmly bringing forth its beautiful rays of Jesus' love which is more precious to a poor sinner than all the gold of Ophir. And then to be enabled to hear the golden gospel bells ringing is more beautiful than brooches of diamonds for there is life in the gospel of our Lord Jesus Christ.

Will close with love to the household of faith and pray that we may be enabled to sing, "Children of the heavenly king, as ye journey sweetly sing."

LULU HURST,

Tarboro, N. C.

COMMUNICATION.

"The Effectual Fervent Prayer of a Righteous Man Availeth Much." James 5:16.

Some time ago I became much impressed with the above text, and the question appeared to come up, do I know by experience what this meaneth?

To know this by experience is to have the evidence of the righteous presence of the Lord. My mind was caught back to survey some of my past life in search of some evidence. If I had prayed effectually I could see what that effect had been. If I had prayed fervently I had prayed with such zeal as cometh alone from the spirit of the Lord. He that is in the flesh cannot please God, therefore if I had been led to prayer and to receive the answer it was an evidence of faith in God given by our Lord Jesus Christ.

My mind was caught back to the many times that I had to go before the

Lord in prayer in my youthful days and beg for mercy. But mercy appeared to be withheld from me for some cause which did not then appear. I hope that I have been given to believe that it was for the destruction of the flesh (of which I have much,) and for the glory of the Lord. Thirteen years of that kind of experience I had until I was twenty years old. Then, when all hope, so far as I was concerned, was gone all of a sudden the light bursted in, the mercy came, the prayers were answered, the burden gone and I was filled with joy and praise to our God for His great salvation. Then the weight of the ministry which I had felt more or less at intervals from the time I was four years old came on me with great force and I begged that I be released from that task. This has not yet been effectual for the weight has continued to grow all these years. In 11 months after I was baptized I had to take up this cross and for eighteen months it was a complete failure with me at each effort. Thus I was killed all the time and my spirit went deeper in begging for relief. The prayer was answered on Saturday before the 3rd Sunday in January, 1876, when the Lord opened to me the door of liberty and blessed me to speak with much sweetness in the experience of His gospel. Thus my answers came a long ways apart. For some cause known only to God that door of utterance has never since then been taken away. Many times I have not felt sweet liberty but have been blessed to speak some at each effort and I trust that it has been to the glory of God.

Even to this day I go before the people with fear and trembling because of the greatness of the word of the Lord.

Very soon after the door of liberty was opened to me my heart was drawn out to beg the Lord for a free gift and

a clear speech that might be understood by His people. How far this prayer has been answered I will leave it with my brethren who have been with me in my weakness to judge.

I was called to the care of churches before my ordination and accepted of two the next month after I was ordained. One of those two I am yet serving but there were five years of the time that I resigned and they were served by the late Elder John R. Rowe. At his death they called me back. When it became a visible fact that I must enter in the pastoral field I felt so little and ignorant and incompetent that I had to go constantly before the Lord and ask Him to guide me by His spirit and give me wisdom and strength to go in and out before His people to His praise and to their comfort. How much this prayer has been answered I will have to leave it to the churches to judge.

Once, in those same two churches, a bad presentation arose against me. During the eight years of its continuance I often found myself prostrate on the earth and hidden in the woods crying to the Lord to be shown the right thing for me to do. This continued until the Lord did the work and delivered me from the hand of those who would slay me. I fully believe that the Lord heard my cry and answered my prayer to Him. Those who persecuted me destroyed themselves and I did not have to draw the sword in battle.

Once during those years I was sent for by a friend of mine, a member of the Missionary Baptists, but an experienced child of God, who had been in bed a long time and was not expected to live. I went to see him and he requested us to pray with him. During the prayer a fervency of spirit was given me and I felt sure that he would get well. I so expressed myself to his sister when I bid her good-bye.

She was there to help nurse him. She is a member with us and a reader of the Landmark. It appeared to surprise her that I should speak so positively about his recovery but I spoke as the confidence had been given.

My friend got well and lived for several years.

In December, 1882, I went to see a sister who was very low and had called in her children to see her departure. She asked that we have singing and prayer. While at prayer that same fervency of spirit came on me and I felt to know that she would get well. She also lived for several years after that. On another occasion I was called on to visit the wife of one of our brethren and we tried to pray twice during the visit but I could feel no spirit of prayer for her recovery. The next morning when I was about to leave the brother asked what I thought of her case and I told him that I felt sure she was under conviction and would soon die in the triumph of faith. This she did in ten or twelve days afterwards.

In my early ministry I was in Johnston county and spent the night with Brother W. G. Woodard. He had some old maiden sisters two of them so afflicted that they all had to stay at home. They had an appointment for me at their home. It was a very dry time and at every appointment I had had for several days the day had been set apart for a day of fasting and prayer. All that time I had not felt any of the spirit of prayer in that line. On that night I was very blank. Never felt more destitute of the good word of God. While at prayer the fervency of the spirit came on me and I was given to pray for the glorious reign of grace in our hearts to support us in the service of our God, and for the gentle rain on the parched ground.

Soon a peal of thunder was heard and the rain poured out from the clouds. At the same time I was speaking with the spirit so I could not refrain tears to speak and almost all in the house were in tears of joy. When I was through speaking, much to my joy a severe hoarseness that had troubled me for some days was clean gone and I felt it no more on that trip. I have no doubt but that several who were there will remember all this.

That night after I had gone to bed two young ladies went to bed in an adjoining room with just a petition between us. One of them said, "I am not sleepy one bit." The other said, "neither am I, but I never felt so good and peaceful in my life." They began to talk over their feelings and how they were fed in the preaching.

At another time I was at North River and the fire was burning fiercely up in the back woods and many fears were uttered that it would come down on the settlements and do much damage. While opening the meeting the feeling came over me to ask the Lord's help and I did. Before we had gotten to our homes there came a big rain and all the danger from the fire was stopped. There are many who will remember that day.

The above references are made to show my own experience in the text. I could cite others but will not now.

I want to say that I was never able to appoint a day nor a time of prayer for any thing. The time and the prayer came together. I have never felt at liberty to go before the people in preaching until the Lord's guidance had been asked and I feel it to be a very solemn thing to pray the Lord's blessings at the table at meal time. Some times I fear and tremble with the solemnity of these occasions, and then I fear and tremble lest I do not feel

aright that solemnity.

Thus I am tossed to and fro and often I know not what to do nor what is right. I have to go plodding along as the Lord will with the hope that He will guide me in the way of truth.

In love and fear I am a dependent one.

L. H. HARDY.

Reidsville, N. C.

TOUR.

Dear Brother Gold:—As I promised so many of the dear brethren I would give a detailed account of my trip or tour, I thought this morning I would make the attempt. I left my home the 10th of Oct., 1911, for Ellenboro. There I tried to preach the 18th to the Philadelphia church of which I have the care. Then I went to Salisbury on the 19th. There I preached to a very well organized and lovely band of Brethren and Sisters, then to Pine, where I met on the 20th a lovely little body. From there I went to Winston-Salem and preached there twice to a well ordered congregation. This is where the much esteemed and beloved Elder J. A. Ashburn lives, and has charge of said church. I felt I was blessed of the Lord to speak to the comfort of most of those present. From there I went to High Point on Sunday the 22, had some degree of liberty, thence to Raleigh where I met and was very much impressed with Elder W. A. Simpkins of whom I had heard considerable talk concerning his ability as a defender of the doctrine and feeder of the flock. I found a sound little flock I tried to comfort. At night, the 23rd, I felt that God in his providence had wonderfully smiled on this man of God and his little flock.

From there I went to Wilson where I met you for the first time in life, and

Brother Gold, I never will be able to express my feeling towards you and your dear family, yet I feel for some purpose I was shut up in darkness in trying to preach at your church, but I feel it was a high privilege to visit you in your home.

From Wilson we went to Contentnea church where we met some lovely brethren that yet remain in my mind and fellowship; from there to Scott's where a very few gathered, but I felt for some cause God blessed me wonderfully to speak in a discriminating way, and from there to the Black Creek Union and oh, I shall have to refrain from speaking of lots of things that boom up before me. There I felt I was blessed to speak to the comfort of many and I felt to rejoice. I left there sick, went with a young Brother Woodard to Memorial, where I met Elder Hooks, and I was blessed to speak to a small congregation; from there to Aycock, where again I was blessed to preach. From there I went to Wilmington, N. C., where I met Elder E. E. Lundy who seemed to take a great deal of interest in me in arranging appointments in the different parts of the country and who carried me down to Wrightsville Beach where I could behold the handy work of God, and his ability to speak and it stands fast in speaking to the proud waves you can come so far and no farther. I tried to preach there in Wilmington seemingly with very little ability on Nov. 31, at night.

From there in company with Elder Lundy, we went to Mill Branch Association in S. C., where I was blessed to meet and hear you preach again, and was made I hope to rejoice again because of his blessedness to me a poor sinner. Remaining in the bounds of this Association till the 9th of Nov., preaching to some churches I have forgotten the names of, but met Elders

Bell, Gore, Harrelson and possibly others whom I was delighted to hear talk of the goodness of God. Returning back to Wilmington I stayed one night with Elder Lundy and dear family, left next morning for the appointments made by him in the bounds of the White Oak Association, ending at Morehead City, November 24, and as time and space will not admit the mention of all the dear old Baptists I met in this Association and their kindness to me I will abridge. I will refer to some of the gifts I met, especially Elders Jones and Brown. I staid two nights with Elder Isaac Jones. I had heard a great deal of him, but never had met him before. I was with him four days, heard him preach, and we talked very much on the doctrine and practice of the church of God, and our experience and call to the ministry is very much alike and Bro. Gold, I can say in some way I was tied up very close to this man because his trials and troubles in the defense of the great cause of God in his association are very similar to mine here in ours. I wish I could tell you all, but can't, but I was unusually blessed to speak in the bounds of this White Oak country, and some joined by experience, and some returned who had followed the voice of strangers who are doubtless lambs. I can not be thankful enough for all the kindness showed me. I want to make special mention of our precious sister in Christ because of her wonderful experience and conceptions of God's holy truth. This is sister Anderson of Raleigh.

It was a feast to me to hear her talk. I found a lovely church at Goldsboro, also at Durham. I returned home Dec. 4, by way of Ellenboro, and Bro. J. L. McDaniel was restored to fellowship in this church and I found all well at home for which I hope I am thankful. I was very feeble some of my time,

suffering from indigestion, but afterwards I feel it has been the greatest trip of my life.

I will close, hoping to write some more soon.

SAMUEL McMILLON.

Cosby, Tenn.

Elder P. D. Gold, Dear Brother, And to the household of faith:—I have kept silent for some time, but I feel that my time has now come for me to let you all hear from me, especially those that have asked me to write. Dear kindred, I feel to be in a broad field, walking in a strange land. How can I sing one of Zion's songs in a strange land? I have met with some vicious beasts since I have been here, but they have not devoured me. I feel at times that I shall stumble and fall. These precious words have been applied, how can you fall under such a prop. I need my Saviour to guide me. Am I gleaning by the hand fulls as Ruth did? I want to be carried over in the garden where the pomegranates bud, the aloes bloom, the spices flow and the olive grows, then I can gather and share with those that await me. But I am empty handed, nothing in my hands I bring, simply to thy cross I cling. Am I here alone. O is there any one like me. If I knew where to find my Saviour I would hunt until I found him, but the way is dark and rugged, and he has promised to never leave nor forsake us, so I hope he is near by. O that I were as in days gone by when the candle of the Lord shined upon me! "But all is dark and cold within, full of unbelief and sin." Can I deem myself a child, but I trust sweet Jesus, is mine and I am his, and I am coming up out of the wilderness, leaning on my beloved, for he is the chiefest among ten thousand and the one altogether lovely.

Our dear pastor Elder A. L. Harris-

on is going to make his home in Fort Royal, Va., and how bad it is to be deprived of a good pastor. I received a letter from him a few days ago, asking me to be at church next meeting, he wished to tell me good bye. How the tears flowed from my eyes as I read it; how sad it would be to say good bye. I know it is my duty to fill my seat, but I do not see my way open to go. I love him for the work's sake. I love that good, humble, meek spirit that he possesses. The church loved him, and the outsiders loved him.

He has been serving us for nearly five years and how loth it is to give him up. O God send us another to fill his place. He is going owing to his feeble health, it being a better climate and also situation. He seemed to have so much sympathy for me amidst my afflictions, which cheered me and helped me on my way. The word good bye has a deep meaning when it is felt from the heart and if I never meet him any more on earth, I hope to meet him in heaven.

I was blest to attend the Kehukee Association, where the preaching was able, sound, and instructive. I met our dear sister Louisa Edwards who I have greatly desired to meet so long. Several days ago I received a good comforting letter from her. She is a faithful writer. I also met a dear sister Harris, whose address I do not know. I hope her eyes may fall on this letter and that she may let me hear from her.

Your sister in a barren land, but trusting in the divine promise of my Saviour.

MAGGIE A. STATON.

Bethel, N. C., Nov. 6, 1911.

Elder P. D. Gold, Dear Brother:—I have been for some time impressed to write you some of my feelings, trials, joys and sorrows, but my imperfections

loom up so large before me that I have put it off from time to time. There is a passage of scripture recorded in Luke 8:35, "Sitting at the feet of Jesus, clothed, and in his right mind," which has been and is now very, very sweet to me, and if I am not deceived I some times have the evidence that this precious scripture has been my experience for a very short while at a time.

But before I say any thing more in regard to this scripture, I beg you to be patient with me that I may go back a few months and write a few words.

About June of this year I was enjoying my life as well I suppose as man could in a carnal, sinful way, I was going deep in the pleasure of sin and enjoying it. But by and by I began to think of my sinful condition and the more I sinned the more I seemed to want to continue in so doing, but my condition became alarming to me and I then decided I would leave off my wickedness and do as much good as I had done wrong, so I promised myself that I would quit my wickedness and live right. My promises were broken and I grew worse instead of better. I thought I would try to ask the Lord to keep me from my sinful acts, so I made promises to the Lord that I would do better. I thought I knew I could do well, but every promise I made I broke. I began to realize that I was a doomed creature. My trouble and grief became awful, I had no peace at all; after retiring one night I heard some one speak to me, saying: "You are going straight to hell." This alarmed me greatly and I knew not what to do, so I promised God if I were spared a little longer I would give up my sins, still trusting in self. My promises were broken and my condition I can never describe in language. But while at my regular work on my rural route, I began to realize that I had exhausted all my efforts to do anything that would

appease the wrath of God and my condition was alarming indeed, and I cried aloud: "Lord if Thou wilt Thou canst make me clean." I hope I fully realize that my own righteousness could never save me or appease the law of God which I had offended. My soul was flooded with unspeakable joy. I can never express one hundredth part of that blessedness that seemed would surely tear my bosom asunder. I commenced singing and praising the name of Jesus, saying: "Surely salvation is of the Lord."

What a foretaste of heaven, what wondrous joy, what matchless grace.

Dear Brother Gold, if I just could have kept that glorious joy and peace which so wonderfully filled my soul, how blessed, how wonderfully happy I would be. But I soon found myself having evil thoughts, soon doubted my experience and the most of my time I am darkness and often think, surely I have deceived the dear people of God at Valley View, where I told my little experience, and where they so kindly took me in, and even today I have been in a most miserable condition all shut up in darkness until tonight that precious scripture came to me with so much sweetness, as it did on the day which I some times hope that my eyes were opened, "clothed and in his right mind."

Dear Brother Gold, I often wonder if one so mean and sinful as I am could be "clothed and in his right mind—clothed with the righteousness of Jesus our Saviour, clothed with the spirit of God—clothed upon with the righteousness of the just for the unjust."

Dear Bro. Gold, I so much wish I could hear you preach again as I did at Floyd. It is such a blessed privilege when one can hear the gospel so sweetly proclaimed. My pastors, Bros. Cole and Reynolds are wonderful preachers, too. I so much love them,

and I do hope I love the whole household of faith.

Your unworthy brother, if a brother at all,

W. B. DODD.

Plot, Va.

J. P. VIA.

- Eno—Jan. 3, 1912.
 Durham—at night.
 Raleigh—11 a. m. and at night, 4.
 Willow Spring—5.
 Middle Creek—6.
 Fellowship—7.
 Rehoboth—8.
 Clement—9.
 Smithfield—10 and at night.
 Bethany—11.
 Beulah—12.
 Creeches—13.
 Salem—14.
 Cedar Grove—15.
 Dutchville—16.
 Camp Creek—17.
 Surl—18.
 Roxboro—19 and at night.
 Shiloh—20.
 Stories Creek—21.
 Ebenezer—22.
 Wheelers—23.
 Prospect Hill—24.
 Lynchs Creek—25.
 Arbor—26.
 Country Line—27.
 Oak Grove—28.
 Moons Creek—29.
 Danville—at night.

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R. H. PITTMAN, Luray, Va.

ZION'S LANDMARK

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

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

SPEAK EVIL OF NO MAN.

If one speaks evil of no man he speaks only the truth, and it must be in the right spirit.

Suppose I say of a certain person he is a sober man, but this not a fact, for he is drunken at times. But suppose I state that he is not a sober man, and I make this statement with a desire to damage his character then I have an evil mind toward him. To hide a multitude of sins is better than it is to expose them, especially if I take pleasure in exposing ones faults. However truth is the true object of all speech.

When we love truth and have no fellowship for the unfruitful works of darkness, and speak the truth every man to his neighbor or about him then by our words we are justified. It is very hard to state the case fairly and fully concerning one that we have no good will towards. By a hint or suggestion we can arouse a suspicion, and

create in the hearer an impression that is untrue and damaging, unless we love truth so much that we shun making a false statement or causing a false impression. If we are partial towards a friend, and go beyond the bounds of truth in stating a thing in his favor that he is not entitled to we have done damage in some way.

Should one make a statement behind anothers back, or in his absence, that he does not wish him to know, and it is reported to him so that he calls upon the one that made it for an explanation and the speaker has to apologize and swallow down some of his statements which he aimed to make in confidence, not thinking they will be brought to the light, then he is made ashamed of his imprudent speech.

What we say we should be willing for any one to know, then we have that boldness that calls for no cowardice, nor requires any apology. Such men are bold as a lion for they are righteous. Such have no fears of facing any one for they have wronged no man, nor defrauded any one. Such people are a law unto themselves, and need not fear others; yet there is no boasting nor any need of boasting, for a man who acts prudently will be defended by his own conduct.

The principle that inspires to righteousness, or provokes to wickedness must be in the heart of a man. Make the tree good and the fruit will be good, but a corrupt tree cannot bring forth good fruit. Out of an evil heart proceed all manner of evil thoughts and evil desires which shape themselves in wicked words and wicked deeds. So that one must be born from above or of God and then the fruit will be good. But an evil heart of unbelief is a curse that brings on misery to the guilty one, unless he repents of his wickedness and brings forth fruit worthy of repentance, or shows that his repentance is

genuine.

It is a gracious sign for one to be abhorring himself and loathing his own vile conduct, for this proves that God has begun a good work in him.

P. D. G.

TIME.

What is time? The small space allotted to mortals who know not the terminus of that brief existence, nor the manner of its ending is the measure of its brief duration. It is as a hand-breadth, a weaver's shuttle—as nothing in comparison with eternity. If by reason of strength it is four-score years, yet is it labor and sorrow. If God so girds ones body and fences it with sinews so that it endures the attacks of time's corroding tooth for 80 years, yet is it labor and sorrow. It is a fight for life with many enemies concealed along our pathway, and with certainty that we fall. If one is not alarmed, but resting in the purpose and disposal of Him who declares the end from the beginning, and in perfect wisdom works his gracious will, then there is a bed for this one by the still waters, and he fears no evil, but calmly awaits the next change feeling assured that it will come as ordered with the blessing of heaven to crown it.

To feel that all my times are in his hand—that is that every moment of time allotted to me is supplied by Him who is the giver of all good, and who spins it out to me off of the rapidly revolving wheel that turns as he will it, should cause me to be wise redeeming the time knowing that the days are evil; yet if we have the faith that brings distant things near, and knowing that all things work together for good to them that love God, and are the called according to his purpose why should not we rejoice always and in every thing give thanks?

If God knows one thing that will take place or occur years yet to come, should he not know all things that shall take place? Do these things occur by chance, or are they all ordered and controlled by Him who works all things according to the counsel of His own will?

The providence of God so orders and controls all things in wisdom that pleases Him, and hence pleases all those that love his dominion, and trust in his management, hence they in every thing give thanks. Hence to them life is sweet and hope animates them to expect whatever comes to pass is right.

It does not so much matter with them where they are, but what they are, not so much where they live, as how they live, not so much whether their days be many as whether they be days stamped with the smile of God, not so much whether they possess little or much, as that they are rich in faith.

In entering upon a new year we enter upon one whose events are unknown to us, yet they are controlled by Him who is the God of our fathers, and shall be our God while we sojourn here.

P. D. G.

WHEN NOT NEEDED.

Because of enemies or of darkness and misunderstanding people that are upright are at times assailed and are thrown on the defensive; but their reason or defense for their line of conduct throws light on their course and is productive of benefit. For instance in the very wonderful case of Stephen the martyr charged with making void the law of Moses or changing Jewish worship his defense is the completest charge of violating the spirit and import of that law by his accusers, and reverts on them with such rebounding

force that in a fatal sense they are overwhelmed and the truth appears clearer.

What honest man can read Paul's defense before Agrippa and his course of life and not be thankful for the opportunity his enemies unwittingly furnished him to justify his entire course of conduct.

Every charge against Jesus showed the malevolence of his accusers, and set in clearer light his reasons for all he said and did, and set at naught their objections to him, and planted truth in the deep furrows of the field the Lord has blest, so that it flourishes and ripens in the most copious harvest that has fed man and enriched the hungry.

One that is imbued with the love of truth and heroically fights the good fight of faith does not defend his conduct so much to emblazon himself as to enlighten and benefit others. If one is led by the Spirit of God he need not fear the results of his course, but his love for truth will stimulate him to spread and disseminate the truth far and wide and sow beside all waters.

The object of wise teachers, writers, speakers and preachers is not to say and write every thing they can think of, and consume all the time they can, but to confine their labors to the special matter of importance. To single out by special pleading and narrow the matter to the vital issue is the object of the wise speaker.

When one communicates by conversation or dialogue he will hold his hearers or those with whom he converses to the main point at issue, and thus clear the subject matter of all foreign matter, and strip it of all that is irrelevant and thus present the chief matter to the hearer.

A definite object in the speaker that embraces all vital matter so presented that the hearers may consider it clear-

ly helps much to arrive at safe conclusion.

P. D. G.

EFFECTUAL DRAWING.

Elder Wm. C. Perdue requests my view of John 12:32, "And I, if I be lifted up from the earth will draw all men unto me."

There are scriptures that bear an appearance of a universal salvation, or universal atonement. If the lifting up of Jesus draws all unto him, why should not this insure and secure the salvation of all men? It does assure and cause the salvation of all he draws unto him.

The prince of this world is the devil, and Jesus is manifested to destroy his works. He shall make an end of sin, abolish death, bring in everlasting righteousness, and destroy him that has the power of death. Then what will be left that will not be saved? Death and hell will be cast into the lake of fire, and whosoever was not found written in the book of life was cast into the lake of fire. Then all will not be drawn unto Jesus. Some shall go away into everlasting punishment and some into life eternal.

A fair and honest interpretation of scripture is what we should all seek. How blest we are if we understand the meaning of God's word. When each scripture is called upon to declare in its own words what it means, and all other scriptures are considered, and each one is allowed to bear testimony, so that no murmuring or complaining is heard—not one is left out, but due regard is given to each one, then there is no confusion.

Was there anything of Christ's purpose, or the nature of his power, or why he was so humbled understood by any of the disciples before his resurrection? Though he told his disciples

frequently he must be crucified, yet not one of them knew it, or believed it, or felt the need of it. His teaching was all a new thing that they did not understand.

They had great high hope of him as an earthly deliverer, and when his fame so spread abroad that some Greeks came and said to Philip, sir we would see Jesus, he answered them very different from their desire or expectation—that as a corn of wheat he must fall into the ground and die—or he would abide alone. The increase of his kingdom comes through death and resurrection. When he should be crucified and raised from the dead then the entire crop should be revealed in him—for he would draw all unto him—all that he dies and rises for.

The power of Jesus allows of no failure nor disappointment. God that cannot lie promised salvation to the heirs of promise before the world began, and all of this is promised in Christ Jesus, and God is faithful by whom they are called to the fellowship of his Son Jesus Christ. Who shall separate us from the love of God which is in Christ Jesus our Lord?

The faith that holds this blessed truth in joy of the Holy Ghost is the precious and most holy faith of the Son of God.

When Jesus was humbled to the shameful death of the cross no man on earth could sympathize with him, and none believed on him save they to whom it was given thus to believe. But in consequence of his humiliation to the shameful death of the cross God has highly exalted him, and given him a name that is above every name that at the name of Jesus every knee should bow, and every tongue confess that he is Lord to the glory of God the Father. If therefore there should be any failure in what was purposed and is declared Jesus would not glorify

the Father in that failure. But he has power over all flesh to give eternal life to as many as the Father hath given him.

P. D. G.

NOW AND THEN.

Things continue as they were of old. There is nothing new under the sun. There is nothing of this world that has been created since the creation of the world in the six days. Men have discovered things that they did not know. Such things are new to them, but they were of old.

However there have been many changes in my memory. The customs that prevailed when I was a lad in many respects have undergone great changes. Concerning morals, manners, standards of action, rules of life, and results there are manifest differences.

In the manners of children and their demeanor to their parents there have been very mortifying changes. Then parents took more oversight of their children, and required more of them in obeying, and that they should remain more at home. Parents felt that their children needed the watch-care of parents, and children had more affection and love for their parents then.

There was much less going to school then, and more labor performed by children. The discipline gave the children more physical and mental strength. The labor they performed gave hardihood and physical endurance. But little medicine was given. Food was plainer, simpler, and less productive of indigestion.

When children went to school then fewer books were used, less lecture work, more was required of pupils to dig out, solve and explain the things of the text books, so that the mental discipline which the children received gave them

more vigor of mind, and greater power of declaring what they knew. There was more regard for character then—greater carefulness in speaking the truth, and complying with their obligations. They were more careful to save their earnings. They labored far more, and spent much less. Now give a child money and his first thought is to spend it, whether for any thing of value or not. Then the thought was to save money. It is not so now. The habit of saving now is a lost art. Then young men were afraid of debt, and sought to have a reserve fund beyond what their expenses were.

There were no banks then in my section, but young men were their own bankers, and loaned their money, or invested it in some way. But few debts were made by them.

They did not use tobacco often. Cigarettes were unknown. Drinking was not much practiced. Seldom did a young man become intoxicated. If he drank much he was disgraced. No sane man wished to intrust important business to him. A man did not smoke in the presence of a lady. Manners were much more genteel then. A man's word was his bond. These remarks applied to first-class men. There were a few of the baser sort that had no respect for themselves or any one else.

There were but few divorcees then. When a man married a woman then it was with the aim to make her a husband. Nor did the wife expect to spend her time in dressing and other extravagances. But she had her duties to help in house-keeping. There was not so much trouble then about cooks. For mothers taught their daughters while they were growing up to cook and do other house work so that a young man's wife knew how to prepare meals and did it: nor was it half prepared food that caused indigestion.

Such a thing as suicide was sel-

dom heard of. People were happier, loved life better, were more healthy, and sought better things than to waste money, kill time &c.

There was much more staying at home then than now, because the restless spirit of going and spending money, and killing time was not known then as it is now.

At the present time there is much disregard for Sunday by many people. It was a day of cessation more from ordinary labor then, and man and beast rested more. People that labor six days in a week should rest from their labors one day in seven, and so should beasts of burden. But one cannot rest until he has first labored. It is not a good sign to see people engaged in plays, frolicking, drinking, and such things on Sunday. Time spent more in the study of the Bible, and in attending the worship of God is far better.

What we sow we also reap. They that aim for and seek nobler things than the vanities of earth, and remember their creator in the days of their youth, lay a better foundation than do such as waste the days of their youth in the formation of habits that bring on dissipation and end in woe and misery.

P. D. G.

EXPERIENCE.

What is meant by experience? Answer; what you have felt, handled, seen, heard and known of your own knowledge of any matter that is known only by revelation—is the answer as it concerns or relates to the evidence of salvation. One's exercises and observations of natural matters is not what is meant by revelation. Eye hath not seen, nor ear heard, nor have entered into the heart the things that God hath prepared for them that love

him; but God hath revealed them unto us by his spirit. The things of salvation are not of this world, nor of time as natural things which are discovered or known by the natural or ordinary senses. Jesus said, except a man be born again he cannot see the kingdom of God. One cannot know any thing of this world until he is born of woman. When he is born of woman his natural senses if good and sound are exercised in the things of this world, and he discerns, understands, the things of earth; but they must exist or occur, or he must have some knowledge of them before he understands them. They must come to pass on transpire before he has knowledge of them, for he has no creative or prophetic power. Even so one cannot know anything of invisible, spiritual things until he is born of God. But in this new spiritual birth he has spiritual senses given him. The eyes of his understanding are enlightened. He is renewed in the spirit of his mind. His ears are opened to hear. Faith brings distant things near. A new man is not an old worn out man, but he is alive unto God through Jesus Christ, and hence has spiritual senses exercised to discern both good and evil. It is very important that he should know what evil is. If one does not know the difference between good and evil he can be easily beguiled or bewitched. But if he knows what evil is he eschews that which is evil.

There is a working power of energy and understanding that operates in one born of God, for it is God that works in him of his own good will both to will and to do, so that he is made willing in the day of God's power in the beauties of holiness. This experience is the witness of salvation or is salvation. Tribulation works patience (strength of endurance,) and patience works experience, or develops within us the hope of things not seen or comprehend-

ed by our natural senses; but so witnessed to us of the things hoped for that they are substance to us, and though we cannot see God, yet believing that he is, and that he is a rewarder of them that diligently seek him, we obtain the blessings of faith, and we know that we have the things we ask for. We are able to give a reason of the hope within us to every one that asks and none asks in truth for this reason or evidence of a hope within you except those within the kingdom or those that God hath spoken unto in these last days by his Son whom he hath appointed the heir of all things. Such characters have tasted that Jesus is precious. They have ate his flesh and drunk his blood, hence they have life (eternal life) in themselves, and live the life they now live in the flesh by the faith of the Son of God who loved them and gave his life for them.

They have seen him in the revelation of his glory in the lifting up of his countenance upon them and giving them peace. They have handled him with their hands. One that has life and draws nigh to God lays hold with his hands, as the spider takes hold with her hands and dwells in kings' palaces. He that has the handling of divine things proves the blessed power of God and being armed with faith lays hold on the hope of eternal life, and takes to himself the whole armor of God, and is expert in war.

Who can tell the value of experience as the one who has this inborn and developed power of God in him by which he overcomes the world. There is no stronger, nor more useful, nor successful man than the one who has tasted these blessed things, and learned by experience that God has blest him for Jesus sake.

P. D. G.

LOSING-GAINING.

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." John 12:25.

What is true service?

Jesus was a perfect servant. He came from heaven not to do his own will, but the will of his Father that sent him. He sought not his own honor. The love and holiness of his Father was so fully in him that self did not control him in any thing.

He that loves his own life will seek to save it, or to honor it, or to do his own will and procure to himself honor, gain or pleasure. He that loveth his life shall lose it. If a man love himself or his life he loves that which is corrupt and therefore he cannot love Jesus, nor serve him. But if a man hates himself as a sinner because he is a sinner, as Job who said, behold I am vile, I abhor myself and repent in dust and ashes, then that man keeps his life up to life eternal. He makes his life a servant unto Jesus. He denies himself and follows Jesus, and does the will of God, and knows that the doctrine Jesus taught is of God. This then is a loss which is altogether gain. Surely it is a strange sacrifice. When one is convicted of sin and feels he is vile and not worthy of the least of all God's mercies, and acknowledges the justice of God in his condemnation he passes out of the self-righteous state which is eternal enmity against God, and is in opposition to God, and dying to that state and condition he is quickened and raised up in Jesus: for he becomes dead to the law by the body of Christ, and is married to another, to him who is risen from the dead, and in this marriage there is always love; and in the resurrection of Jesus he finds his life, for he that hates his life in this world shall keep it unto life eternal.

Whatsoever we do should all be done

in the name of the Lord Jesus, for then we are his servants. Being dead to the law by the body of Christ we have our fruit unto holiness and the end is everlasting life. In this spiritual world there is no flesh, nor death, nor sin. 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 by God. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit.

Surely this is blessed service. It is walking in newness of Spirit, and not in the oldness of the letter and is great gain. That which while in the flesh I thought was unto life I found in the spirituality of the law to be unto death. The commandment came, and sin revived, and I died. But when the life of Christ is revealed in me then the life that I live in the flesh is not after the flesh, but it is by the faith of the Son of God, and I am accepted in Jesus the beloved, and with my spirit I serve the Lord Jesus.

In the resurrection life this shall be perfect and glorious service to God.

P. D. G.

OBITUARIES.

CECIL STEWART.

By request of my sister, Mrs. Ella Stewart, I send you a sketch of the sweet little life and death of her darling baby.

Cecil was born April 30, 1907 and was a little pet for nearly all who knew him and a cheerful, agreeable playmate for his little brother Carl. Indeed he looks lonely and sad now without him. He fell asleep in Jesus, blessed sleep, on the morning of October 15, 1908. The scene of sickness and death was touching indeed to the hearts who loved him.

He was taken violently sick the 30th

of Sept. with what the good and kind physician doctor McDonald pronounced cholera infantum and he grew worse each day and never looked like himself any more, but kept fading like a broken lily, and his little mouth and face which we had seen so often wreathed in smiles became inflamed till all his natural features which were a beauty to us soon were marred and changed. Oh, how sad to see a loved one suffer so and raise their pleading eyes for some one to help them, when we are powerless and all our efforts to relieve are in vain. Yet Jesus, the innocent Lamb of God, suffered and died and the thought that he rose and lives again and calls little children like Lambs to his fold, is our only comfort in this sad hour, for we feel assured that our darling Cecil is in his arms forever secure, never to suffer pain and death again and the little hope which we cherished, that bye and bye, when life's sad dream is over, we may be reunited with our loved ones who have gone before, with our dear redeemer where sorrow and sighing are not known.

Oh may the God of heaven comfort our bereaved hearts and help us to say, "Thy will be done," and teach the fond parents to lean upon his promises and realize that their darling is now treasured laid up in heaven.

Like a little blossom plucked from earth's care,
Diffusing holy sweetness on the desert air

Just beyond the golden gate,
Where the angels watch and wait—
A little child so pure and sweet,
Is sitting at the Saviour's feet.
Peace is written on his brow—
Cecil is an angel now
And the Saviour meek and mild,
Has his arm around the child.
A father's pride, a mother's joy,
A precious heart without alloy.

May we when done with earthly care
Meet our darling over there.

His devoted aunt,
PEARL STEWART,
Sparta, La.

JANIE GREENWOOD BILLINGS.

I send for publication the obituary notice of our darling little girl which you will please publish in the Landmark.

She was the daughter of K. B. and W. E. Billings, born Sept. 26, 1907 and died Aug. 29, 1910, being 2 years, 4 months and 3 days old. She was afflicted with that dreaded disease, spinal meningitis. She went to bed Saturday night as well as usual but Sunday morning was real sick. The family doctor and ourselves did all we could for her but on Monday morning at ten o'clock her precious little soul was with the God who gave it. None but those who have experienced such know what sorrows we have waded through. She was the only one we had ever been blessed with and it was almost like taking my very heart out to give her up. She was all of our pleasure at home as she was so amusing and bright and sweet and precious to us. But the Lord's will must be done and not ours.

May I meet my babe above in heaven
among the blest

There to praise His Holy name who
saved its soul by grace.

Never will I forget her coming to us the morning she was taken sick and wanting to kiss her father and me. I never will forget how humbly she looked and the sweet smile upon her face. The following lines came to my mind before she died:

"Ah, Lord, it seemed good to Thee
to take my infant dear,

I hope it will work good for me and
cause me Thee to fear."

And I didn't know there was such a song when her little body was ready for the grave I told Mr. Owens I want them to sing to my surprise that was the first song they sang, and it seemed my very heart would melt.

I have grieved and mourned for her and can't help it. I truly hope that when I have stopped mourning here I will be blessed by the Almighty God to meet my dear little babe in a better world where sickness, sorrow pain and death are felt and feared no more.

Her dear body was laid to rest in the burying ground at Weatherford church near Sycamore. Pittsylvania County, Va.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep.

Little Janie is gone but not forgotten
and never will be by us.

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

"Farewell dearest thou hast left us,
And thy loss we deeply feel;
But 'tis God who has bereft us
He can all our sorrows heal."

Written by her grief stricken mother.

KIZZIAH B. BILLINGS.

EARNEST WILLIAM POPE.

Little Earnest, was twin to Earnie. The infants of Mr. and Mrs. William Pope. Little Earnest was born Aug. 5, 1903, died March 4, 1904, making its stay on earth only seven months. Earnest was a sweet little thing, and loved and petted by all around him. During his sickness, father, mother, relatives and friends did all they could to keep him, but could not for our Father's will must be done. We would not wish it it back again, for we know our loss is its eternal gain. May our

heavenly Father give us grace to bow submissively to His will and may His peace sustain the family and relatives so they may be prepared to meet their loved ones gone before where sorrow, pain and parting will be no more. His funeral was preached by Elder P. T. Lucas to a large congregation of relatives and friends, then the body was conducted to the family burying plot. The Lord giveth and the Lord taketh away. Blessed be His name.

Written by,

ANNA BARNES.

EARNIE WILLIAM POPE.

Little Earnie was a twin infant child of Mr. and Mrs. William Pope, born Aug. 4, 1903 and died Feb. 28, 1904. The funeral was preached by Elder P. T. Lucas to a large number of relatives and friends. Little Earnie was a bright and affectionate little thing and loved by all around him, but the love of parents and friends could not keep him, for our Father's will must be done. His little life was short here on earth, but long enough to endear him to the hearts of his parents. He was loved and petted by all who knew him. The angels gather such sweet flowers for God. We know it is hard to give such dear little ones up, but we should not wish it back again, but say dear babe with God remain. Christ said suffer little children to come unto me for of such is the kingdom of heaven. The Lord giveth and the Lord taketh away. Blessed be His name.

The little babe is gone to rest,
To reign with God forever blest,
— Its little tongue will always praise,
A Saviour's love redeeming grace.
Written by

ANNA BARNES.

PELONIA CATHERINE ANDERSON,
Pelonia Catherine Anderson (nee

Butner) was born in Walton county Feb. 14, 1837. She was the daughter of Thomas and Marhema Butner. When about 5 years of age she moved with her parents to Cobb county, Ga.

She was married to Robt. Nixon Anderson on Nov. 3, 1853.

They lived in Cobb county until 1889 when they moved to Douglasville, Ga., but when death claimed her she was on a visit to her daughter in Savannah which was Feb. 26, 1911.

She was brought to Douglasville and laid beside her husband.

He and five children had preceded her to the home of the good, while five of us are left to mourn her departure, but not as those without hope, for her faith was centered in Him who was her guide and consolation through life.

She was a member of the Primitive Baptist church and lived a strictly religious life and her love of truth was impressed upon us all as one of the most beautiful virtues.

Death even when expected does not come without sorrow and mourning, as a family we sit today in sorrow chastened however in the assurance of a blissful rest.

We thank God that her sweet influence still abides. "Some sweet day" we expect to meet our sainted mother.

J. A. M.

MRS. SYDNEY ROBINSON.

Elder P. D. Gold:

Dear Sir:

With the help of the Lord I will try to write the obituary of my loving wife, who has been a consistent member of the Primitive Baptist church for about nineteen years, but was never able to attend her church as much as she wished too, as she had been afflicted with rheumatism for the last five or six years.

She did enjoy, so much going to

Cedar Island to preaching and meeting old acquaintances and did go just as long as she could.

She was sick with a cold the last time her pastor Elder E. E. Lundy was here and could not get to hear him preach which was Friday night. On Saturday afternoon, she, a friend and myself were sitting in our room and she was feeling better so she was sewing, when suddenly she cried, "Oh what a pain in my shoulder!" and we put her on the bed, the pain getting more severe and at last going up in her head. She was so in a little while she could not speak.

All was done for her that loving hands could do, but none could stay the cold hand of death.

She spoke before she died and said she was going home, which we have every reason to believe she has. She was always kind and above everything else wanted to live friendly with her neighbors who loved her, always speaking of her as "Aunt Sid" her right name being Sidney Robinson. She only lived one night being taken on Saturday and dying Sunday morning at seven o'clock.

She was the daughter of Zacheriah and Patsey Styron both of which have been dead for several years. Sydney leaves behind to mourn her departure, a lonely husband, two sisters, and a host of relatives and friends.

I do not know exactly how old she was for she did not have any record of the date of her birth, but am sure she was over seventy.

Ah, how sad and desolate my once happy home. None but those who have been separated from their dear companion can realize my feeling. Am indeed alone in the world, my nearest relative being a half sister, only one child being born unto us, who died in infancy.

We buried her in the old family

burying ground at Cedar Island there to await the coming of her King, who will deliver her from the cold grave and give unto her a crown of righteousness and a home in glory, which he has prepared for His children.

Pray for me, Mr. Gold, and all the rest of her bereaved friends, that we may walk in her foot steps and at last meet her in glory, where parting will be no more.

She is gone but not forgotten,
By the ones who loved her best,
And we hope to meet in Heaven,
Where our souls will be at rest.
Her bereaved husband,

WILLIAM ROBINSON,
Portsmouth, N. C.

MRS. MARIAH SMITH.

The sad death of Mrs. Mariah Smith occurred at the home of her son, Mr. J. E. Smith, near Fremont, on Wednesday, Sept. 27, 1911, at nine o'clock p. m. She was in her usual health and on Sunday before attending services at Aycock's church. On the following Monday afternoon between the hours of five and six o'clock she was stricken with paralysis, but did not lose all power of speech until about eleven o'clock that night. The next morning she fell into a slumber and slept until her gentle spirit returned to the God who gave it. She was a consistent member of the Primitive Baptist church, to which she was loyal as she was to all other relations and duties of life. She was in her sixty eighth year of age and leaves three children, several grandchildren, two sisters and a number of relatives and friends who have the abiding sympathy of the entire community. In the relations of mother, grandmother, friend and neighbor she was a good and noble woman, and in her death, Heaven has enrolled another bright name in that mighty angelic

throne, who sing praises around the throne of Him who doeth all things well.

"Asleep in Jesus: peaceful rest,
Whose waking is supremely blest."
Tis hard to break the tender cord,
When love has bound the heart,
Tis hard so hard to speak the words,
We must forever part.
A precious one from us is gone
A voice we loved is still,
A place is vacant in our home
Which can never be filled,
She was a sweet and loving mother,
To us a precious gem:
But God called her from us
And took her home to Him,
Her spirit dwells on high,
Her body is in the tomb.
But, Oh, we miss her everywhere
And we must try to meet her there.
Written by her lovely daughter,

MOLLIE SMITH.

MARY E. CRAWLEY.

(Colored.)

Mr. Gold:

Dear Sir:

I solicit and desire a space in the Landmark for a notice of the death of Mrs. Mary E. Crawley. She departed this life March the 15th, 1911, age about 88 years. The funeral service was conducted by Rev. G. A. Currie to a large and attentive congregation. Afterwards her remains were laid to rest in the Allen's cemetery. How feeble are words to carry consolation to hearts bereaved of a beloved mother. A tender clinging vine, interwoven in sweet memories, a gentle spirit of light that flittered in and out like a gleam of sunshine. No one can fill her place in the vacant chair; no one will take her place in your heart. And you would not have the void filled even if you could. It will be a sacred thought in years to come, to children and friends,

that she shed radiance in their home as long as she did. It will be a blessed recollection that she lived to love and be loved, by those who will ever so tenderly cherish her sweet memory. Dear friends, I know how impossible it is to silence your grief with words. The heart pleads for utterance in tears and let it speak thus. We bow in sorrow. But in nature fruits fall, and so do blossoms and buds. In the ways of kind nature this is perhaps best, and in the taking from your home this dear mother, we will try to accept the cross and bear it, believing that her soul is now at rest in the Angel land whither the spirit of this dear woman has so recently flown. The last 20 years of her life, she was lovingly and tenderly cared for by her son, to whom belongs the undying glory, her only child to survive her. A few days before she died he was sitting by her bed side lamenting over her hopeless condition, she turned her dying eyes to him and said: "I don't want you to grieve after me when I am gone, for you have done all that you could for me." On the part of Mr. Crawley there was a constant, tender, adoring love for his mother, and he was never too busy to pay her delicate attentions. He saw before him an incurable invalid, but he accepted the situation with a cheerfulness which never failed, and which constantly showed the depth of his regard for his devoted mother. Therefore it is meet that we, as a people express our abiding love and reverence for his life, our deep sorrow for her timely death.

Written by her friend,
ALLIE F. PAYLOR,
 (Colored.)

Prospect Hill, N. C.

We are in business, not to get rich quick, but for a living.

To Brethren and others favoring us

with their orders we will prove our statement by furnishing first-class work at a price that is right.

We are prepared to furnish monuments of any design, in any kind of Marble or Granite. We also sell the best Iron Fence made.

J. DALE & SON,
 Kinston, N. C.

ELDER E. E. LUNDY.

Morehead City—Mon. night after 2d Sunday in Jan.

Portsmouth—Wed. night.

Hunting Quarter—3d Sunday night.

Nelson Bay—Monday night.

Davis Shore School House—Tuesday night.

North River—Thursday and Friday.

Straits—Sat. and 4th Sunday.

Sheffield—Sat. and 1st Sunday in Feb.

RECEIPTS.

Received for Elder J. A. Shaw amounts of money as follows:

Elder M. B. Williford, Rocky Mount, N. C., \$5.00.

J. R. Mitchell, Callands, Va., \$5.00.

Mrs. Martha Belcher, Farmville, N. C., \$10.00.

The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures, He restoreth my soul. Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the House of the Lord forever.

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JOB PRINTING IF

YOU WANT FIRST-CLASS

WORK DONE. LOW PRICES

AND PROMPT DELIVERY.

GIVE US A TRIAL ORDER NOW.

G. W. STOKES.

Washington, N. C., Jan. 14.
 Briery Swamp, Jan. 15.
 Flat Swamp Jan. 16.
 Robersonville, Jan. 17.
 Spring Green, Jan. 18.
 He will need conveyance.

The White Oak Union is appointed to be held, if the Lord will, with the church at White Oak, Jones County, N. C., Friday, Saturday and the first Sunday in January., 1912.

G. W. WIMBURY.

**LLOYDS PRIMITIVE BAPTIST
 HYMN BOOK.**

The prices will be hereafter as fol-

lows:

The plain Sheep binding, per dozen \$7.50.

The plain Sheep binding, single copy 75c.

The plain Morocco binding, per dozen \$10.50.

The plain Morocco binding, single copy 95c.

The gilt Morocco binding, per dozen \$12.00.

The gilt Morocco binding, single copy \$1.15.

Not less than half dozen will be sold at the dozen rates.

In all cases cash must accompany the order.

Send money by registered letter, P. O. money order or by express to me at Los Angeles, Cal.

Address all orders to

MRS. M. E. ATKINS,

155 W. 45th St., Los Angeles, Cal.

NORFOLK SOUTHERN RAILROAD.

Route of the "Night Express."

Travel via Raleigh (Union Station) and Norfolk Southern Railroad to and from all points in Eastern North Carolina. Schedule in effect December 18th.

N. B.—The following schedule figures published as information only and are not guaranteed:

Trains Leave Wilson—Eastbound.

11:30 p. m. daily—Night Express, Pullman Sleeping Car for Norfolk.

8:20 a. m. daily for Washington, New Bern and Norfolk—Parlor Car service between New Bern and Norfolk.

5:00 p. m. daily except Sunday for Washington.

West Bound.

5:05 a. m. daily for Raleigh, connects for all points South.

9:15 a. m. daily except Sunday, for Raleigh.

6:12 p. m. daily for Raleigh.

For further particulars and reservation of Sleeping Car space, apply to W. J. Williams, T. A., Wilson, N. C.

W. W. CROXTON,
 Gen. Pas. Agt

W. R. HUDSON,
 Gen. Supt.

NORFOLK, VA.

ZION'S LANDMARK

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P. G. LESTER, Asso. Editor..... Floyd, Va.
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\$1.50 PER YEAR.

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.

NOTICE!

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 receipted, please inform me of it. When you can always send money by money order or 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 post offices 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.

COMMUNICATION.

Dear Brother Gold:—The enclosed letter from Brother Hardy, I thought would be interesting to the readers of the Landmark, is why I am sending it to you. It came to me while I was down with fever and I enjoyed it very much.

In love and fellowship,

LOUISA A. EDWARDS.

Folkton, N. C.

Miss Louisa A. Edwards, My Dear Sister:—It has been a long while since I received your good letter, and I have a right to feel ashamed for my silence. However silence may be best from one so weak and sinful. As much as I love to talk and write too with God's people, yet I feel unworthy and altogether incompetent to do so. To speak or write that in which there is no comfort is a waste of time both to the writer and reader, to the speaker and listener. I often think of this when trying to speak in the name of the Lord. To throw in phrases or sentences or even words to excite attention or for some purpose of mirth has appeared to me to be valuable time wasted. Besides, it destroys the solemnity of the gospel. We should have nothing but Jesus Christ and His Kingdom. This may appear to be dry or even become stale to the careless hearer, but to the humble seeker after the truth it is fresh bread from heaven: water fresh from the fountain of life, and

in it is peace forever more from the Lord.

To tickle fancy lacks it all of preaching the gospel, but to feed the hungry, give a drop of water to the thirsty, speak a word of comfort to the mourners, show the open door of liberty to the needy captive is that which shall endure to the end, for it has no end.

Now, sister, these are the high ideas I have of writing and speaking in the name of Christ. Then when I come to look at myself and see how frail I am and that when it is said, "I am a worm and no man," it speaks language too high for me, how far short of the ideal I am! How utterly insufficient for the task! Yet, with all this there is something within me that loves this speaking and writing so much that it must be done or the fire consumes me.

It was this that made me turn my back entirely upon all the resources of this world to which men look for a livelihood. They all became nothing to me, and the riches of this world had no charms for me. I said, What good are these to me? They are so perishable and but for a moment. Then they divert my mind from the things in which I am most interested, and from Him whom I most love. I had rather have a day in His courts than to dwell in the tents of fame a whole life time. One good meeting with the brethren, such as have been given me for so long a time, especially for the past several meetings is worth more to my poor needy heart than the millions of

the wealth of the world.

The wealth of the holy city is that which I love, and I love to talk about it as the sweet earnest of it is graciously and mercifully poured into my poor soul.

I often of late come in contact with some very little streams from the river, and their smallness makes the sweet waters gush through them with such a speed that before I am aware of it I am wet. I know that you have felt the sweetness of being so wetted in this water that you have felt all baptized in love. Then how sweet was that overwhelming. That was baptism pure and simple. The baptism of love or the Holy Ghost.

I feel this sometimes when I am feeding the flock and can see a lamb or an old sheep, or yet a kid beside the tent, all eating and drinking and even swimming in the pure fountain and showing that they are as much at home there, and have as much room there as a little fish in the great ocean. Then they have no fears that some great shark or other destructive fish will destroy them, for the Lord has taken out of these waters every destructive thing.

Not long ago on a Saturday and 1st Sunday as I was speaking I was made to feel that it was raining and I looked in front of me and there was a little one in front of me. As I looked in her eye and saw a falling tear, a blade of grass appeared to my view with a crystal dew drop hanging on its tip. I was blessed there in the pulpit to hold it up before the Sun of Righteousness and see in it the beautiful colors of the rainbow. I thought of the strange feature of its being crystal and yet full of colors. Then I thought that the only way we ever see the sun is as we look through the crystal blue that surrounds us and how precious Jesus did appear to me as I could see in that tear-

washed eye the bow of promise in the kingdom of our God. He had said, right there, "I will be merciful to their unrighteousness and their sins and their iniquities will I remember no more" forever. Dear sister, as I saw the rain drops and those dew drops mingle, I felt as much like I wanted to praise our Lord in the preaching of the gospel as I ever did. I can't tell you how sweet it was. You will have to think for yourself.

Then on last Saturday when a young lady came before the church with such feeling and such humility and as we were manifesting our love to her in the right hand of fellowship, her aunt and her grandmother came to receive her and all of them named "Mary." I thought of the three Mary's who followed our Lord in His ministry and stood by some distance away as He hung upon the cross and I was so full of love and joy that I could sing no more. You know that there are times and places in the deep and in the mountains that we pass through that the tongue has to stop, that language fails. I was there. Then on Sunday morning I baptised that young sister, with one who had come in a flood of joy, a month before. The meeting was good, worth more than all the world to me.

The joy I have had in the churches of late has far overbalanced the sufferings of my natural body in the affliction I have felt this summer, with some sufferings of mind under a certain strain of persecution.

All these I count light afflictions, and count them all joy as I look through them at the exceeding eternal weight of glory, the earnest of which I am now receiving. If such the sweetness of the stream what must the fountain be!

I did not think to write so much, nor did I have an idea of running out in this channel, but I hope it may afford

you some comfort to know that I have felt that the Lord has been with me and those to whom I try to speak. The Lord bless you.

Yours in hope of that glorious life to come.

L. H. HARDY,

Reidsville, N. C.

EXPERIENCE.

Mr. J. P. Johnson.

Dear Brother,

You asked me to write out my experience and send it to you.

I told you I would if I ever had a mind to do so. I feel impressed if not deceived, so I will make the attempt if the Lord is willing.

Away back in my boyhood days I had serious thoughts about death and what would become of me after death and sometime at work with my brothers; it seemed that I hardly could help crying out. It seemed that they could enjoy themselves, but I could not. I was miserable indeed. So time went on and I joined with wild company, engaged in dancing and playing the violin for others to dance.

I well remember that it hurt my feelings to see those who had made a profession dance; and oh, I cannot describe my feelings. They made the impression that God's work would not stand. I always thought what God did was done forever. I believed that the Primitive Baptists were the church, but I thought they were in error in many things. I believed that man could get religion when he wanted it.

So I went on seeing more or less trouble until I was 21 years old. Then I thought if I could marry and get a good companion that that would relieve me from these troubles. I married at the age of 23, and it seemed for a few years my trouble were off, but oh! when they returned, they came with double

force.

My little daughter, the only child we had, was taken sick and died, and oh! that was a great shock to me. I thought that my heart would burst, for sorrow, I thought I had heart disease, and it would finally kill me.

After this, my dear parents died. My mother died at 4 o'clock in the evening and my father at 8 o'clock at night the same day. Oh! my feelings I cannot tell. To see them lying dead side by side. My troubles it seemed would kill me. Next my baby died, and that was another shock to me, and oh! how hard it was to give them all up, and many, many temporal things by way of advices I had to suffer, but I view them in the providence of God. I was so poor that I almost gave up. I suffered many hardships, trials and troubles. It seemed that they were more than I could bear.

About this time my brother-in-law took to having hemorrhages and died of consumption. One of my neighbor boys went the same way, and I was given the greatest dread of consumption at all. I thought that if I ever had a hemorrhage that I would just give up entirely, for I thought I would die with that dreadful disease. Soon thereafter I took deep cold and had a hemorrhage and oh, troubles it seemed had just begun.

I was a poor, lost, condemned sinner, and had to die soon and be lost, and leave my companion and little children. I told my wife I could give myself, but three years to live. I felt that the consumption would kill me in that time. This was the first time I tried to pray. I could not help praying or begging the Lord for mercy. I would try to pray for myself where ever I went. I went to my cutting room and there I stood trembling afraid to kneel thinking someone would see me. I had six hemorrhages in one week.

I thought that my time was close at hand to depart. So I went two years with my head bowed down grieving, sighing and praying. Oh, my condition I could not see, I thought that everybody was against me and pointing the finger of scorn at me even my companion, although she treated me well. By day and by night it was Lord have mercy on me, a poor sinner. Many times while my companion was asleep did I beg for mercy and shed tears until I would go to sleep.

Oh, if I had never been born was my cry time after time. It seemed there was no mercy for me, although I could not help begging. Mercy was what I wanted.

Although I could not see now God could be just and save such a vile sinner as I was.

I well remember one day when my wife and children were away from home and I alone, I went upstairs to pray and kneeled to beg for mercy. When the twenty second Psalm came into my mind with so much force that I arose to read it, not knowing there was such a Psalm in the Bible. There I found another beggar, oh; what comfort it gave me to think David had all those troubles to bear, and so I felt encouraged. When I was in company I would try to talk as others did, but could not. So time went on and it seemed that there was no hope for me and I would have to go the rest of my days in this condition.

My life was so miserable to me that I thought many times of destroying myself. I even planned out how to do so. Sometime when my wife is away from home I will go to my barn and hang myself, and write her a note telling her why I did this. I wanted to get out of this trouble some world, yet that was not God's way. I went to my to-be so many times night and day and begged for mercy. One Sunday morn-

ing I went to a large pine grove where it seemed to me was a place to pray, I felt like all hope was gone forever. I had worked till I saw that my works prevailed nothing. Oh, my feelings I cannot describe. I lay down there and cried and plead for mercy. I saw that my work was dead and without the mercy of Almighty God I was lost forever. I lay there for hours and from that day it seemed that my troubles gradually wore away and left me without a sufficient experience. I desired a great long experience that is what nature wants is something great, but it was so different from what I expected, so I wrote to one of my cousins, one who was near and dear to me, and in whom I had great confidence to send me her experience. Here seemed to be like mine, and that was encouraging to me, for I had no doubt of her. After this my mind was directed to the church. But, oh, that unworthy feeling forbade me. I had to pass Old Fairview church house often, and it seemed I could hardly pass without shedding tears. I had a great desire to belong there. I would go there to meetings and would stand around with the world but was giving close attention to the church members talk. Their talk delighted me. When the association at Old Fairfield was coming off I wanted to go, but many temporal things hindered until they were all overcome by the coming of Brother Shields. We went together and I enjoyed it. When singing for dismissal I was made willing to join the church. Oh, it seemed my cup got so full it ran over. I shed tears until I was ashamed, being among strangers. So I offered at the next meeting at Fairview and was received and was baptized the next day. When I came out of the water I did not feel as happy as I expected, so in this my experience seems to be wanting. But such as I have I give, so you can do as

ye like with it. Pray for me and mine if you ever have a heart to do so.

our brother in the flesh and in the spirit I hope though unworthy I feel.

JAS. F. JOHNSON,

Thurman, Va.

WHO IS BORN AGAIN?

I have been reading the 8th and 9th chapters of Romans. I find that Apostle use the terms "I" "We" and "Ye" in speaking of the work of God wrought in the heart.

The scriptures nowhere speak of "that part of man" which is born again, neither do they intimate that the flesh is changed in the new birth, and the Apostle makes a distinction between the spirit of Christ and "our spirit." He says: "the spirit itself beareth witness with our spirit, that we are the children of God. Also for as many as are led by the spirit of God they are Sons of God."

If Christ be in you the body is dead because of sin, but the spirit (of Christ) is life because of righteousness. "If any man have not the spirit of Christ he is none of His." but ye are not in the flesh, but in the spirit, if so be that the spirit of Christ dwelleth in you.

Now, if any man have not the spirit of Christ, he is none of his. Also "we have received the spirit of adoption whereby we cry Abba, Father. So then it is evident that it is "you", "we" and "we," that are thus affected by the spiritual work of God in the heart, and the Apostle says it is Christ in you the love of glory.

Both Paul and Mary the mother of Jesus (and perhaps others) make a clear distinction between soul and spirit. Mary said "my soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." And Paul says "I pray God your whole soul, and body, and spirit be preserved blameless

unto the coming of our Lord Jesus Christ." So man is not composed of "soul or spirit" and body, but soul, body and spirit. If there are three component parts in the God head (viz.) the Father, Son and Holy Ghost, there are also three component parts in man, soul, body and spirit. For man was created in the image of God, and to my mind there are three ordinances in the church (viz.) Baptism the Supper and Washing the Saints feet."

In this 8th chapter of Romans the Apostle says: "The creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Also that we wait for the adoption to wit the redemption of our body. So in the work of regeneration or the new birth, we receive not adoption, but the spirit of adoption whereby we cry Abba, Father. The adoption itself will not take place till the resurrection or redemption of the body. God's children are His by birth not by adoption. Adoption applies to the redemption of the body alone, and this is what we hope and wait for. "For we are saved by hope but hope that is seen is not hope; for what a man seeth why doth he yet hope for." "But if we hope for that we see not then do we with patience wait for it."

This is hoping and waiting is for the resurrection or redemption of the body. It is Christ in you the hope of glory. Don't you see, not that we have obtained the glory already, but we hope for it in the future. What we have already obtained is hope and this hope has brought salvation unto us, and it is a good hope through grace. This hope is an anchor to the soul both sure and steadfast, and enters into that within the veil."

So it seems to me that it matters but little how much or how little of man is changed in regeneration, or the new birth. So long as we are assured

that the whole man, soul, body and spirit shall be effectually preserved and finally glorified in heaven.

"I shall be satisfied when I awake with thy likeness. This will be enough, thank God."

H. J. REDD.

WHAT A PITY.

Monday I read an account in the Baptist Trumpet where a church called council and divided over the nature and extent of the new birth, 9 I believe against 13.

So, after supper I sang the first three verses of "There is a fountain filled with blood."

Then my mind reverted to what I had read about this division, the knowledge of which gave me great pain, and I could not help but say to myself, "How foolish it is for brethren and churches to divide and declare nonfellowship for each other, just because they cannot see every point of doctrine just alike in all its bearings. The truth of the matter is that the doctrine of the new birth, Predestination and election and the resurrection of the dead are all deep, and mysteries beyond the comprehension of finite minds, and no mortal on earth can understand the nature and extent of those things. Then why divide over them? All old Baptists believe that in the new birth there is a radical change takes place in the one thus born, and that this birth or change is wrought by the power and Spirit of Almighty God, that this birth or change is effectual and lasting as eternity. They only differ as to the nature and extent of this birth in the human heart. The first is fundamental, the latter is not. If there must be division, let it be upon fundamentals and not upon non-essentials.

I have read a great deal about this

new birth subject, and have studied much about it, and preached about it

over 30 years, and I confess that it is just as mysterious to me now at the age of 63, as it was 30 years ago. The most important question connected with this doctrine is now (and has been all the while) "Am I a subject of this birth?" "Have I been born of God?" I know not neither is it material with me whether it is the soul or the Spirit, or the mind, or the man that is thus born. This will be known when gloriously consummated in heaven, and this is enough. I know however that my flesh has undergone no change, for I find that in my "flesh dwells no good thing." I find in me a "warfare," "The flesh lusting against the Spirit and the Spirit against the flesh, and these are contrary one to the other." But I have sometimes felt that this birth in some way affected my whole being.

The truth of the matter is that in the new or Spiritual birth the sinner receives a new and divine Spirit, a new and divine life, a new and divine nature, which the apostle says is "Christ in you the hope of glory." The bible is not so very explanatory on this subject as well as some others. But Christ did say to Nicodemus, "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit."

It seems to me as plain as a, b, c, that Christ meant this, That which is born of the flesh produces flesh, and that which is born of the Spirit produces Spirit.

Everything after its kind, Flesh produces flesh, Spirit produces Spirit.

It seems to me that if we could realize the fact that Creation is one thing and formation another, some of our difficulties would vanish.

H. J. REDD.

Avondale, Ala.

THE GOD-HEAD.

Dear Brother Gold:—I do not know when I have been given to rejoice more in a few minutes conversation, than I have in that we had just after the close of the service at the Centennial Association.

The unity of the trinity of the God-head has appeared to me with much sweetness. "The will of the Father" appearing as the sacred eternal covenant of the Father embracing the eternal purpose of God concerning all His decrees in the salvation of His people for all time and eternity.

In this covenant will the testator does not die as the ordinary testator before the will is in force but lives to see all fulfilled. He is the living Head to whom all other parties are subject and to whom they must give account, for all things are His. Even the Son does nothing without Him and He is in constant truth with the Father to whom He goes in sacred, earnest prayer.

Then, unlike any other will, the executor must die in its fulfillment. The perfect fulfillment could not be without the death of the Testator of the will for that was a part of the covenant.

Death had to precede the resurrection and the work was perfected in the resurrection. This was preparatory to the ascension, and without the ascension the blessings of the Holy Spirit would have remained hid from the children of the covenant's will. Thus the divine Executor was given to see and know all the will of the Father in the things which (per time) were past, present and future. The necessity of His death in doing the will of the Father was as clear to Him as the past of His birth, and His willingness to do all the will, even to die and lay in the sepulchre, was fully manifest in His work.

Such an one is worthy of adoration and praise by all who are made partakers of His divine service.

The above is a little sketch of the meditations that grew up out of our short conversation, and I have been made to rejoice in the Lord.

Yours in hope,

L. H. HARDY.

Reidsville, N. C.

ARE WE NOT SINNERS THAT WE FIND FAULT ONE WITH ANOTHER?

It is said "Fault finding" is a very easily acquired habit. The same may be said of most habits which are not good. Men's habit of thought writes itself on their faces. There is always some one who can read the writing. If you are a trouble-talker, or a calamity prophet, you are neither inspiring nor pleasant company. "A kind word is better than a blow, and so is a smile better than a frown."

"Because men cannot have their own way—because their pride is injured, are two of the causes which make them go rampaging around, trying to bind others with the fetters of their own will and is bad business."

Of late some would-be Oracles advise people to use Bible language, and then make free use of the words, "Fatalist," "Advanced Fatalist," and "Arminians." Will some of those Oracles who are as proud of the title, "Elder," as a five year old boy is of an air-gun, please tell if those words are to be found in the Bible? It does not take one long to find the word "Pharisee" or "Sadducee," or "Scribe." It seems very plain that one "Elder" has transcribed the second chapter of the London Confession of Faith and failed to use quotation marks; or indicate in any way that he was copying.

What kind of an "Ism" is this? I

suppose that modern language would call it, "Plagiarism." I suppose the prophet Jeremiah would have called it: "Stealing the word from a neighbor." See Jeremiah 23:30.

Can it be possible that said Elder was in the valley of "Humility!"

"Low down in this beautiful valley,
Where love crowns the meek and the lowly:

Where dark waves of envy and folly,
May roll on their billows in vain,
The meek soul in humble submission,
Shall here find unshaken protection,
The soft gales of cheering reflection;
The wind soothed from sorrow and pain.

This low veil is far from contention:
Where no soul can dream of dissension,

Nor dark wiles of evil invention,
Can find this region of peace.
O! there, there the Lord will deliver,
And souls drink of this beautiful river;
And love's joys shall ever increase."

Does this reckless Elder ever have a peaceful voice speak within saying:

"Come drop, drop the tear of contrition,
And yield to the Spirit's direction,
And thus make the noble confession,
And show by your constant behavior,
That Christ is your King and your Savior
From sin, from death, from sorrow and woe?"

The same Elder complains that some have introduced the basket to collect money to defray "church expenses." Is he opposed to paying "church expenses?"

The disciples of Christ are commanded to provide things honestly in sight

of men. Does this Elder feel to be a

"Child of sorrow, a child of care?
Would he learn his griefs to bear?
And escape from every snare? Trust
in God."

"But the pharisees and lawyers rejected the council of God against themselves."

So do modern pharisees. The dear Savior said, "I am the door. He that entereth not by the door, but climbeth up some other way, the same is a thief and a robber."

"Human strength is weak and vain;
Let not sin its power regain,

Humbly ask and help obtain, from thy God."

Would that "basket" hinder this sorrowing Elder from joining in the song of the redeemed?

"We'll be there, we'll be there,
When the Lord of glory calls us, we'll be there,
To enjoy that feast of love,
That the Savior from above
Has prepared for those he loves.
Painful days, and months, and years.
Gloomy doubts and distracting fears,
In this darksome vale of tears, we may see;
But the Lord will lead us on,
He will never leave His own
Till we reach His shining throne,
Safely there."

The mention of a throne suggests the thought of a king and a kingdom. He whose going forth has been from everlasting, is King over all the children of peace, and reigns in the minds of believers. This kingdom is not of this world, and cannot be controlled by men of the world, **Man in his**

fugative state cannot see the kingdom o' heaven except he "Be born again." "Born again not of corruptable seed, but of incorruptable, by the word of God, which liveth and abideth for ever."

This incorruptable word comes to poor sinners and tells them, "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away, but the word of the Lord endureth forever."

The anointing the saints have from their Lord and Master abideth forever, and they have no need that any man should teach them. The Messengers of peace say to the anointed, "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem." The King of peace says, "To him that overcometh will I grant to sit with Me in my throne." If one is sitting with the meek King of peace, why should he be complaining that some things are always going wrong in Mount Zion?

Is he afraid that God's ambassadors of peace will fail to use their liberty? and put to silence the ignorance of foolish men? as free and not using it for a cloak of maliciousness? Does he have any fears that somebody has violated the command that says, "Let none of you suffer as a busy-body in other men's matters?"

THOMAS LAMBERT.

Ashboro, N. C.

COMMUNICATION.

Dear Brother Gold:—I have some desire to address a few lines to the readers of the Landmark, though I realize that I am an unprofitable servant, if one at all. I fail to do so many things that I should do, and desire to do, and I am such easy prey to the tempter. Nearly four years ago

I wrote a letter that was published in the Landmark, and soon after I received a very comforting letter from sister Margie Rowe, I was down very sick at the time and when I recovered the letter had been misplaced, and I have never replied to her, for which cause I have often felt guilty. I do hope she will forgive me. I don't write many letters, the causes why I do not would be out of place here, but a great big cause is my inability to write that which I would like to write. I have heard that some people say, "Emma Hines quit writing as soon as she was married," and I have heard other sisters criticised in like manner.

Dear friends, mind how you say such things, they might convey a meaning you didn't mean. For what cause would you think a young lady would write for the Landmark? As for me, I always felt my unworthiness and inability to such a degree, that just a very little discouragement was enough to silence me, for I felt that to be deprived of the confidence of those of our own household was more than I could bear. I am sure if any one could "put themselves in my place" for the past few years, they would see why I am silent, yet, sometimes I am enabled to sing, "Through all the trials which I've passed, what blessings I've enjoyed. This shall be my cry at last. Cast down, but not destroyed."

There are times when I feel like I am destroyed almost. When I feel like this world holds but little good for me and I fear I am not prepared for a better world. My trials, temptations and sorrows have been almost more than I could bear at times, and I am tossed from billow to billow, and sometimes "All Thy waves have gone over me." Many times of late these words have been presented to me. "The cup my Father giveth me, shall

I not drink it?" and oh, how glad I am Jesus prayed "Father, if it be possible, let this cup pass," for we pray that too, and may we not hope for divine sympathy and pity.

I received Jan. 1st, 1912, Landmark today and read some of it. Elder Durand's letter was encouraging to me, especially did he come near me when he wrote of how this enemy will take advantage of our severe natural afflictions and trials to tempt us with the "If thou be the Son of God." Oh, brother Gold, I have been so miserable I have been ready to tell God He was not just, and I hardly thought I loved Him, I believe I have experienced some of the daily dying, and oh, how we shrink from "offering our bodies, a living sacrifice." I had better stop right here, Perhaps I have done wrong by writing. I haven't written hardly anything I wanted to, I feel so barren. Oh, how I would rejoice to see Zion awake and walk uprightly before the Lord, and let us not be so much like the world. I am afraid we are losing our sign, that of "Peculiar People, zealous of good works." We need more brotherly love among us, but maybe it is only me that is so far off.

Pray for a poor unworthy sister in tribulation.

EMMA GILBERT.

Benson, N. C.

COMMUNICATION.

Dear Brother Gold:—Receiving the Dec. 1st Landmark removed a heavy burden from me, seeing you had received my letter safe.

Now by the help of the Lord I will write a few lines about that dear man of God, Cennick, the author of that beautiful hymn, "Thou dear Redeemer dying Lamb," &c.

And there is another hymn of his which has been sweet and precious to

my soul many times:

Christ the Way, Isa. 35:8.

"Jesus, my all to heaven has gone,
Him would fix my hopes upon;
His track I see and I'll pursue
The narrow way 'till Him I view.

The way the Holy prophets went,
The way that leads from banishment;
The King's big-way of holiness,
I'll go for all His paths are peace.

This is the way I long have sought,
Anc mourned because I found it not;
My grief and burden long has been
Because I could not keep from sin.

The more I strove against its power,
I sin'd and stumbled but the more,
Till late I heard my Saviour say,
Come hither soul I am the way.

Lo! glad I come, and Thou blest Lamb
Shalt take me to Thee as I am;
Nothing but sin I Thee can give,
Nothing but love shall I receive.

Then will I tell to sinners round
What a dear Saviour I have found;
I'll point to Thy redeeming blood
And say, Behold the way to God."

I have a gospel magazine of the 1777, having in it the lives of some of the valient men of Israel, such as Mr. John Fox, the martyrologist, Bishop Jewel and many others, and when I read the life of Fox, of his prophecies and their accomplishments, I ask myself this question, Are there such men in this 20th century as there were in that 18th century? At that day they could not worship God under their own vine and fig-tree, and while Mr. Fox was in exile Basil, during the prevalence of Popery in England, he, one day in a sermon which he preached before his afflicted countrymen in that city, posi-

tively assured them, "That the time was now come for their safe and happy return home and that he told them this comfortable news by express command from God." Several ministers who were present took occasion after the sermon to reprove him, with a degree of asperity for what they took to be the premature flights of his own fancy and conjecture. But they soon altered their opinion when authentic intelligence arrived that Queen Mary, the bloody, was actually dead. He foretold his own death and the Spanish defeat—the invincible Armada sent by the Pope to subdue England. But I must forbear. It does me good to read of these brave soldiers of the cross, who have come off more than conquerors through Him that loved them.

I was going to say more of Cennick, but will have to conclude in his own words:

"It was on the 14th day of June, 1739, that the burden of the Lord came upon me; and I began to open my mouth to testify of Jesus Christ. According to His Word He has been with me and has become a mouth to me, and through His abundant love has kept me from all doubts and fears and murmurings, touching my faith in the blood of the Lamb and my good hope in time; and preserved me, in a settled peace passing all understanding. And of this I am well persuaded that when I have done the work for which I am sent I shall be no more a stranger upon the earth, but shall be caught up to Abraham's bosom and be a fellow citizen with the saints in the kingdom of my Father, and in the land of Canaan and in the New Jerusalem shall I reign forever and ever. Amen."

I felt a great burden lifted from my mind when I knew you received my letter. May God be with you and direct you in all things is my prayer as

ever,

Your affectionate brother,
JAS. W. FLITTON.
Springfield, Mo.

LETTER.

Dear Brother Gold:—Enclosed please find check to pay for year's subscription to the Landmark for F. S. Scaree, Whitmell, Va. This brother likes to read the Landmark as I have loaned him mine some, and I hope he will continue to take it and keep it paid up, as I hope myself to be able to do.

I regret to notice your statement in the Landmark regarding the many subscribers being in arrears with only such a small amount required once a year. I do hope that those who are behind and are able will remit you at once so you may continue to publish the dear old Landmark for I am sure it is a comfort to others as it is to me.

I hope it may be the Lord's will that I be able to keep the subscription paid in advance and that I may succeed in getting others to subscribe also. May the good Lord bless you and yours and spare you many years yet to feed His little flock by preaching and writing through the pages of the Landmark.

Your little brother I hope,

W. R. DODD.

Whitmell, Va.

A KIND REQUEST.

Elder P. D. Gold, Dear Brother:—Enclosed please find money order for \$3.00 to pay my subscription to the Landmark, also for a new subscriber, Mrs. W. G. Smith, Selma, N. C., and I truly hope that at least one thousand more will do likewise. If they would, no one would be hurt, and my dear old faithful brother you would be helped so much, and I feel they would be blessed in so doing if every one that

reads it enjoys it as I do. I earnestly look for it every mail after its usual time for arrival. I think all should pay for it each year, and I truly hope that this new subscriber will read and enjoy it for it is well worth the price.

Oh, how comforting are the good letters of experience from different parts of the world! I feel that God has blessed us, and will continue to bless us, with your true gospel explanations in your editorials so long as you live.

A little brother in Christ, I hope,
L. M. HAMILTON.
Alberta, Va.

RESOLUTIONS.

Whereas, God in His providence has been pleased to call from our midst by death our beloved brother, H. L. Horn, who was an exemplary christian and an upright man in all the walks of life; therefore be it

Resolved, 1st. That we bow in humble submission to the will of Him who is too wise to err and too good to be unkind and pray Him to reconcile us to His Holy will and to sustain the family of our dear brother in this their irreparable loss.

2d. That a copy of these resolutions be sent to the family of our deceased brother, that a copy be recorded on our church books and that a copy be sent to Elder P. D. Gold for publication in Zion's Landmark.

Done by order of the church at her November Conference.

Affectionately,
E. E. LUNDY.

E. E. LUNDY.

Mt. Pleasant, Lee County, S. C.—
Saturday and 2nd Sunday in Feb.

Black Creek, Horry County, S. C.—
Tuesday.

Feathery Bay—Wednesday.

Will some one meet him at Nichols,
S. C., on Monday after 2nd Sunday.

ZION'S LANDMARK

"Receive not the ancient landmark
which thy fathers have set."

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

P. G. LESTER, Floyd, Va.

Corresponding Editors.

J. H. Fisher Graham, Tex.

M. L. Gilbert Dade City, Fla.

J. W. Fairchild Green Forest, Ark.

Samuel McMillan Cosby, Tenn.

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EDITORIAL

THE ARGUMENT OF PRAYER.

What speech is better urged than that of a true prayer? It is addressed to the Holy One of Israel whose eyes are purer than to behold iniquity, and whose ears are never dull of hearing: and it is uttered by one who is greatly alive to the importance of the matter of petition. Hence no trivial speech is used, and the highest reasons are urged for relief.

The petitioner is deeply concerned, and the argument cannot be overturned

Take example of holy writ.

Jacob the famous wrestler we will first notice.

When he finally leaves Laban his father in law to return to his native land, he hears of the coming of Esau with four hundred men to meet him, and he remembers the angry threats of Esau, Gen 32:9-12. Jacob is under great straits—is afflicted and sorely afraid.

Look at the argument of his supplication. It is addressed to the Lord God of his fathers Abraham and Isaac. The Lord which said unto him, return unto thy country and thy kindred, and I will deal well with thee. He makes no promise of what he himself will do, but his case is submitted to the Lord God.

He confesses his great unworthiness. He said, "I am not worthy of the least of all the mercies and all the truth which thou hast shewed unto thy servant." Years before he had passed over that country with only his staff. Now the Lord had so prospered him that he had two bands—great possessions which the Lord had given him.

He was afraid of his brother. He thought not of fighting against his brother, but prayed God to deliver him. Prayer climbs the ladder which Jacob saw. What confidence he has in the promises of God. His case rests with the Lord. He said to God, "And thou saidst I will surely do thee good, and make thy seed as the sand of the seashore which cannot be numbered for multitude."

Take again the case of Jehoshaphat king of Judah. (See 2nd Chron. 20th chap.) The children of Moab and the children of Ammon and others, a great multitude came against Jehoshaphat to battle; and he feared greatly. What did he do? What does a godly man do in the day of trial? He set himself to seek the Lord and proclaim a fast throughout all Judea.

1st. He addressed the Lord and said, O Lord God of our fathers, Art not thou God in heaven, and rulest not thou over all the kingdoms of the earth, and in thine hand is there not power and might, so that none is able to withstand thee? Art not thou the God that didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend forever?

And they dwell therein, and built thee a sanctuary therein for thy name saying, If when evil comes upon us, such as the sword, judgment, or pestilence or famine, we stand before this house and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction then thou wilt hear and help.

And now behold the children of Moab and Ammon and Mount Sier, whom thou wouldst not let Israel invade when they came out of the land of Egypt, but they turned from them and destroyed them not. Behold how they come to reward us, to cast us out of thy possession which thou hast given us to inherit.

O our God wilt thou not judge them? For we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee.

This pleading and supplication is the clearest, highest utterance of holy truth, and the most wonderful argument of appeal without pretense or sophistry that embodies a sublime recitation of truth that always prevails. What wonderful wisdom dwells in God's people, and how it prevails when they are escaped from all the froth and vanity of pretense, and are blest to speak unto God before his holy throne and mercy seat in the name of Jesus who is above every name, the Holy Spirit inditing the argument.

Such prayer puts the armies of the aliens to flight.

"Heaven comes down our souls to greet,

And glory crowns the mercy seat."

Surely God pours out the spirit of grace and supplication upon his people.

P. D. G.

ARE THEY WRONG DOERS!

These that turn the world upside down have come hither also.

What a dreadful commotion and up-

st it causes when the preacher of the gospel comes into our midst. An earthquake does not produce such a revolution. For the revelation of the Lord Jesus turns a man's inward thoughts and intents of his heart to himself with such horrid appearance that he abhors himself, and all his former supposed comeliness is turned into vanity and vileness. Never again can he be content with himself as he once was, nor can he ever love this evil world as he once did, nor can he ever worship self as he did before. Surely the world is turned upside down with him. For no more can he depend on the righteousness or works of man for salvation; but now his hope is altogether in the Lord Jesus. From henceforth it requires the righteousness of God to clothe his naked and guilty soul and speak peace to his defiled conscience. This overthrows and buries forever our supposed righteousness, and we become dead to the law by the body of Christ. No longer do we glory in what man is or can do. He is then more brutish than the beasts in his polluted state. Then there is no more sickening scene than to see the self glorification of base vile man.

The doctrines of men and devils who boast of man's ability and his righteousness are all filthiness. When we preach that a man must be born again before he can see the kingdom of God, and that all our righteousnesses are as filthy rags surely we proclaim that doctrine that turns the world upside down, for it is so polluted it should be forever buried out of sight.

When the Spirit of God takes control of a man and leads him to walk by the faith of Jesus he becomes so strange that the world calls him crazy. He is beside himself. Well, he is a new creature. Old things are passed away and behold all things are become new, and all things are of God. His conduct becomes very strange to the world. For

he is no longer a citizen of this world being a stranger here. His interests and profession are not here, his home is not here. His affection should be on things above because he is dead and his life is hid with Christ in God.

While the cry of the men who said, Behold these that turn the world upside down have come hither also, meant it against the apostles, yet the world regards this doctrine as dangerous and disturbing to business, happiness and to good morals. But so out of joint and disordered is the world that nothing less than this will set a man down at the feet of Jesus where he will behave himself and be obedient to God, and that will cause him to become a good citizen. Note the case of the Philippian jailor who made the feet of the brethren fast in the stocks after whipping them, but after the mighty earthquake which threw open the doors of the jail, and reached the heart of the jailor he brought these prisoners out of the jail and washed their stripes that night, and showed favor to them, for when one is right before God he is right towards men becoming an obedient, peaceable citizen.

God is the author of peace and of all other good things. When a man is created in Christ Jesus into good works he is right side up as the proverb goes. The great change is in him. Old things are passed away and behold all things are become new, and all things are of God. It is man who is naturally wrong and the earth is cursed for man's sake, or because man has sinned. When Jesus (who only is able to make an end of sin) does this then there is peace and joy in this man because God hath not given the spirit of fear, but of love and of power, and of a sound mind, and of peace in believing in Jesus Christ and saving him.

P. D. G.

JESUS CHRIST IS COME IN THE FLESH.

If Jesus Christ is come in the flesh then what is the object of his coming? It is to seek and to save that which was lost.

Has he done this? He hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

What is the evidence that any one is saved? He blesses such in turning them away from their wickedness—not after they have turned from their sins, or because they have turned from them—but in turning them away from them. He is exalted at the right hand of God a prince and a Saviour to give them repentance toward God and faith toward our Lord Jesus Christ.

Are people thus redeemed, thus perfected forever by Jesus offering himself once for them any more saved now than they were when they first believed, or will they be any more saved next year than they are now?

No. The just shall live by faith. Being justified by faith we have peace with God,—have it now—to-day. There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but walk after or in the Spirit. Such are no longer under the covenant of works—are no longer under the law, but under grace.

What is there yet to be done to save such? Who shall lay any thing to the charge of God's elect? It is God that justifies; yea, it is Christ that died; Yea that is risen from the dead, and he dies no more, death hath no more dominion over him. Therefore his life is their life, and because he lives they shall live forever.

Faith, the substance of things hoped for is that by which we live and overcome the world. He that believes en-

ters into the rest of Jesus, and ceases from his own sinful, vain and burdensome works of the flesh under the law and is wonderfully saved now. How blessed to believe in Jesus. The benefit of his life, death and resurrection is given him—is revealed in him.

P. D. G.

DYING TO LIVE.

For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh," 2nd Cor. 4:11.

There is no love among mankind that approaches the love of Jesus manifest in the Lord's people either in degree or in quality. Take Paul with which to illustrate this heavenly principle. Not considering what he was as Saul of Tarsus, but what he is shown as Paul the apostle is the matter now considered.

He so loved the Lord Jesus and his body the church that he counted not his life dear unto the death to finish his course in the faith, and to present these feeling their need of his mercy perfect in his redemption.

The world is seeking the advantage of each other, but Paul is seeking the glory of Jesus Christ in the salvation of the poor and needy. Paul is all things to all men that he might thereby save some. He thanked God who always caused him to triumph in Christ, and made manifest the savour of his knowledge by him in every place. He writes, "For we are unto God a sweet savour of Christ in them that are saved, and in them that perish." For as of God in the sight of God speak we in Christ. For we preach not ourselves, but we preach Christ Jesus the Lord, and ourselves your servants for Jesus' sake. All the excellency of the power is of God, and none of it of us. Are we troubled, distressed, persecuted? Yes

we are cast down, but not destroyed, perplexed, but not in despair, poor but making many rich, having nothing yet possessing all things. Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

So then death works in us, but life in you. We suffer all these things for Jesus sake, that the life also of Jesus might be made manifest in our body. Hence we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. What a strange, blessed, suffering, exonerating power is necessary to enable one to preach Christ Jesus and him crucified! Thus we are unto God a sweet savour of Christ. God smells the sweet savour of Christ in them that are saved, — a savour of life unto life in them that are saved, and a savour of death unto death in them that perish.

Those that believe are Paul's epistle — proof that God sent him to preach Jesus, and enabled him to preach him. But death must work in Paul that life may work in those that hear him. The true preacher is always delivered unto death. If not he cannot preach Jesus crucified. But in the preacher's dying behold he lives. What a strange, wonderful, humbling mystery that this treasure is in an earthen vessel, in whom there is no power of self, yet Christ is manifest in this mortal, dying flesh, in which there is nothing good. Who is sufficient for these things? Yet one called of God to preach must preach a dying, risen Saviour, all powerful, full, complete, and the Spirit enables him to preach Jesus in his fulness he forgets his own poverty as he makes many rich. It is more blessed to give than to receive. In receiving he becomes so poor, death works in him, but in giving he waxes valiant in the fight, and puts the arms

of the aliens to flight, and knows whom he preaches, and shouts for the battle.

The love of Christ constrains us; because we thus judge if one died for all, then were all dead, (or all died.) And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again.

What wonderful love! Behold what manner of love is this which constrains us. Because we thus judge, if one died for all, then all were dead—the all he died for. How we desire that they which are quickened from the dead should not live unto themselves, but unto him who loved them and gave himself for them.

P. D. G.

“WHAT IS TRUTH?” JOHN 18:38.

What was the aim of Pilate in asking the above question? There is much freedom in not desiring high seats and prominent places among men. While it is the nature of man to desire honors of men and to be called of men Rabbi or master, how much better is it to call no man master, nor to desire to be called master by men. How much less labor and responsibility when men do not look to you for instruction, or for favors. Seek not a high seat; take a low place.

Pilate was the governor over Judea when Christ appeared in the flesh.

In his conduct at the crucifixion of Christ there is a sad display of the weakness of the politician. He listened to the clamor of the wicked Jews. They did not seek for justice. They sought the killing of a just man. Pilate said the third time, I find no fault in this man or cause of death: but he was willing to do the Jews a favor, so he gave sentence for the crucifixion of an innocent man.

The Jews said if you release Jesus

you are not Caesar's friend; so he willing to do the Jews a favor gave sentence to have the only perfect man put to death, after declaring he found no fault in him.

How could a man that loved the truth—that loved justice, do that way? Had it not been far better for him if he had never desired or accepted an office? What are the plaudits and honors of men worth compared with the approval of a conscience void of offence towards God and men?

It was the duty of the Governor to deal justly. Should he violate the law in giving an unjust sentence against any man. The most ignorant and the least useful man in the land who is innocent of the crime charged against him is entitled to acquittal of the charge made against him.

Pilate had been warned by his suffering wife who sent him a message while he was on his judgment seat, saying, "Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him."

He sought to shift the burden of giving sentence against an innocent man to Herod who was then in Jerusalem, but Herod found no fault in him, and sent him back to Pilate. Well might Pilate say to the Jews who clamored for the blood of a man Pilate knew was innocent and he knew was no ordinary man. "What shall I do then with Jesus which is called Christ."

The conduct of Jesus before Pilate could not be equaled by any other man, so gentle, meek, innocent, humble. His answers were so perfect. Thou couldst have no power against me unless it were given thee from above. Jesus confessed to Pilate on his judgment seat that he was the Son of God, which was the charge his accusers had urged against him, and Jesus knew that he must be put to death for this. It was a good confession he confessed

before Pilate. It was the truth. The confession that none other could have made and told the truth. For this purpose he came into the world. He was the king and came into the world to bear witness unto the truth, and he is the truth. In the perfection of language, in its entirety of purity, in which there is no deceit, and can be no wrong, Jesus is the truth. As he says himself, "I am the way, the truth, and the life."

Jesus says, If you know the truth it shall make you free. To know the only true God and Jesus Christ whom he hath sent is eternal life.

Men of corrupt characters, such as Judas and Pilate seeking worldly honors, are brought into contact with Jesus Christ. In every exhibition of his character he shines with purer character, but they with greater shame.

P. D. G.

WONDERFUL SUBSTANCE.

"My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Psa. 139:15-16.

This Psalm for sublimity of declaration in setting forth the omniscience of God stands unsurpassed, also in its substantial unity of the God-head and the membership of the body of Christ.

Jesus the embodiment of the god-head, found in fashion as a man, or God manifest in the flesh, as he appears in the afflictions of his imprisoned people or body, and afflicted in all their affliction, as the surety standing up for their sins, and held accountable for them, as the seed of the woman that shall bruise the serpent's head, as he is made gin for them, must be searched, must be attacked by every

army of truth, must pass under the fiery ordeal of the law, must be opposed, assailed by every power of evil, and shot at by every fiery dart of the wicked archer. Who is this that cometh up from Edom with dyed garments from Bozrah? Wherefore is thine apparel red (or stained with blood?) This one that stands up for his people (sinners) is searched by the Holy One of Israel. He must be holy that is made the sin bearer. The Lord God has searched him. He is the tried stone. He is cast upon God from the womb. In the holy presence of God he dwells. Surely he is fearfully and wonderfully made.

God did behold him from eternity in this MEDIATORIAL CHARACTER, in whom the vessels of mercy afore prepared unto glory were chosen, which were elect according to the foreknowledge of God the Father unto obedience and sprinkling of the blood of Jesus Christ.

Therefore in the fulness of time he comes in the flesh, or is found in fashion as a man, and being made a little lower than the angels for the suffering of death he takes upon him the seed of Abraham or children of promise, and because the children are partakers of flesh and blood he likewise takes part of the same, that through death he might destroy him that had the power of death and deliver them who through fear of death were all their lifetime subject to bondage.

Adam was the figure of him that (then) was to come. Now a figure is not substance. But Jesus appears as substance. A body is prepared him. The eyes of God did see that substance or body when as yet or then there was none of them. Jesus was made in secret, or in the lowest part of the earth. A holy seed was found. As the new wine is found in the cluster, and one saith destroy it not, for a blessing is in it: so God brings forth a seed out of

Jacob, an inheritor of his holy mountain. In the day death passed upon all because all had sinned, one appears as a holy seed untainted by Adam's sin, the seed of the woman that should bruise the Serpent's head. Behold, a virgin shall conceive and bring forth a son, and his name shall be called Jesus, for he shall save his people—his portion or substance—from their sins.

Into the depths or lowest parts of the earth Jesus descended, and out of the depths he comes up. There his substance was not hid from God when he was made in secret, and curiously wrought in the lowest part of the earth. A Saviour must be perfect and made strong for the day of evil. His atonement must reach back to the roots or beginning of sin. There must be no stain in his body or people, his members written in the book. They must come up from the washing holy.

Surely he was curiously wrought in the lowest parts of the earth. Wrought iron is melted in the fervent heat of the furnace, and so welded into one that there is but one body or substance. Thine they were, and thou gavest them me. God gave them Jesus, and gave Jesus to them, and they are one—one head, one body, one husband, one bride. Who shall separate us from the love of Christ?

By nature they were children of wrath as others, dead in trespasses and in sin, but beloved of God before they had done good or evil, because God is rich in mercy. Surely they are curiously wrought in secret. The secret of the Lord is with them that fear him, and he will show them his covenant.

God saw this substance yet being unperfect, undeveloped, unborn, uncreated in nature's darkness. God's eyes were then seeing it. As Noah found grace in the eyes of the Lord so every look of God on this body is a look of love, and he chose them in Christ Jesus, and grace is given them

in him that they may be holy and without blame before God in love. Before they had any existence or continuance in nature all these members of this body were written in the Lamb's book of life, when as yet there were none of them.

Such knowledge is too wonderful for us. We cannot attain unto it, yet faith holds and embraces it, and we love it: for faith works by love and purifies the heart and overcomes the world. Faith is the substance of things hoped for, the evidence of things not seen. The law is the shadow of good things to come; faith is the substance of good things that have come.

How wonderful is the blessed truth that we are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead unto an inheritance incorruptible, and undefiled, and that fades not away.

Jesus said to his disciples rejoice not that the devils are subject unto you, but rather rejoice that your names are written in heaven.

P. D. G.

TRIBULATION.

This word is derived from a latin word that describes a machine or instrument that separates wheat from chaff, or any grain that is wrapped in chaff or a shell or husk that shields it while it is growing, but is stript from it before the grain is ready for food. Growth is the formation, condition of food wherein protection is necessary for its development, until its ripening stage is reached when it becomes matured so that its development is so complete that it becomes suited to minister to the life of man or beast.

It is a process that calls for severity, that takes off the shelter of the grain, hence we use the word tribulation as a painful process that though needful as

obtaining what is very profitable because it works strength and durability, yet is harrowing to the feelings, and is productive of much that unsettles our natural ease, and brings us into a more permanent and enduring state of fruitage and ripeness.

As one is scourged and chastened, being separated from his flattering prospects of growth, and loses his supposed and hoped for possession of success, and victory, and learns that all his apparent progress in what he considered good assurance of success must be burned as something no longer needed, but must be sacrificed before he can enter into that state of experience that gives foundation to hope for the attainment of immortality, wherein all that he once so nursed as good signs of salvation must be left behind—laid down, mortified as barriers to entrance into spiritual happiness—a painful, sorrowing soul distress ending in death, yet as we lay down our lives—our dearest pets—we find gain in the loss—so that without the loss of them we could never have attained the nobler, the spiritual. Jacob said, I had not thought to see thee, but God hath showed me thy seed also.

As the chaff once so growthy and life-like withers and dries up the ripe grain within appears as the solid, enduring fruit that becomes the staff of which we eat so nourishingly that we feel that the word of God tries us and becomes to us living bread, and a crucified and risen Saviour is revealed in the sorrows that seem to bruise the bread corn and every bitter thing becomes sweet as it is shown that whom the Lord loves he chastens, and scourges every son whom he receives; and God takes away the first or outer covenant that he may establish the second or plant us forever in the grace of our Lord Jesus Christ.

The outer world, the first earth is

the shell—the state necessary to develop the second or new man. The first or chaff shall be burned with fire unquenchable. In the world ye shall have tribulation, but in Jesus we shall have peace.

Through the sorrow of the countenance the heart is made better. As the temporals perish the eternal or unseen glories are revealed. These light afflictions which are but for a moment work for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are unseen.

Hence we reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.

P. D. G.

OBITUARIES.

CLARA MAY THORNE.

It is by the request of my dear mother, that I attempt to write the obituary of my dear little sister, Clara May Thorne, the baby daughter of J. D. and Mary S. Thorne. She was born March 25, 1902, and died August 16, 1911, making her stay on earth nine years, four months and twenty-two days.

Clara was never very healthy, but always bright and beautiful, the pride of our home and loved by all who knew her. She took a great delight in her school work and was especially fond of music. We would often find her sitting at the piano, playing and singing. Most always she sang sacred songs, of which were "Jesus Lover of My Soul," "Cast Down but not Destroyed," "Sweet Bye and Bye," and others.

Little did we know at this time that our home would soon be dark and no little Clara to cheer us up.

She died with that dreadful disease typhoid fever, after suffering untold

agonies of pain for some time. All was done for her that kind physicians, a nurse and loving hands could do, but none could stay the icy hand of death; but God who knows best, took this precious one home to rest.

All during her sickness she would take her medicine like those of matured years. Never would fret, but always had a gentle, loving smile for all, and would sometimes say, "Medicine will not cure me, will it mama?" No, medicine did not cure her, but instead she gradually kept sinking until Wednesday at 1:25 o'clock, Christ came and took her home with him, whom she so much loved. She told mama one day, that she loved Christ best of all and her next to him. Surely it was wonderful to hear her ask so much about heaven and Christ's works. One day just before her death she asked mama if we would know one another in heaven, and mama explained to her as best she could, then she said, "I hope every one of this family will be there, don't you mama?" Another time she wanted to know if she died and went to heaven would she have little wings and be an angel. It seemed as if such things as this was all she wanted to talk about during her last days.

One night after she had said her prayers and was fixing to retire, she looked up and said, "Mama didn't you rest better last night?" Mama told her yes, and she said, "I knew it." Mama said, "How did you know it, dear?" and she said, "Because I asked the good man to let you rest better, and I am going to ask him again to-night, too."

Just as mama had come from church one Sunday, Clara looked up at her and said, "Mama why didn't you join church today? you know I want to be just what you are."

Oh, it was so hard to part from darling little Clara, and know that we could never more see her in this life;

but we could only bow in submission to the will of Him who giveth and taketh away, and say thy will not ours be done.

We miss little Clara so much, every where we go, she is absent. We miss seeing her running from room to room playing with her dolls. Her loving voice is no more to be heard, all is still and lonesome, she is gone, yes, gone never to return. Yet we know she is far happier now, playing and singing with the angels, than she was when in our midst.

“Clara, thou art gone to rest—
To dwell with the angels blest.
Thou art on the shining shore,
Sharing angel's pleasures ever more.
We may hope to meet thee there,
And with thy pleasures ever share.”

Written by her loving sister,
MARY SUE THORNE.
Farmville, N. C.

BIOGRAPHICAL SKETCH OF ELD. Z. T. TURNER.

The subject of this sketch, was the son of Elder E. B. Turner and Elizabeth Turner, who were prominent Baptists, of the Primitive faith and order.

Elder Z. T. Turner was born January 20th, 1847; joined Reed Creek church October 1881, and was baptized by Eld Amos Dickerson.

January 1882, was made assistant clerk; January 1885, was made clerk; August 1885, was licensed to preach by Reed Creek church, September 1886, ordained to the ministry; January 1887, chosen pastor of Reed Creek church; remaining pastor until his death being pastor for 24 years.

July 28, 1911, died at his home near Figsboro, Va., Henry county, aged 64 years, 6 months and 8 days, and was buried near Camp Branch church, Henry County, Va., his funeral was

attended by Elder A. L. Moore, of Martinsville, was largely attended by scrowling friends and relatives.

Bro. Turner's churches together with the association, have sustained a great loss in the death of Bro. Turner. I feel insufficient to do justice to the memory of such a man; he was made up of good qualities in every sense of the term, strictly honest and honorable in all his dealings with his fellow-man; having the confidence of all who knew him: was a good consoling preacher, a great sheep feeder; was a good disciplinarian in the church, greatly desired the prosperity of Zion.

Ero. Turner was a devoted husband and father to his children, was married twice, first wife Nannie Jamerson, unto whom were born five children, four daughters and one son; his oldest daughter having preceeded him to his grave; she died in triumph of a blessed hope beyond death.

His last wife was Hattie Cook, an intelligent and amiable woman; by this marriage one son was born, who is married and is living with and taking care of his mother.

Bro. Turner, was chosen clerk of the Pig River Association several years before his death. (I have not the date.) Served the Association with great efficiency and acceptability to the Association. We miss him greatly when we are assembled in an associated capacity.

Elder E. L. Blankinship was elected by the Association to fill his place, he being a man of prominence amongst us. I hope the Lord will enable him to the honoring of his name and the comforting of his people.

The subject of this sketch as before mentioned, stood high in the esteem of all who knew him. He preached as many funerals, baptized as many converts, married as many couples, as any man I know of according to his ministerial life. Yet it pleased the Lord

to move him from the stage of action, and we entertain an humble hope he has entered into that eternal rest prepared for the people of God.

I now close, by praying that God may remember us all to his will.

I send this to Zion's Landmark for publication, requesting that Messenger of Truth and Spiritual Law Council copy and publish.

I mailed a biographical sketch of Elder Z. T. Turner last September, but it failed to reach destination.

PETER CORN.

Jan. 1, 1912.

MARY DENNY.

It is with a sad and broken heart that I attempt to write the obituary of my dear little niece Mary Denny. She was born August 24, 1903 and died Oct. 6, 1911, making her stay on earth eight years, one month and five days.

Mary was a bright and loving child and was loved by all who knew her, and tried to do what was right and to please every one she could.

Her death was caused by a congestive chill. She didn't speak but a few times after she was taken.

All was done for her that kind physicians and loving hands could do.

God loved dear Mary better than we.

Mary leaves to mourn her loss father, mother, three sisters, four brothers, grand parents and a host of other relatives.

Mary, thou art gone to rest,
To dwell with the angels blest.
We would not wish thee back again
To this sinful world and pain.

Thou art on the shining shore,
Sharing angel's pleasure ever more.
We may hope to meet thee there
And with thy pleasure ever more.

Written by her aunt,

MARTHA ABRAM.

Tarboro, N. C.

HENRY WATSON CHANEY.

It is with a sad heart I attempt to write of my father's death. He was sixty-four years old, and was taken sick on the seventeenth of September, dying on the Sunday following. The doctor said he died of acute indigestion. He never spoke to us after he became sick. It seemed we could not bear to see him leave us, we all loved him so. He was such a dear good father to us. But the Lord's will must be done and not ours. He has taken his home to rest from all troubles and trials to be with his blessed Saviour.

Father professed a hope in 1875, and soon after joined the Old Mill church and was ordained a deacon, which place he filled until his death. He was a faithful member. His home was always open to Primitive Baptists and he enjoyed their coming and their conversation of the goodness and mercies of the Lord.

Weep not dear mother, sisters and brethren, father has gone before to that bright world above. May the Lord lead us in that straight and narrow way that we may meet him where parting will be no more.

Written by his daughter,

LIZZIE.

A WORTHY CAUSE.

Dear Brother Gold:—I am in receipt of a letter from Elder J. A. Shaw, of Elizabeth City, who is in distress over a debt upon his home, and appeals to me to suggest some way out of this dilemma.

Brother Shaw is an able minister in my judgment, and of great comfort to the church, and I feel like we owe him relief from his burden, and I think the best way to relieve him is to pay his debt, or so much of it as possible.

There are plenty of brethren and sisters in the bounds of the Kehukee Association to pay this debt without any

inconvenience to themselves, and I hope are willing to do so, and as an advocate of this plan, I subscribe \$25.00.

I suggest that all subscriptions be sent to Elder Gold, that he may publish the amount received.

Brother Gold, I enclose his letter to me that you may publish so much of it as relates to his debts, etc.

If you see fit to publish it, arrange it to suit yourself, and if it is not asking too much, would be glad for you to keep it before the brethren for several issues.

With love and best wishes from a poor sinner.

If this method is approved by you and published I will remit amount subscribed. If any wish to help, but it is not convenient for them to pay now, let them say how much they will pay, and send it as soon as convenient.

JUSTUS EVERETT.

Remarks:—I will willingly receive and pay to Elder Shaw any money the brethren and friends will send to me for him to relieve him of this burden.

It is a burden on one to carry a debt he desires to pay and cannot, and it is good to help those that are worthy.

He owes \$800.00 on his home.

P. D. GOLD.

CONTRIBUTIONS TO ELDER J. A. SHAW.

Mrs. S. C. Fancher, Warwick, N. Y., \$5.00.

Miss L. A. Edwards, Polkton, N. C., \$1.00.

Mrs. Pattie A. Weeks, Whitakers, N. C., \$2.00.

B. T. Cox and others, Winterville, N. C., \$10.00.

Brother Justus Everett sent him \$25.00.

MORE ABOUT THE EAR TRUMPET.

Some write me they can't get the graphophone horn. If they will get a large tin funnel it will do as well and if they can't get one otherwise they can have one made by a tinner. If any wish they can use two rubber tubes, one in each ear and the end of each tube fixed in the horn, one wire over the head fixed to each tube so that each tube will fit securely in the ear, this giving them the advantage of both ears.

M. B. WILLIFORD, Rocky Mt., N. C.

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G. W. STOKES.

Flat Swamp Jan. 16.
 Robersonville, Jan. 17.
 Spring Green, Jan. 18.
 He will need conveyance.

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I am now running off balance of my Biographical Histories of Primitive Baptist Ministers of the United States at \$1.50 per copy, delivered post paid. If you want one, send order at once. And if you are a Primitive Baptist you can get a copy and pay for it at your convenience, if this is any accommodation to you.

R. H. PITTMAN, Luray, Va.

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The plain Morocco binding, single copy 95c.

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In all cases cash must accompany the order.

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8:20 a. m. daily for Washington, New Bern and Norfolk—Parlor Car service between New Bern and Norfolk.

5:00 p. m. daily except Sunday for Washington.

West Bound.

5:05 a. m. daily for Raleigh, connects for all points South.

9:15 a. m. daily except Sunday, for Raleigh.

6:12 p. m. daily for Raleigh.

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W. R. HUDSON,
 Gen. Supt.

NORFOLK, VA.

1912
No. 6
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\$1.50 PER YEAR

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.

NOTICE!

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 or 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 post offices 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.

COME, SEE THE PLACE WHERE And leave the place where Jesus lay.
THE LORD LAY.

(L. M.)

Ye happy saints, the Lamb adore,
Who loved our race all time before,
Ere man from God had gone astray,
He in his Father's bosom lay.

Joyful he left the realms of light,
And downward bent his wondrous
flight;
Assumed a body formed of clay,
And in the humble manger lay.

To Jordan's stream, the way he led,
To mark the path his saints should
tread;
They love to trace the sacred way;
And see the place where Jesus lay.

The Holy Baptist lifts his eyes—
"Behold the Lamb of God," he cries;
Then down he led the liquid way;
Come see the place where Jesus lay.

Inmersed by John in Jordan's wave,
Rising he left the watery grave;
Heav'n own'd the deed, approv'd the
way
And blessed the place where Jesus lay.

Come all who love his precious name,
Come tread his steps and learn of him;
Blessed and approved of God are they
Who find the place where Jesus lay.

Buried with Christ, they die to sin,
Then rise with Him to rule and reign;
Obedient still go on their way,

Prepar'd by grace, at length they come,
To rest in their eternal home;
Rising to heaven they drop their clay
In the cold tomb where Jesus lay.

REASON OF HOPE.

Elder P. D. Gold, My Dear Friend:
—I feel this evening that I must write
to you and tell you what I hope the
Lord has done for me a poor sinner. I
feel to be the worst sinner that ever
lived. When I was about 12 years of
age I had two dreams about the world
coming to an end. One time I saw a
great fire, and it seemed so angry that I
thought every thing would soon be
gone, and I commenced to cry, and it
seemed that somebody said you had
better go to praying, and I fell on my
knees in the yard, and went to pray-
ing, and my brother came to me and
said it was a man burning off a field,
and the fire did not seem so angry,
and soon all was gone; and the next
time it seemed that every thing was on
fire except our house, and it would
catch next, and I commenced crying
and praying, and all of the fire disap-
peared, and I thought it was the sign
that I was going to die and go to tor-
ment; and it gave me trouble, for I did
not want to die and go to hell, and I
just craved to be a christian, and want-
ed to be good. But I thought that I was
too young, I would wait until I got old-
er. But these thoughts would come to
me at times, you are going to die, and

hell will be your home; that God would not let such a sinner enter the kingdom of Heaven. That feeling would leave me, and I would go and sin and do like other young people to enjoy myself, dancing and frolicking, and all other mean things. But it would soon come back again. But I would try to banish it away. But every time it would come it would be heavier and heavier. That feeling struck me in May. I thought that I was bound to die and hell would be my home. I thought that I was lost for ever. I cried and begged the Lord for help, and I felt like that there was no help for such a sinner as I was. I felt like that I was the worst sinner that ever lived. I was the meanest child that my parents had. I would sit down at the table to eat, and I would look at all of the rest and think how good they looked to be, and how mean I was. I would get so full I could not eat. I would leave the room and go and try to pray to the Lord for mercy, and my prayers did not seem to go any higher than my head; and my sins would come before me like mountains. Every sin that I had ever committed would come up before me, and I would cry and try to pray, and all I could say was Lord, have mercy on this poor sinner. The trouble that I was in no one knows but those that have been in that condition. I felt like that all of my people and friends had turned their backs on me, that I did not have a friend on earth nor in heaven. One Sunday one of my friends came to see me, and she was a member of the church and I had great confidence in her, and I told her what troubles I was in and she talked to me and gave me some relief, but when she was gone I felt like I was deceived and had deceived her, and the trouble that I was in that night no tongue could tell. I cried and begged the Lord if I was deceived to unde-

ceive me. The next morning I went to go to some of my friends, while I was at the orchard it seemed that a voice from heaven spoke to me; and said, go in the woods and pray, and your sins will be forgiven, and I then and fell on my knees, and tried to pray, but I don't know what I said. But when I got up I was so happy I just felt like shouting and praising the Lord for ever, and singing Amazing Grace How Sweet the Sound. I just felt like my sins were forgiven, that every thing was praising the Lord. It seemed like that I was in a new world, the sun shone brighter, and I loved everybody and everything. I felt like I wanted to go home and tell my friends what great things the Lord had done for me and felt like that he had done prepared a home for me, that I would never see any more troubles, but I was mistaken. I have seen troubles and trials since then. That morning those words came to me just as if some one had spoke them, Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light. I felt like that I wanted to go and follow my Saviour in the liquid grave, and I asked the Lord if it was my duty to go to show it to me in a dream, and I dreamed that I and two more went and were baptized. One of them has joined the church since. I just felt like that I could not stand to see her go in the water and I not go. She was the prettiest woman that I ever saw when she came out of the water. But I felt like that if everybody knew me as I knew myself they could not have fellowship for me. I felt like some times that I am mistaken in the whole matter. But these words have given me comfort, We know that we have passed from

death unto life because we love the brethren. If I know what love is I know that I love them, for I feel that the Primitive Baptists are the dearest people on earth to me. I see more pleasure with them than any body on earth and feel that I could fall at their feet and ask for a home with them. But I don't see how that they could give any love for such a sinner as I am.

Mr. Gold: I want you to give me your views on this through the Landmark, and tell me what you think of it. I want some body to give me some advice. Do you think it is an experience of Grace or not? Do not mind telling it, and also on Matt. 10:38, "And he that taketh not his cross and followeth after me is not worthy of me." Please don't think hard of me for writing to you, and I want to ask your views on this.

Pardon me for writing to you. A sinner saved by grace if saved at all.

A SINNER.

Remarks:—While reading the above reason of hope I was impressed with this thought, How life-like are the thoughts, is the language, of those whose hearts the Lord has touched. This friend FELT these things. They were realities to her. The impression the Lord makes on one is not chaffy that can be thrown off—or that winds of false doctrines can throw away: but it is solid, serious, weighty matter that sinks deep in the heart, and we feel it see it, handle it, taste it, smell it, allowing that we are quickened from the dead, and live unto it. When God begins a good work in one he performs it unto the day of Jesus Christ. This is as true in the conviction for sin—in the burden of guilt, as it is in the joys of salvation. It is all a new, living work produced by Him whose word is life.

The deliverance of our friend is so

plain and satisfactory to me that it seems if she would obey her impressions, and go and tell the church what great things the Lord has done for her that the church would gladly welcome her into the fold—that with believers she would be enrolled.

Why should that scripture, "And he that taketh not his cross, and followeth after me is not worthy of me" be impressed upon her? Such scriptures do not burden the dead. It is the living that feel these things.

Take up your cross. Follow Jesus in baptism, and you shall find rest to your soul.

I am glad that you have written to me. It is God's little ones that tremble at his word and feel their insufficiency.

To deny self is necessary in order to take up the cross. Self is the heavy, unreasonably hateful thing that makes the cross so burdensome.

But he that hates his own life and denies self finds rest in following Jesus.

P. D. G.

SELECTED.

"And there came a voice to him, Rise, Peter, kill and eat. But Peter said: Not so, Lord, for I have never eaten anything common or unclean. And the voice said unto him again the second time, What God hath cleansed, that call not thou common." Acts x. 12-15.

Most of you are well acquainted with the narrative from which our text is taken. We have before us the story of Peter at the house of Simon the Tanner, of his vision on the housetop, and his sermon in the house of Cornelius. This apostle, as a Jew, had very strong prejudices against all Gentiles, and was loth to believe that the Lord had included them in His covenant of grace.

This appears strange when we remember that he had like all the other apostles heard his Lord's commission: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned." Peter had likewise seen the Holy Ghost poured out on the blessed day of Pentecost: he had beheld the fiery cloven tongues which eloquently told of coming glory for the Gentiles. You will remember that the disciples had met together with one accord in one place when,

"Sudden a rushing wind they hear,
And fiery cloven tongues appear
And sat on every one,
Cloven, perhaps, to be the sign,
That God no longer would confine
His word to Jews alone.

To every nation under heaven,
To hear the gospel sound is given,
The call to all extends,
As ours was parted long ago,
So God divides His language too,
And after sinners sends."

This great and glorious decree of Heaven Peter was to learn by a remarkable vision on the housetop at Joppa. While the apostle was there seeking the Lord by prayer, "he became very hungry, and would have eaten; but while they made ready, he fell into a trance, and saw heaven opened and a certain vessel descending unto him as though it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him the second time, What God hath cleansed, that call not thou

common. This was done thrice; and the vessel was received up again into heaven." While Peter pondered these things in his heart the Holy Ghost said to him, "Behold, three men seek thee. Arise, therefore, get thee down, and and go with them, doubting nothing, for I have sent them." The messengers lodged at Joppa that night, and on the morrow Peter went with them to the house of Cornelius. This good man soon explained his reason for desiring his instruction, and in return the apostle informed Cornelius that the Lord had instructed him to call no man common or unclean, saying, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him, and work-righteousness is accepted with him. The word which God sent unto the children of Israel, speaking peace by Jesus Christ; (He is Lord of all): That word, I say ye know, which was published throughout all Judea, and began from Galilee after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: Who went about doing good, and healing all that were oppressed of the devil: for God was with Him. And He commanded us to preach unto the people, and testify that it is He that is ordained of God to be the Judge of quick and dead. To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." The results of this sermon were wonderful: for "while Peter yet spake these words, the Holy Ghost fell on all them that heard the word. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." What wonders of grace were here! what a unique congregation!—Cornelius said, "We are

all here before God to hear all things that are commanded thee of God." This congregation, you see, was not wicked enough to pick and choose; receiving that which pleased them, and rejecting that which was too humbling to nature's pride. My friends remember that the whole counsel of God must be received and believed. The man who rejects any part of revealed truth is just so far an infidel, and will be dealt with as such by the Lord. "Let God be true, and every man a liar." Again, observe that the Holy Ghost fell upon every individual in this congregation, and therefore all believed. Moreover, all were baptized, and therefore by this wonderful work of salvation, and the confession and evidence of it, the Lord gave conclusive proof that He had granted the Gentiles repentance unto life. This whole narrative displays in a wonderful manner the sovereign and distinguishing grace of God, both doctrinally and experimentally. The doctrine of Divine grace was gloriously magnified in the salvation of this Gentile household, as sent to them by the Lord; and it was magnified in the rich experience of every individual assembled in the household of Cornelius.

My brethren, well it is for us if we are manifesting as much holy concern about our souls as did this godly centurion about his and those of his household. This good man "prayed to God always" walked in His holy fear, fasted and relieved the necessities, and when commanded by the heavenly messenger gladly spared two of his household servants, and a devout soldier who waited on him continually, and sent them a four days' journey to fetch a minister that he might expound unto them the way of God more perfectly. But we must now come to the text; Arise, Peter, kill and eat. "In the first place, by the help of the Lord," we will examine the contents of this vessel, or sheet, for here are the crea-

tures which the apostle is commanded to kill and eat; in the second place we must consider the command to kill and eat; and thirdly we will notice Peter's tardy obedience and his Lord's rebuke.

Firstly then we have to examine the heterogeneous creatures in this sheet. You will observe that there are four classes. Here are all manner of four-footed beasts; wild beasts, creeping things, and "fowls of the air." First of all, then, we are to look at these differing classes of four-footed beasts. To my mind these creatures, being harmless, represent not only the Jews, but that portion of mankind which are naturally upright and inoffensive; a tolerant sort of people who believe in enjoying their own opinion and allowing every one else to do the same. We often meet with representative of a certain good-intentioned class, of people, who, although they themselves are strangers to the power of true religion do, nevertheless, not only tolerate it in others, but respect it; and in some cases help forward its claims by giving freely of their substance. Cyrus was a notable example of this class of individuals. But you will observe from the entire trend of our lesson here that even these kind-hearted people need the same washing and cleansing as the filthiest; for not one out of these four classes here mentioned were clean till cleansed by the Lord Himself.

The second mentioned are wild beasts, and, without doubt, these ferocious creatures represent that portion of mankind who are persecutors and injurious. Manasseh, and Saul of Tarsus, belonged to this ravenous, raging, blood-thirsty class of wild beasts; the one deluged Jerusalem with innocent blood; the other being "exceedingly mad" against the disciples of Christ, persecuted them even unto strange cities, and compelled them to blaspheme that "worthy Name by which they were called;" yea, the very breath of

Saul was threatening and slaughter. There are such men today, and there always have been such men—especially those who were the devotees of a false religion. We have had a blood-thirsty succession of popes and other wolfish hirelings. The laws of the Church of Rome today even reek with blood; and although sleepy Protestants dream that the "wild beast" of the Apocalypse has changed into a lamb, Rome herself is honest enough to tell us that her bloody laws would remain no dead letter; if she only had the power to enforce them. But passing by the most murderously disposed despots among men generally, and that awful system in particular which is "drunken with the blood of the saints, and of the martyrs of Jesus," you all know, who reverence this holy Book, that the carnal mind is at deadly enmity with God, and that the same spirit which murdered the Saviour dwells in every unregenerate heart today. Yet, wonderful to behold, we see in this sheet, securely "knit at the four corners," even some of these "wild beasts;" and, blessed be the Lord, we know that many such have been cleansed and transformed by the renewing of the Holy Ghost; yes,

"Lions, and beasts of savage name,
Put on the nature of the lamb;
While the vile world esteem it strange,
Gaze, and admire, and hate the change."

But now we must dismiss the wild beasts, and examine the creeping things. Now, in dealing with this part of our subject, I shall have to speak of some very unpleasing things; for I dare not shun to declare the whole counsel of God: nor dare you, my hearers, shun to receive it. You will remember that Cornelius said, "We are all here present before God to hear all that is commanded thee of God." Well, to my

mind, these creeping things plainly represent the most degraded and fallen of our ruined race; poor, grovelling, sensual creatures who "commit all uncleanness with greediness," creatures who defile both body and soul with unmentionable abominations and filthiness, very blackworms of earth; "filthy dreamers as the apostle styles them, who walk after the flesh, and despise government; wanton sinners whose ways are so dark and slippery that it is, says another man of God, "a shame even to speak of the things which are done of them in secret." It was because of this terrible subject was upon my mind that I read to you that fearful chapter, namely, the first in the epistle to the Romans. Here we read of those who worshipped and served the creature more than the Creator, who is blessed for ever; of those whom God gave up to "vile affections;" of others given over to a "reprobate mind;" and of those also who were "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure to them that do them."

Brethren, I am fully aware that this shocking revelation of deepest human depravity and unnatural criminality is unwelcome to the refined hypocrisy of the pretentious days in which we live; I know full well that there are professors of the holy Name of Christ Jesus who will not listen to all that the "Spirit saith unto the churches;" there are, I am aware, presumptuous professors

of religion who pretend a greater moral refinement than that expressed by the Holy Ghost Himself; persons who dare to pass over some of the words of God as though their sinful hearts were purer than His pure Word. My friends, this is little short of blasphemy. It ill becomes us to dictate to the Almighty, or to exalt our fallacious wisdom above the inerrable wisdom of God. Every word of God is pure, true, holy and necessary. Well does an old and godly divine remark that Holy Scripture is no more polluted by the mention and condemnation of the vilest iniquities of depraved mortals, than the pure rays of the sun are defiled by shining into the filthiest pool. Happy is that man who not only cries, "Lord, Lord," but believes and obeys:

"Revere the sacred page;

To injure any part,

Betrays with blind and feeble rage

A hard and haughty heart."—Hart.

Depend upon it, the Lord is greatly glorified in the salvation and cleansing of this most debauched and degraded portion of our totally ruined race. All men must be convinced that the purification of these most loathsome of sinners is a work of God alone; and all must admire, even if they do not love, that glorious and invincible grace which rescues and transforms such veritable reptiles as are here set forth by these creeping things! Listen now to one of the records of the Word, which concerns both their filthiness and their cleansing: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, no effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." What a

fearful catalogue of sins and sinners! But listen: "And such were some of you; but ye are washed; but ye are sanctified; but ye are justified, in the Name of our Lord Jesus, and by the Spirit of our God." What blessed pardoning and transforming grace! How true it is that God hath chosen the "base things of the world" and things that are not, to bring to nought things that are, that no flesh should glory in His presence." Blessed Joseph Hart, that sweet and deeply experimental singer in Israel was, at one time among these vile and "creeping things." He himself tells us that he fed with the swine upon husks, and lived a beastly life far from the Father's house; and "served God's foe instead of Him." So fearfully low in the moral scale did he descend as to sin without the least remorse of conscience, boldly blaspheming God and revelling in the most revolting obscenities; and was in "thought, in word, and act, unclean." Indeed, he himself says of his former life: "I ran such dangerous lengths, both of carnal and spiritual wickedness, that I even outwent professed infidels, and shocked the irreligious and profane with my horrid blasphemies and monstrous impieties." And again, says he, after intimating that particulars of his sins would be too revolting, "I shall only say (what, though shocking to hear, is too true,) that I committed 'all uncleanness with greediness.'" Yet this great sinner was renewed by the wonderful grace of God; and being washed, justified, and sanctified, became a singularly godly man, a powerful preacher of the blessed Gospel, and one of the greatest of hymn writers.

This dear man of God, not only knew something of the awful depths of human depravity, but was led by the blessed Spirit, as few have been, into the overwhelming fellowship of

Christ's amazing sufferings. He himself says, "I had constant communion with Christ in prayer; His sufferings, His wounds, His agonies of soul were impressed upon me in an amazing manner. I now believed my name was sculptured deep in the Lord Jesus' breast with characters never to be erased. I saw Him with the eye of faith stooping under the load of my sins; groaning and grovelling in Gethsemane for me. Now I saw that the grief of Christ was the grief of my Maker; that His wounds were the wounds of the Almighty God; and the least drop of His blood now appeared more valuable than ten thousands of worlds; and I often cried out in transports of blissful astonishment, 'Lord, 'tis too much, 'tis too much; surely my soul was not worth so great a price!' I looked on Him whom I had pierced, and felt such sharp compunction, mingled at the same time with so much compassion, that the pain and the pleasure I experienced are much better felt than described." May the Lord grant us all such interest in Christ and such melting fellowship with Him!

"Ye souls redeemed by Jesus' blood,
Salvation's theme pursue;
Exalt the sovereign grace of God,
For such were some of you."

We will now turn away from the "creeping things" to the fowls of the air, which are the last mentioned of the creatures in this sheet. I have nothing so shocking and terrible to tell you about these, for they are a very superior class of creatures. The birds of the air, you know, often soar aloft, and for awhile appear independent of earth; and that portion of mankind represented by them are by no means such grovellers and muck-worms of earth as the "creeping things" just dismissed; oh, no! these are the polished and polite of

our race, who take more delight in mental pleasures than in the grosser passions of fallen nature. Among these fowls of the air we find philosophers, scientists, astronomers, naturalists, and perons of worldly wisdom generally; men of elevated and thoughtful minds, who scorn the degrading pleasures of the common herd of mankind, and greatly prefer the intellectual to the sensual; in a word, these fowls of the air represent man at his best. From this standpoint it is that John Newton viewed him when he wrote that striking description of him to be found in that remarkable hymn of his on the pleasantly situated, but barren and sinned-cursed, Jericho. Of man in this character he says:

"How noble a creature he seems!
What knowledge, invention, and skill!
How large and extensive his schemes!
How much he can do if he will!
His zeal to be learned and wise
Will yield to no limits nor bars.
He measures the earth and the skies,
And numbers and marshals the stars.
Yet still he is barren of good;
In vain are his talents and art;
For sin has infected his blood,
And poisoned the streams of his heart!

We have now examined the contents of this sheet, and have found all classes of mankind represented by the great variety of four-footed beasts, wild beasts, creeping things, and fowls of the air. But before we leave this part of our subject, let us take particular notice of the inspired statement which says that this sheet was let down from heaven. I remember as a boy, being amazed that these dreadful creatures should ever have been allowed a place in heaven; I did not then understand the deep things of God as revealed in

the wondrous grace of Christ; then I had no idea whatever, that they were emblems of the people of God in their fallen state. But now I fully believe the blessed Spirit has revealed to me the meaning of this vision. I say He has revealed it to me: for on this subject I have received no help, or instruction from man. Well, it is evident to me that inasmuch as these creatures were let down from heaven in a sheet, we are to learn that all the people of God were, in the Divine purposes from everlasting, safely lodged in the blessed covenant of grace; and that in the book of life all the mystical members of Christ's body were written, that

"Long ere the sun's refulgent ray
Primeval shades of darkness drove,
They on His sacred bosom lay,
Loved with an everlasting love."—
Kent.

In the vision, all these creatures were let down from heaven; and all were safely taken up again. You will remember also that the vision of the creatures and the attendant words of command were seen and heard thrice. Might not this have been intended as a touching revelation of the marvelous love and grace of our adorable Triune God? Do we not here behold declared the loving counsel of the great Father, which secured the salvation of His people from all eternity? Do we not also see revealed the love of the Son who became our Surety, and is not ashamed to call us brethren? And likewise, do we not here behold the wonderful love of the Holy Spirit, who transforms such brutish, injurious, loathsome and carnal creatures from the hateful likeness of sin into that of His own blessed image? Brethren, what a glorious gospel we have to preach to you, how full of grace and truth! How wonderful that worms of earth should ever be one with incar-

nate Deity! how marvelous that the very greatest of sinners should be called to glory and virtue! Surely no poor, broken-hearted sinner need despair of mercy, since the Lord Himself has shown us such patterns of sin and holiness, and such marvelous examples of His great salvation. Most assuredly we shall find ourselves in this sheet among one class or the other, if we are now seeking cleansing by the precious blood of Christ, and when washed in the fountain opened for sin and uncleanness we shall no longer remain "common or unclean," for to Peter the Lord said, "What God hath cleansed, that call not thou common." The grace of our Lord Jesus is, you see, exceeding abundant, His mercy is plenteous to all that call upon Him, to such as call upon Him in truth. "He holds the promises and pardons in His hands:" yes, He has

"Mercy for sinners whose guilt may
appear
As black as the confines of endless despair;
Who, stripped of all merit whereon to rely,
Are taught by the Spirit to Jesus to fly."

II. We must now consider the command of our text—"Arise, Peter, kill and eat." Of course, the commandment to kill these creatures and feast upon them must be understood mystically, although Peter, in the vision, at first understood it literally, and replied, "Not so, Lord, for I have never eaten anything common or unclean." The apostle, as a Jew, was shocked at the thought of eating anything forbidden in the Mosaic law, but more shocked still he would have been (but for the vision, joined with the plain command of the Holy Spirit) at the thought of the Gentiles becoming fellow-heirs with the Jews of the "grace

of life." But it is evident that, whether Jews or Gentiles, we all have a legal life which must be destroyed before we can live by the faith of the Son of God, "Who loved us and gave Himself for us." The command to Peter to kill and eat betokens this. Remember that, in divine things especially, "The Lord killeth and maketh alive; He woundeth, and His hands make whole." There must be an experience of condemnation before there can be an experience of justification; there must be a legal death before a gospel life; there must be a total self-distrust before we can know much of the power and joy of faith in Christ; we must know sickness before health, and our lost condition before we shall find ourselves borne upon the Good Shepherd's shoulders. My friends beware of that profession of religion which knows no death to the law of works, no death to the world, no death to self, no death to carnal pleasures. Such a religion is a cheat, a delusion, and a sham! Away with your legal hopes, away with your fig-leaf righteousness, away with your revolting mixture of "God and mammon" if you would go to heaven. Listen to this command of God to Peter, "Arise, Peter, kill and eat." Remember, this is heaven's command to all Gospel ambassadors whether they are apostles, pastors, evangelists, or teachers. I would not dictate to my brethren in the ministry who are with us before God today, but I must say, "Brethren, by the power of the Holy Ghost, 'kill and eat;' wield the two-edged sword of the Spirit against all ungodliness and unrighteousness of men; seek to be the means of cutting up all carnal hopes, both root and branch; hound sinners out of every 'refuge of lies;' draw the sword against all classes represented in the vision, and my prayer shall be that the 'slain of the Lord may be many.'" Remember Jehovah says, "Cursed be

he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood." Let us ever be determined to declare the whole counsel of God whether men will hear or whether they will forbear. The Lord grant us a holy delight in slaying with the two-edged sword of His Spirit the legal life of poor deluded sinners; and since Peter was commanded, not only to kill, but to 'eat,' so may we find it our "meat and drink" to do the will of God faithfully in this matter.

The great apostle of the Gentiles bears most important witness on this solemn point of experience, saying, "I was alive without the law once; but when the commandment came, sin revived, and I died." You will, I hope, understand the apostle; his meaning is that he was religiously and self-righteously alive when under the law, because he was then a stranger to the spirituality of the law as manifested in its demands, which reach not only to the external obedience which we are compelled to render, but to the thoughts and desires of the heart. Hence he tells us that "when the commandment came, sin revived, and I died." That is to say, when the commandment came home to his heart with its inflexible demands for perfect obedience of heart as well as life, then he had such a sight and sense of sin by the holiness of the law as never before, and consequently died instantly to all hope of rendering the obedience required, and of getting to heaven by his own religious efforts. The commandment, says he, which was ordained unto life I found to be unto death. "For sin, taking occasion by the commandment, deceived me, and by it slew me." But, brethren, behold the mysteries and wonders of Divine grace! for as soon as Paul's legal life was slain the Lord raised him up to a Divine and spiritual life; and you

will remember how he glories in this new life in his Epistle to the Galatians; I refer to that portion which our dear friend, Mr. Booth, took as a text this morning: "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; 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." Blessed death, but more blessed life! I well remember the very spot where I stood when my legal life drew its last gasp, and I said with the deepest and most solemn conviction, "If God will not save me through Christ and grace alone then I must be lost for ever." The Lord grant us all such a legal death and such a gospel life as that enjoyed by the Apostle. Amen.

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EDITORIAL

BLESSED SLEEPERS.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thes. 4:13.

No doubt it has been from the beginning regarded as consistent as an effect, and proper as a privilege, for bereaved ones to sorrow because of the departure from this life of beloved ones; but in the gospel there seems to be comprehended an order and character of sorrowing commensurate with the virtue of that faith which abides, and which holds its possessor firm in the blessed assurance that it is not an incredible thing that God should raise the dead, even his Son, Jesus Christ; but Paul seems to have been apprehensive that the brethren through their ignorance as to the state and condition of the dead might not sorrow after a Godly sort, but as those who have no hope; therefore he would stir

up their pure mind to the remembrance of the blessed truth that Jesus died and rose again, and to them that believe this is seated the blessed and gracious assurance that them which sleep in Jesus will God bring with him. Undoubtedly these brethren believed virtually in the resurrection of Christ, but they were slow to believe that by Him God would raise up them also that sleep in Jesus. They were slow to believe all that the scriptures had spoken. They no doubt believed there was such a power or virtue belonging to God, but they did not so readily understand that Jesus was that virtue and power, and that by the resurrection as well as in the resurrection the dead are raised up. They did not see that to die was to more fully come into this virtue and power, and that the slumbers of the sleeping ones was an advancement rather than a hindrance to a blessed consummation: as the apostle assures them that the dead in Christ shall rise first, that the living ones shall not prevent the sleeping ones, that those who are alive and remain shall be caught up together with them that sleep in Jesus whom God will bring with him.

These brethren seemed to be rather looking for Jesus to come for his people while they were yet alive, and that his presence would prevent their dying, therefore those who were dead, had passed into a questionable state or condition and like Mary and Martha they seemed only able to say: "Lord, if thou hadst been here, my brother had not died." But Paul would assure them that the believer in Jesus though he were dead, yet should he live. That the belief of the believer in Jesus Christ is the fruit of a living faith, therefore whether he lives or dies his faith ever lives, his belief is the same, he is the Lord's.

Whatever was or might have been theoretically pronounced conclusion of the

brethren as to the manner, extent and general character and consummation of the redemption of the body, it must have been but evidence of their ignorance only until Paul came declaring unto them the gospel of Christ according to the scriptures— which also he had received, how that Christ died for our sins, and was buried, and rose again according to the scriptures. All these Christ did in fulfillment of and according to the scriptures, therefore if we have hope in Him with respect to either one of these features we must have the same with respect to all of them. That is, if we believe His death was according to the scriptures our faith also comprehends and embraces His burial and His resurrection and that these, all of them, and either of them is essentially and conclusively to our faith salvation and redemption for all these for whose sins He died. And thus believing we can but also believe that the final and glorious conclusion of the whole matter is and ever shall be that them that sleep in Jesus will God bring with him.

P. G. L.

GRACE—WORKS.

That salvation is by grace is a settled question in the minds of all there who are taught of God and have thereby learned that the Lord is gracious; and these know and desire to maintain the gospel character of good works and their true relation in the gospel to salvation by grace. There is the same relation of difference between the works or deeds of the law, and good works, as there is between the effects of the law and the effects of grace. The works of the law only serve to convince the spiritually taught mind that salvation can not come of the law, and must therefore be of grace, while to the same mind good works are demonstrative of salvation by grace. The deeds

of the law by which no flesh shall be justified are not the good works which the subjects of salvation by grace are to be careful to maintain. The works to which Paul refers when he says: "It is not of works, or to that effect— are not termed good works. The good that he would do by these works is made void by the presence of evil. The good that he would he does not for the same reason. The law of works would have righteousness and salvation for its effect while salvation by grace affects good works which are the effect of righteousness. The subjects of law do to live while the subjects of grace live to do. It is not in man that walketh to direct his steps, but the steps of the good man are ordered of the Lord.

Justification.

Justification is the logical result designed by the deeds or works of the law, and this justification is sought for in and through and for the flesh. It is the flesh itself, (that which seeks the benefit,) that is endeavoring to operate through itself, in itself for itself, which verifies the wisdom of Job's enquiry: "How can man be just with God?" Man can not be just with God because he is a sinner, he is unjust. His deeds or works are evil. The very thoughts of his heart are only evil, and that continually. Man is flesh and flesh only, and the Lord says: "By the works of the law shall no flesh be justified." The children of God are not justified in the flesh but in the Spirit by faith. Christ himself, as God manifest in the flesh, was not justified in the flesh. He was justified in the Spirit and so are all his people justified. And being thus justified their works are good works. He was not only justified in the Spirit but was quickened and raised up by it, and so are his children quickened together with him and raised up together with him, and in him they live and move and have their being. He was the begotten, the

living Son of God, the Elder Brother, the head over all things to them and they are his body, the fullness of Him who filleth all in all. He says: My Father worketh hitherto and I work. And again: He that believeth in me the works I do shall he do also, and greater works than these shall he do, because I go unto the Father. These are good works. And when we contend that salvation is by grace through faith which is in Christ Jesus, and the general demeanor of our lives is in accord with our contention we are maintaining good works, and thus prove that our confession is unto salvation and that we are the children of God.

P. G. L.

DISOBEDIENCE—OBEDIENCE.

Sister Azubah Lee requests my view of Rom. 5:18, "Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."

This chapter dwells specially upon the atonement. See 11th verse of this chapter which states that we have now received the atonement. What is the atonement as considered in this chapter? It includes in Adam's one offense all his offspring showing that the one offence of the one man Adam involves in Adam's death all his race, because death has passed upon all, since all have sinned. Even so by the obedience of one shall many be made righteous. Paul includes in his definition the two Adams—Adam the first and Adam the second, the one of the earth earthly, the other the Lord from heaven, the quickening spirit.

In the one offense of the earthly Adam death passes upon all that are in him and of him. By the disobedience of one many are made sinners, for death has passed upon all for or be-

eruse all have sinned. That is included in Paul's definition of the atonement. Adam is the figure of him that was to come. This figure, THE FIGURE, shadows the substance yet is in no sense the substance. Jesus is the substance, the reality, the fulness. Adam is of the earth earthy. Jesus is the Lord from heaven, the fulness of heaven. As all that are in Adam die, even so all that are in Jesus are made alive. As by the disobedience of one many were made sinners, so by the obedience of one shall many be made righteous.

There is one difference. But not as the offence so also is the free gift—for if through the offence of one many be dead; much more the grace of God and the gift by grace, which is by one man Jesus Christ, hath abounded unto many. And not as it was by one that sinned so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification of life. For if by one offence death reigned by one; much more they which receive abundance of the grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

This is the doctrine of the atonement. The word atonement means atonement. Until the Lord God showed me that I am Adam my judgment was against him as involving us all in death—but when the Lord God showed me that I am Adam—none more guilty than I—then was I found guilty and was dumb—God was holy—is holy. I am vile. Mercy rejoiced against judgment, and God justifies the ungodly who believe in Jesus. When the faith of Jesus comes to one that one is justified in Jesus and by him. For by him all that believe are justified from all things from which they could not be justified by the law of Moses, which requires perfect obedience, and if that could not

justify a sinner then no act of man could justify him.

Does Adam's disobedience fail to reach any of his offspring? We say not one. Death has already passed upon all. We do not expect any of Adam's offsprings to so live as to escape death. Many die before they know their right hand from their left. Death has already passed upon all because they have already sinned in Adam. All sin is in Adam.

So the one obedience of Jesus shall make many righteous—makes all righteous that ever are righteous.

Men in nature prove they are of Adam—of the earth earthy by what they love and how they act. A corrupt tree cannot bring forth good fruit, nor can it bring forth any fruit that is not evil. Death hence reigns in Adam.

Those that are quickened from the dead feel and know, what Adam is—groan within themselves—have death in them. But until one is quickened by the Lord God he does not feel or know what the Adam man is, does not know what a sinner is. When he begins to feel what sin is then he begins to know what grace is, and by the grace of God or in Jesus the second Adam the grace of God comes to him, and reigns through righteousness unto eternal life by Jesus Christ our Lord.

As sin reigns unto death by the one offence of Adam, even so grace reigns through righteousness unto eternal life by Jesus Christ our Lord. As in no case does sin fail to reign unto death in Adam, even so in no case does grace fail to reign through righteousness unto eternal life by Jesus Christ our Lord. Grace also reigns over many offences—all offences—unto eternal life through Jesus Christ our Lord, for where sin abounded grace did much more abound.

Why does not this prove the eternal, complete salvation of all Adam's offspring? The salvation does not apply

to me as dead in Adam but it is to those in Christ. But death applies to all in Adam. Death reigns in Adam who is of the earth earthy, but eternal life reigns in and through Jesus Christ to all those embraced in him. As in Adam all die, even so in Christ shall all that are in him be made alive. When it can be proven that every one in Adam is embraced in Jesus Christ then it is proven that the redemption is co-extensive with the slavery of sin or reign of sin unto death in Adam.

Every seed brings forth of its own kind. The fruit of Adam is unto death. The fruit of Jesus Christ is unto eternal life. All that are redeemed by Jesus are sinners in Adam. This is a precious relation. We sometimes hear the expression Adam was our federal head. Now what is the literal idea of a federal head? Take the United States for an instance or illustration. Here are a number of States by compact or covenant united in one government, each State being equal, and this by the agreement or covenant of all these States. The parties themselves make the covenant, and it is composed of several individual States each independent of the other, until they enter by their own voluntary act into a federal union. Is that like the case of Adam and all his offspring being one so that by the disobedience of one death passed upon all, nor was it by their consent, for none of them had any separate existence outside of Adam, nor could they have been consulted, nor did Adam agree to represent them. It is a unity—as by the disobedience of one many were made sinners, even so by the obedience of one shall many be made righteous.

The witness of our acceptance in Jesus the Beloved one, altogether by what he is, and by what he has suffered and done, exalts his name in eternal glory, and makes an end of sin, and brings in everlasting righteousness,

even the perfect righteousness of Jesus Christ.

If when we were enemies to God we were reconciled to God by the death of Jesus shall we not rather be saved by his life?

Sin has its dominion reigning unto death. Grace has its more glorious dominion reigning through righteousness unto eternal life through Jesus Christ our Lord, and in no sense through works of the creature. For by works of the creature shall no flesh be justified, or be saved. By grace are ye saved through faith, and that not of yourselves. It is the gift of God: not of works.

P. D. G.

POLITICS. RELIGION PURE.

What a difference between the two. One is of the earth earthy, the other is from heaven.

Those immersed in politics seek the things of earth. Such as have pure religion and undefiled visit the fatherless and the widow in their affliction, and keep themselves unspotted from the world. The fatherless and the widow are such humble and poor ones as could afford no aid to the politician, if he should apply to them. They are minors—orphans and widows that have no voice nor vote in politics according to bible teaching and sound statesmanship.

In politics a scramble for office is the paramount thing in the estimate and pursuit of the politician. Constantly efforts are made to deceive others, to get the advantage of others, to obtain their influence, using flattery to deceive, manifesting hate and ill-will to all opposing, studying to execute laws and enact laws to favor their own partisan views and their party.

But in pure and undefiled religion its followers keep themselves unspotted from the world. They have one Lord

sovereign and ruler, who elects them, and calls them with a holy calling, not according to their own works, but according to his own purpose and grace given them in Christ Jesus before the world began. He comes from heaven, and is exalted a prince and a Saviour—the captain of their salvation, made perfect through suffering. He laid down his life for them because he loved them. They feel they are not worthy of the least of all his mercies. He gives to them, enriches them. He teaches his subjects to love one another—that each one should speak the truth to his neighbor, to seek the good of others, to return good for evil, to lay aside all wrath, anger, malice and evil speaking, and as new born babes desire the sincere milk of the word—the doctrine of Jesus Christ their king—that they may grow thereby. Their King is born a King. No man, nor nation has chosen him. God has set his King on the holy hill of Zion. He rules in the midst of his enemies. His followers were once his enemies, but being born in Zion, or of incorruptible seed by the word of God, they love that glorious King, and are made willing in the day of his power.

They do not serve two masters. Whatsoever they do it is all to the Lord Jesus. Because God has ordained earthly governments, and commands his people to submit to the powers that be, paying tribute to whom it is due, and honor to whom honor is due, and to pray for rulers and all in authority, that we may lead a peaceable and quiet life in all godliness and honesty, therefore his subjects obey the laws of the land. But if the question arises which shall we obey God or men, then judge ye whether it is right to obey the alwise, righteous, eternal, just and merciful God, or to obey poor mortal man.

JUDGE YE.

The world is claiming that they are hastening on the universal reign of

peace, but we do not so see it. We see not yet all things put under man's feet; but 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. For it became him (God) for whom are all things, and by whom are all things, in bringing many sons unto glory to make the captain of their salvation perfect through suffering. What a perfect dominion is that of Jesus? He must reign until he has put all things under his feet, and the last things that is put under his feet is death.

P. D. G.

A GLORIOUS WALK.

“And Enoch walked with God; and he was not; for God took him.” Gen. 5:24.

How could there be more wonderful living, and better ending than that?

Can two walk together except they be agreed? When Enoch walked with God there was manifested in him that love, confidence, trust and delight in God that proved that he was so much at peace with God that there was no idol with him, nor any desire in him, to walk with any other. Enoch is said to mean experience which is a most noted word denoting proof, satisfactory demonstration, undoubted evidence from what is tasted, felt, seen, handed giving the highest proof of the utmost certainty that there can be no deceit, no doubt of the blessed certainty of the matter in hand and tested.

Enoch drew near to God. There was nothing between them. Perfect love casts all fear out, all suspicion. Supreme delight in God possessed his soul.

What could harm one thus walking? To this walk with God denotes constant, full, complete delight in God—no straying, no departure, no erring.

no lagging behind; no venture, or presuming to go ahead, or hint at or suggest any thing, no wish to try some other way, no offer of any new thing; but the fullest delight in walking with God or obeying him: it was the walk of faith. It is said that he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. That means great, constant activity. There is no death in this walk, no false step in it, no waywardness, no halting. The fullest assurance of expectation, the unceasing, constant activity of obedience to God in every thing. For when the Lord alone leads one no strange God is with him. Nothing else could have so delighted Enoch as walking with God. He did not wish to be doing any thing else, nor being any where else. This occupied all his thought, all his energy, all his time. He had no evil heart of unbelief in departing from the living God. He wholly followed what was in his heart. He said by his conduct or walk whom have I in heaven but thee, and there is none on earth I desire beside thee. He was serving none other but God. There was only one thing for him to do, and that was to walk with God. To know what the Lord would have him do was all he desired to do. His heart was not divided.

Nor was this a dreamy, visionary notion of his, something he had framed in his own imagination. Faith does not hatch up nor entertain theories that could fail. Faith never fails. All that Enoch did was by faith that pleases God, and by which the just live, and without which one can never please God; nor overcome any enemy, nor do any thing but sin: for whatsoever is not of faith is sin; but all things are possible to him that believes. Faith overcomes the world. It lays hold of God's hand, draws near to him, pleases him, works by love. It does God's

works. It shows its character by what it does. It feeds the hungry, clothes the naked. If you have it—then it feeds you with the bread of life, it clothes you with the righteousness of Jesus Christ which is the righteousness of God. It proves what it is by what it does. It walks with God, or he that has it with God which is a perfect walk. What blessed behavior it has! What a strait gate and pure way it walks in? No unclean thing walks in that way. It leads to heaven.

Enoch walked with God, and he was not. He went up into God. He did not see death. He was translated—brought out of the darkened state of mortality into incorruptibility, into immortality, into light, into the glory of life where there is no death. He was not; for God took him. How blest was this walk and how blest the end?

There are three dispensations, the patriarchal, the prophetic, and the gospel dispensation.

Enoch walked with God in the first one, and he was translated. Elijah lived in the second dispensation, and, though in his trouble, he prayed that he might die; yet he never saw death, but went to heaven in God's chariot and horses of fire. In the last dispensation the disciples saw Jesus who is the resurrection and the life, go into heaven after he laid down his sacrificial atoning life in death, and arose from the dead; and after his resurrection and appearing unto many—there were many of the saints that came out of their graves, and went into the holy city, and appeared unto many. Why should it be thought a thing incredible with you that God should raise the dead? It is not incredible to those who are risen with Christ—those who live by the faith of the Son of God. There is undoubted proof of the resurrection life. God has not left himself without witness of this. What is life

to one dead to the law by the body of Christ if in this life only he has hope toward God? There is nothing in all the faithful testimony of the bible more clearly proven than the resurrection of the dead. The chief corner stone of it is the resurrection of Jesus from the dead.

P. D. G.

GLORIOUS COMING.

"He which testifieth these things saith, surely I come quickly: Amen. Even so, come, Lord Jesus," Rev. 22: 20.

Jesus sent his angel to testify these things in the churches. It is in the churches that these wonderful things are declared—testified. So important are they that no word can be added to them, nor a single word taken from them. For he that does loses his part in the book of life, and is visited with the plagues of them that would take from the blessed, perfect words of Jesus. What a solemn matter it is to testify in the name of the Lord Jesus.

Jesus says—Surely I come quickly. What coming is that? It was said after Jesus had given so many infallible proofs of his resurrection, and given assurance that they should receive power after the Holy Ghost had come upon them, and should be witnesses unto the uttermost part of the earth. When he had spoken these things, while the apostles beheld he was taken up, and a cloud received him out of their sight. While they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel: which also said, ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts 1:9-12. Paul in 1st Thess. 4:14-18, teaches that them that sleep in Jesus will God bring with

him. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. What comfort in these words? We look for the Lord Jesus to appear or come from heaven, who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself, Phil. 3:21.

Paul in 2nd Thess. 1:6-12 declares that Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, and they shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe. Peter also in 2nd Peter 3rd chapter, speaks of the destruction of the heavens and the earth that are now kept in store reserved unto the day of judgment and perdition of ungodly men.

But Peter says there shall be scoffers in the last days who shall say, where is the promise of his coming (the Lord Jesus) for since the fathers fell asleep all things continue as they were from the beginning of the creation.

Paul says that the day of Christ is at hand, or shall soon come. There must be a falling away first and that end of sin be revealed, the son of perdition. There should be a falling away from the truth. Many should be drawn away and the dreadful enemy of truth should be revealed, called the man of sin, the embodiment of wickedness in the most consummate decep-

tion the devil has ever contrived spoken of by John in Rev. 13th chap. Paul describes him as the man of sin who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sits in the temple of God. These things foretold by prophesy must all be fulfilled. The heavens must receive Jesus Christ until the restitution of all things which God hath spoken by the mouth of all his prophets since the world began, Acts 3:21. Jesus must reign in heaven until the fulfillment of all prophesy—of all of God's purpose—until every enemy is put under his feet, then shall he deliver up the kingdom to God even the Father. For as in Adam all die, even so in Christ shall all be made alive, but every man in his own order—Christ the first fruits. Afterward they that are Christ's at his coming. This is his second coming, or coming again to receive his people to himself, and to present them before his Father's throne with exceeding joy, 1st Cor. 15: 23 and 24.

John answers even so come Lord Jesus. He shall appear as the Saviour to all that love his appearing, and he shall be admired in all them that love his appearing.

Jesus said to John behold I come quickly: Amen.

Amen means let it be so, it shall be so. It is a solemn affirmation or assurance under the solemnity of an oath that this is true. God's word declares it. His people love it and respond, let it be so.

John answers even so come Lord Jesus. He shall appear as the Saviour to all that love his appearing, and he shall be admired in all them that love his appearing.

It has been perhaps more than eight-hundred years since Jesus spoke these words to John. How is it that he comes quickly? A thousand years is as one day to God or to him there is

not time as there is to us. But every word that Jesus speaks is truth. Could we see as he does we would know it. At his own time he shall come—exactly in his time, not before—not after. It is suddenly or unexpectedly to men. They are not considering or believing or hoping for his coming. As the flood in Noah's day shall he come. As a thief while men are asleep, or not watching. He shall come quickly without any visible tokens before hand. Quickly in the sense that no power of earth, nor all powers of opposition can hinder it. He shall come quickly when the time is ripe for it. When all his work is finished when the last vessel of mercy is called, and the bride hath made herself ready. Suddenly or quickly, when none others desire or love his appearing he shall come. He came suddenly to his temple when He came in the flesh. None looked for him who did abide the day of that coming. But his people love him and love every token of his coming to them and every proof that he loves them. Unto them that look for him shall he appear without sin, with no charge against them, but with eternal deliverance for them, he having borne all their sins in his first appearing. They having had their evil things in this world, and enduring and suffering with him being faithful unto death, and having fought the good fight of faith, they are delivered from this present evil world and shall enter forever into the joys of their Lord prepared for them from the foundation of the world, and they shall shine in light above the brightness of the sun in the glory of the Lord, for they shall see him as he is and be like him, and then they shall be satisfied.

P. D. G.

LETTER TO SANDY GROVE.

Dear Brother Gold.—You will find

enclosed a letter to Sandy Grove church written by our beloved pastor Elder L. H. Hardy, who is now in Florida and will not be back to see us until the first of March. We all enjoyed it so much that we want you to publish it for the benefit of others. We trust that we are greatly blessed of the Lord to have such an able and faithful servant of God to serve us as pastor. We feel unworthy of such service, but feel to thank the Lord for such blessings. He comes to us every month laden with the rich things of the gospel and I fear that we are not as faithful to him as he is to us. I know that it is the duty of a church to remember the needs of her pastor and supply them. Do we do that? If not we are not faithful.

We had preaching the first Saturday and Sunday by our dear brother Elder J. P. Tingle, whom we esteem very highly and who expects to be with us again in February. We all look forward with great pleasure to the time for our pastor to visit us again, which will be at our March meeting.

May the Lord guide and keep us by His grace so that we go not out of the way is my prayer for Christ's sake.

Your brother in hope,

B. D. ROWE.

Aurora, N. C.

Bade City, Fla., Dec. 29th, 1911.

To my dear Brethren and Sisters with the Friends at Sandy Grove—
Greeting:—

The time for your meeting will soon roll round when I shall want you to feel that I have you in remembrance, and also that I want to be remembered by you in the Lord.

The days of my service with you have been very sweet and as the time goes by the ties grow stronger. It is love of all the churches I serve.

When I think of my weakness and

feel so much my shortcomings I am made to wonder how my brethren can, and why they do bear with me. What a mercy it is from the Lord to be given such good churches to serve and how I do feel the need of His special care as the great Shepherd of my soul that I may love Him more and serve Him better. I well know that it is only in serving the Lord that I can profitably serve my brethren. Just as any service that will add to his family even so that which glorifies God also adds strength to His people. It may not be the very thing that is pleasing to them in the flesh but it is the thing they most need. Just as any thing that is said or done that detracts from his honor and glory also detracts from the family, even so anything or any way that detracts from the strength or power and faithfulness of our God is just that much against His whole family. Why? Simply because all that we have and all that we are is in the Father, and it comes to us by Jesus Christ our Lord.

For this cause the church everywhere should live unto God and seek His holiness.

Not only the church but the whole kingdom of God is precious to us. For this cause those who compose that part of the kingdom known as the organized church should so live and act that their light should so shine before men that they (the men) should see their (the churches) good works and glorify their Father who is in heaven.

Doubtless those known as, "men" in these words are those of the kingdom who are outside of the organized church. In seeing our good works they are led out from that part of the kingdom which is without and led to seek a home in the organized or visible church. In doing this they glorify our Father. When our Father is thus glorified all the body is edified.

Some of those of the kingdom, who have not found the way into the visible church, have gone away into Babylon. For them to see the glorious light of those who are walking in the Lord comes to them as these blessed words, "Come out of her, my people; that you be not partakers of her sins; and that you receive not of her plagues."

The church of God is a little people, a "little flock", but if it be the will of our Father to give us the kingdom, the whole kingdom, oh, what a comfort it is to us. We not only possess that which is in the visible church, but the kingdom of heaven. How rich are they who are poor in spirit! The kingdom is theirs.

For this cause we should live to the praise of Him who has given us such eternal possessions, and love, and by good works and confidence in our God, draw our brethren out of the world that they may not live in "the outer court" but in the visible house of our God. Let us say to them, "Eat, oh friends; drink, yea, drink abundantly; oh beloved." There is plenty and to spare in the house of our God.

We are not afraid of exhausting the supply for the more it is scattered the more it increaseth. Then to think of His hand as He leadeth us to sit down under the Apple Tree and spreads His Banner (love) over us! Dare any power or kingdom to come up against such an one? Surely our God shall smite them with the rod of His mouth and cast them off as His enemies.

As I think of you all, my bosom swells with love, not because of any strength in me, but because of Him who has called you. Has He placed His wall around you? Then we are under His protection and He is our Shepherd and we shall not want. Oh, Rock of Ages, cleave for us. Let us dwell in Thee. Let us live to Thy praise and glorify Thy name forever.

I hope you will all pray for me that I may not shun to declare the whole counsel of our God; and when that great day of His wrath shall be manifested may we all be found safe in His well beloved Son to praise honor and adore Him forever.

Your loving brother and pastor,

L. H. HARDY.

MEMORIAL RESOLUTIONS OF JOHN R. GRIFFIN.

Whereas God in His infinite wisdom has seen fit to remove by death from our midst our beloved Brother John R. Griffin, who was born February 16, 1859 and in early manhood married Miss Margaret E. Woolard to which union were born nine children, six boys and three daughters, his dear companion and six children surviving him, and in Oct. 1892 united with the church at Southwicks Creek, Martin County, N. C. In March 1911 his health failed and in July as advised by friend and physician went to St. Vincent Hospital in Norfolk, Va., undergoing an operation, the trouble not being removed which was a cancer returned home and growing worse until Nov. 1st, 1911 and then fell asleep as we have in Jesus.

Resolved 1st, That while we are grieved over our loss we believe it is his eternal gain and how in humble submission to Him who doeth all things well. The community has lost a good neighbor, the family a loving and faithful husband and father, the church a consistent member.

Resolved 2nd, That we extend to the bereaved family our heartfelt sympathies in this great trial and point to them the one our brother loved and served.

Resolved 3rd, That a copy of these resolutions be placed on our church record and a copy be sent to the Gos-

pel Messenger, one to the Zion's Landmark and a copy to the Enterprise for publication also a copy to the bereaved family, done by order of the church at Smithwick Creek, Saturday before the fourth Sunday in October 1911.

For the church,

GEORGE S. LILLY,
JOHN J. MANNING,
PLENY PEEL.

MEMORIAL RESOLUTIONS OF MARGARET J. ROBERTSON.

Whereas, God in His infinite wisdom has seen fit to remove by death from our midst our beloved sister Margaret J. Robertson who was the widow of our late brother Benjamin F. Robertson.

She was born May 1835, in May 1853 united with the church at Smithwick's, Martin County, N. C., and died Oct. 24th, 1911.

Resolved 1st, That while we are grieved over our loss we believed it is her eternal gain and bow in humble submission to Him who doeth all things well. That the community has lost one that was a good neighbor as long as she was able, the family a loving mother, grand mother and great grandmother and the church a faithful member for more than fifty eight years.

Resolved 2nd, That we extend to the bereaved family our heartfelt sympathies in this great trial and point them to that one whom our sister trusted and served.

Resolved 3rd, That a copy of these resolutions be sent to the bereaved family, a copy placed upon our church records; a copy sent to the Gospel Messenger, one to Zion's Landmark, and one to the Enterprise for publication. Done by order of the church at Smithwick's Creek, Martin County, N. C., Saturday before the fourth Sun-

day in Nov. 1911.

For the church,

GEORGE S. LILLY,
JOHN J. MANNING,
PLENY PEEL.

GILLIE A. HINES.

It is with a sad heart that I attempt to write an obituary notice of the death of my darling sister, Gillie A. Hines. She was born in Pittsylvania County, February 14th, 1870 and died February 8th, 1911, making her stay on earth nearly forty one years. She was a daughter of Thomas H. and Parthenia J. Oakes. She was married to John W. Hines on Dec. 1st, 1889.

And unto them were born eight children one dying in infancy. She leaves a husband and seven children and father, mother, two sisters and one brother to mourn their loss, but we feel that our loss is her eternal gain and believe she is at rest, yes resting in the arms of Jesus where there is no more pain or suffering. She was a kind and loving wife and mother, a devoted sister and good neighbor and was loved by every one who knew her. Sister had been a member of the Primitive Baptist church about eighteen years and was strong in the faith till the end. Sister was a great sufferer for five years with a head disease. She would have awful headache spells and swimming at the head, so she could not stand up and would get very sick, but she never took her bed more than one or two days at a time and was never heard to murmur or complain. She bore her sufferings patiently. Her death was very unexpected and was an awful shock to all of us. She was only taken bed in the night and died next day about twelve o'clock. Oh no one knows how it hurt me when the phone message came that my dear sister was dead. She lived in the city of

Danville, at the time of her death. Her body was brought out and buried in the family cemetery at her father's home near Swansonsville in the presence of her many friends that mourn her demise. She was so kind and good in every way that too much can't be said of her. She never gave her mother and father a cross word in her life and never said a hard word to me, nor I to her. She was a sweet sister indeed. It is hard to give her up but God knows best. May God bless and guide her husband and motherless children in the right way and prepare us all to meet her in the brighter world above.

Sister's grave is where we can see it from our house and it is so strange that she is gone never to speak to me again and never to meet me on earth any more, and smile her bright smile. She died with a slight smile on her face. May God in His infinite wisdom reconcile us all to His will.

Written by her baby Sister.

MRS. C. E. PARSONS.

Dear Brother Gold— I want to say a few words to the Baptists. When I read the notice in the paper that Bro. Shaw needed \$800.00 on his home, I felt it in my heart to give him a dollar. Now if 800 Baptists will give him a dollar apiece it will help him so much, and will not hurt any of us at all. I didn't have the dollar, but I was determined to get it, so I made some shirt waists for a colored woman, knit some slippers, sold some old clothes, paid for my paper and got brother Shaw a dollar.

I met with a friend to the Baptists, and he said if I would give Brother Shaw a dollar he would. So I send him two dollars. Now sisters, if you haven't got a dollar, look through your ward robe, and closet, and see what you can spare and sell everything you can spare and you may find enough

to get two dollars. I know lots of Baptists more able to give five hundred dollars than I am to give one. I have very little time to take in sewing, I am 60 years old, and do all of my work, cook for 5 men, clean up a five room cottage, do my sewing, and it keeps me very busy nearly all the time.

Now sisters, fall in line, and see what you can do: and as to the brethren, they already have the money— Nothing to do but to send it.

Brother Gold, I hope you and family are well.

As ever your sister,

MRS. R. M. ABBOTT.

613 Keen St., Danville, Va.

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J. P. TINGLE

Hunting Quarter Saturday and 3rd
 Sunday in February.
 Cedar Island, Monday.
 Hog Island, S. H. Monday night.
 Portsmouth, Tuesday night.
 Davis S. H. Wednesday night.
 Marshallsburg, Thursday night.
 North River, Friday and at night.
 Morehead City, 4th Sunday.

Dear Brother,

Please publish in *The Landmark* that the next session of the Contentnea Union will be held with the church at Autrey's Creek on Saturday and fifth Sunday in March. Introductory sermon to be preached by Elder C. C. Bland and Elder T. B. Lancaster, his alternate.

Yours in fellowship,
 D. A. MEWBORN.

E. E. LUNDY.

Mt. Pleasant, Lee County, S. C.—
 Saturday and 2nd Sunday in Feb.
 Black Creek, Horry County, S. C.—
 Tuesday.
 Feathery Bay—Wednesday.
 Will some one meet him at Nichols,
 S. C., on Monday after 2nd Sunday.

NORFOLK SOUTHERN RAILROAD.

Route of the "Night Express."

Travel via Raleigh (Union Station) and Norfolk Southern Railroad to and from all points in Eastern North Carolina. Schedule in effect December 18th.

N. B.—The following schedule figures published as information only and are not guaranteed:

Trains Leave Wilson—Eastbound.

11:30 p. m. daily—Night Express, Pullman Sleeping Car for Norfolk.
 8:20 a. m. daily for Washington, New Bern and Norfolk—Parlor Car service between New Bern and Norfolk.
 5:00 p. m. daily except Sunday for Washington.

West Bound.

5:05 a. m. daily for Raleigh, connects for all points South.
 9:15 a. m. daily except Sunday, for Raleigh.
 6:12 p. m. daily for Raleigh.

For further particulars and reservation of Sleeping Car space, apply to W. J. Williams, T. A., Wilson, N. C.

W. W. CROXTON,
 Gen. Pas. Agt.

W. R. HUDSON,
 Gen. Supt.

NORFOLK, VA.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

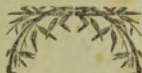
AT

WILSON, NORTH CAROLINA.

Primitive or Old School Baptist

VOL. XLV. WILSON, N. C., FEB. 15, 1912.

NO. 7.



P. D. GOLD, Editor.....Wilson, N. C.
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M. L. GILBERT, Cor. Editor.....Dade City, Fla.
J. W. FAIRCHILD, Cor. Editor.....Green Forest, Ark.
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\$1.50 PER YEAR.

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.

NOTICE!

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 receipted, please inform me of it. When you can always send money by money order or 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 post offices 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.

THE CRUCIFIXION OF CHRIST.

When the Redeemer fell.

(P. M.)

Throughout the Saviour's life we trace
Pain, poverty and deep distress;
No period else was seen:
Till he a spotless victim fell,
Tasting, in soul a dreadful hell,
Caused by the creature's sin.

Sacred brethren, shout in songs di-
vine;

He drank the gall to give us wine
To quench our parched thirst:
Seraphs, advance your voices higher;
Bride of the Lamb, unite the choir,
And praise your precious Christ.

On the cold ground methinks I see
My Saviour kneel and pray for me;
For this I him adore:
Seized with a chilling sweat through-
out,
Blood-drops did force their passage
out,
Through every opening pore.

Dear Brother Gold:

I send the following letter of brother H. Ellison to you for publication in the Landmark, if you think best. I am writing to him to tell him that I am sending his letter to you. I think it will be of interest and comfort to the readers of the Landmark. He took the right course, when he received the intimation from someone that I did not believe in the doctrine of the resurrection, and at once wrote to me to enquire. He tells the result.

The piercing thorns his temple bore,
His back with lashes all was tore,
Till one the bones might see;
And now the fatal cross he bears,
Making his way with blood and tears,
Pressed by the heavy tree.

My sentiments on all of the important subjects of gospel truth have been before the brethren in writing and preaching for Forty-eight years, and they have been well and kindly received, far beyond what I could have expected. I have always tried to write and to preach according to the inspired scriptures of truth, as their meaning has been shown to me by the Holy Spirit in my own experience; and it has been my desire that whenever any have seen in any sentiment I have expressed any departure from the scripture, or have heard it suggested that I have so departed, that they would at once enquire of me.

Tous up the hill he painful came,
Round him they mock and make their
game,
At length his cross they rear!
And can you hear the Saviour God
Cry out beneath sin's heavy load,
Without one thankful tear?

Thus clothed the human flesh we see
He dies in anguish on the tree;
What tongue his grief can tell!
The shuddering rocks their heads re-
cline,
The mourning sun refused to shine,

Brother Ellison took that course, and the result was most satisfactory.

I have a high regard for the judgment of brethren, yet I don't wish to have my sentiments tried by the judgment of any uninspired man, or by any tradition of men, but by the inspired scripture of truth.

Your brother in the hope of the Gospel.

SILAS H. DURAND.

Southampton, Pa.

Elder Silas H. Durand,

Southampton, Pa.

Dear Brother in Christ:

In looking over the Landmark for Jan. 1, I saw the first article was written by yourself, from which I received so much comfort, if not deceived, that I had a great desire to write to you that you might know about it. I have been made to wonder many, yea, many times, whether any of the dear old brethren and sisters had ever had such deep and sore heart-searchings as I have had for many years, as to whether I was a child of God, or know anything about spiritual things. If so, why is it that I seemed to have the most vile and desperately wicked and unbelieving heart almost of any living. I have often wondered how other good brethren and sisters, if plagued with so many evil and wicked thoughts as I am often plagued with, could get their minds well enough composed to write such sweet soul cheering and comforting communications as they often do.

I have often been afraid I was dwelling and living on this side of the river entirely too much. I have wondered whether I, or any other, could see in me what is said we should see in the Shulamite, Sol. Songs, 6:13. If really thought this was so I fear I should become puffed up. For, if not deceived, I surely have learned

that there is no confidence in the flesh, "I or to will is present with me, it not mistaken, but how to perform that which is good I find not." But after all I may be claiming too much, for these surely are the indications that follow the children of God.

Some years ago some one intimated to me that you were a nonresurrectionist. I wrote you in regard to the matter, and your answer was so satisfactory to me that I became much interested in reading your articles, and have been many times comforted in reading them. I look upon you as being able and sound in the faith. So write on my dear old brother, for you are feeding many, yea, many of the children of God, I am sure. I would be glad if you would write more for the Landmark, if you have a mind to do so and the Signs also. I also am many times comforted in reading the many editorials of dear brother Gold. He seems very much like a dear and loving father to me. I have often thought I would write to him and inform him of it, but have not yet done it. I also feel much comforted in reading the writings of Elder L. H. Hardy, and of Elder Chick and Elder P. G. Lester, yea and almost all if not all the writings of the dear brethren and sisters scattered abroad.

But there is a trouble among the dear old Baptists that has troubled me for several years. That is to see our people tearing each other up so badly over the doctrine of predestination. O how much better it would be for the dear children of God to be supplicating at the throne of God's rich grace for love and patience and forbearance with each other, than to be fighting and striving with each other about matters so mysterious and setting up bars against each other. Several years ago, while some brethren were discussing this doctrine I became so

convinced over the matter that I could hardly decide which was right in their views, and was greatly troubled over that doctrine; and I do believe I was made to go to God in prayer and to His word in relief. And when I was relieved, as I ever was, I looked at the doctrine of the Decrees of God about like our London Baptists of 1643-44 and 1690, did.

May the Lord keep us all humble,

H. ELLISON,

Huddleston, Arkansas.

REMINISCENCES.

Elders Gold and Lester:

And the household of faith: One year ago today I wrote telling you of my wonderful deliverance from Lo De-bar where Mephibosheth was found lame in both feet, as I had been, and he was carried to the king's table, and so was I. I dwelt there many years and a portion of the time in an Egyptian prison, as Joseph was under false charges against me were. But in peace with God and all my brethren during the time yet with no joy. About this time in the midnight hours when I was more distressed than I remember ever being, this scripture came to me, "And in that day thou shalt say Oh Lord I will praise thee, though thou wast angry with me, thine anger is turned away and thou comfortest me." And I was made to say from the heart "behold God is my salvation, I will trust Him and not be afraid." And with joy I was enabled to draw water from the wells of salvation and sing unto the Lord, for truly God giveth songs in the night, Job, 35, 10. But I have past through some extreme sorrows and some sweet joys since then. Six weeks after this my wife was taken violently sick with pneumonia. Her sufferings were the most distressing scene

I ever witnessed for a week or more. He who "giveth songs in the night," appeared to her the night before she died and spoke peace to her soul. She was as calm for several minutes, as anyone I ever saw, when she broke out with a strong voice praising the Lord. She was quiet and perfectly rational for eight or ten hours, when she quietly breathed her last in this life, but left with a sweet smile on her face. She had known for several hours she was dying. I and the children who were around her bed and several of the neighbors were constrained to join in with her praising the Lord. And so strongly manifested that the good "Lord giveth the songs in the night" and had made her dying pillow as soft as downy pillows are that I have not at any time since her demise had any desire to curl her back, for I am satisfied that she is in the paradise of God. She has appeared to me several nights looking as happy and as full of cheer as she did the morning we married nearly fifty years ago, which has given me great consolation in my loneliness. But no one ever felt more bereaved than I did. We had not been separated a night in seven years. In April I had a very severe attack from which I suffered intensely for three days and nights, eating and sleeping but little during the time. Sunday morning after lying down, having been up and down off and on through the night I went to sleep saying Lord may I sleep and never wake. I repeated this until I fell asleep. In one half hour after that I awoke singing in a loud tone. "What more can he say than to you he hath said, you who unto Jesus for refuge have fled." I felt perfectly happy without any pain whatever. I dressed ate a hearty breakfast and felt entirely restored to health. And my health has been better since than it had been for fifteen years. I have not miss-

ed a meal since, yet I am very feeble, worn out, cannot stand any exposure and feel that I have run my course. But I do not know whether or not that I am ready to be "offered." I fear not. The next Saturday and Sunday, the first Sunday in May, I carried Elders C. F. and O. J. Denny to our May meeting at Liekfork. Brother Robert Harris furnished the team and I was glad to have an opportunity of going for I had not been there in seven or eight years. But I felt quit sad when the church roll was called and not a single member, man or woman was alive who were when I joined the church in 1860. And then there were over 100 white members and half as many colored members. Three pastors have died since, Elders Burns, McNeally, and J. S. Dameron, and eight deacons, and I do not think that more than one fourth of the members that have joined there since are living. It impressed me with the fact how rapidly we are passing away. We had a pleasant meeting all in peace and union. The next week I visited the Salem Association which met with the church at Saints Delight, near Winston. A church that I served as pastor for several months while their pastor, Elder L. I. Bodenheimer was attending the medical college in Baltimore 21 years ago. I found only two or three there who were living at that time. I had quite a feast there with many others. I received a Benjamin's portion. Elders Gold, Simpkins and some others did some of the ablest preaching I thought I ever heard. I remained in the neighborhood a week most of the time with my daughter, Mrs. Chamberlain in Winston. I heard Elder McMillon, of Tenn., twice and he preached very ably. My next trip was to Mal-mason, Va. I was at their church meeting and had an elegant meeting which I enjoyed very much. And especially

the meeting of the little flock that I had served as pastor for 21 years. The first time that I had seen them for seven years. I found but few of the memb as living at this place. They have had quite a revival there recently, and received seven or eight members. The next Saturday and Sunday Elder Evans took me to Old Banister. I enjoyed this meeting very much and especially his company. He is an able minister of the New Testament if I am any judge. He is pastor at Mal-mason and Old Banister; his members are very much devoted to him and he is worthy of it. The next week I attended Cane Creek church at their monthly meeting Saturday and Sunday. They have a loving little flock there and we had good preaching. The next week I spent with the members and relatives of Dan River Church near Mayfield, N. C., the church that I served for several years in my early ministry. The next week I went on to the monthly meeting at Sardis church near Madison and remained over to attend their Union meeting and it was a Union meeting in every sense of the word. This is a church I served as pastor for 21 years. These members always felt like my people and I was very loathe to leave them. Elder Willard has served them faithfully as pastor the last 12 years. I spent the month of September in Floyd with my daughter and Elder P. G. Lester, and other brethren. Was with Elder Amos Dickerson several days and nights at his pleasant home. I went with him to some of his church meetings. I attended the New River Association while at there. Elder Webb was the moderator of the association. A precious old brother he is. I think I heard as much good preaching at this association as any I ever attended. All seemed to be in perfect harmony in contending for the faith once delivered to the saints.

I enjoyed very much and especially

The key note being God's sovereignty in all things that exist both in heaven and in earth. As I returned home I stopped a few days with relatives in Roanoke, Va., attended Elder Hurst's monthly meeting and saw as loving a band of believers as I ever witnessed. His members are devoted to him and should be for he is an able preacher and a precious humble brother. I returned home the 1st of October. I had been out five months and dreaded coming home fearing that I would find none there who had missed me while I was out, but on the contrary I found a great many that welcomed me back home. In a little while I felt glad that I was at home for there is no place to me like home let it be ever so homely. The Lord has blessed me with a home all my life, good food and raiment and as good neighbors as anybody has. And the best of all having these things I am content. I don't know whether or not if they were taken away, I would be content. But looking inwardly I constantly find this worm of the dust, his lump of clay very much marred. But I thank the Lord it was marred in the potter's hand, never have been out of it since it was first spoken into existence. Nothing has ever befallen it contrary to the potter's will and purpose. Am I not justified in making this assertion when I am satisfied that all of my times my uprisings, and down sittings, going in and coming out, are under His allwise supervision? Has anything ever happened to His people contrary to His will and purpose? For we read that the vessel He made of clay was marred in the hand of the potter. So He made it again and the vessel as seen was good to the potter who had made it, Jeremiah 18th and 4th. Was not Adam the first vessel even made under the sovereignty and supervision of God his creator, when he transgressed God's holy law? He

certainly was. Was not Adam in the potter's hand when he transgressed? He declares it, Adam had been naked ever since he was made, but he was ignorant of it. Until he ate the forbidden fruit, was he ever ashamed of himself up to this time? Job teaches that man has a spirit but that is the inspiration of the Almighty that giveth him an understanding. He further more says the spirit of man is the candle of the Lord, with which he searches the innermost parts that is of his heart. He also teaches that the Lord will light his candle. Were any of you ashamed of your selves until the light shined in your heart? Which gave you a light of the knowledge of the glory of God in the face of Jesus Christ. God is not only a spirit but He says His words are spirit and life. Now I again ask, hasn't this earthly vessel ever been in the hands of God the potter? Was this not the new creation that was created in Jesus Christ unto good works which He has ordained they should walk therein? Will not this new man be presented to the Father, the potter when the fullness of the time has come complete without spot or wrinkle, and have no sign whatever that it was ever marred?

I verily believe it will. Will it not be raised in that day in the likeness of the elder brother and then will it come to pass that we will see death was swallowed up in victory? As David says when I awake in thy likeness I will be satisfied. Brethren, I have gloried more in the hope of the resurrection of this body of mine since my wife died than I have ever before. I long to see and know more about it. And I am often made to rejoice that this world is not my home, that this vile lump of clay hath a building not made with hands eternal in the heavens where there is no sorrow, weeping and dying, never to be separated from the

presence of this glorious Saviour. Some times I have been able to say and feel as Job did when he said I know that my Redeemer liveth. What prompts this belief and gives this knowledge? Is it not the potter, the Father whispering to my soul, "fear not for I am with thee." Be not dismayed for I am thy God, I will strengthen thee, yea I will help thee. Is not our Maker reminding us of His pledge that death shall be swallowed up in victory, and is not this the most convincing and touching evidence that our God "giveth songs in the night." Does not Jesus say that He is able to save to the uttermost them that come unto God by Him seeing that he ever liveth to make intercession for them. Should this not satisfy all poor doubting trembling souls, who are desiring to see not only their Saviour, but their eternal salvation consummated and finished. May the Lord bless us all and enable us to endure to the end is my prayer for Christ's sake.

Brethren, I have only written the things that I have seen, heard and felt of the doings and salvation of God's people that you may have fellowship with us, (not for us.) Truly I believe our fellowship is with God the Father through the Lord Jesus Christ.

Your unworthy brother

J. M. HARRIS.

Reidsville, N. C.

FAITH IN HIM.

Elder P. D. Gold:

Dear Brother in Christ:

Having returned from the hospital a spared monument of God's mercy, I will write you and let you know some of my trials I passed through. Oh it was a trial of my faith in God. I had such horror of a hospital. I felt it was death for me to go. When I left home I kissed my baby boy as I thought

for the last time. I thought I would never see him or my family again. I had such a weak heart that most everyone thought I would be unable to stand the influence of the medicine. My heart was so weak I had to take stricknine every three hours to strengthen it. But I had suffered until I thought if I died I would be better off than I was in such a fix as I was in. I felt that God was just as able to take care of me in that operation as He had before and I went trusting in Him for in Him is everlasting strength. I asked you at the Association to pray for me for I felt that I needed the prayers of the righteous that my faith fail not in the hour of death, and I truly believe God gave me that for I never in all my life had such faith, for I felt He was able and I could trust Him in death. The last thing I thought when the doctor was putting me to sleep was "Yea though I walk through the valley of the shadow of death I fear no evil for Thou art with me, Thy rod and Thy staff they comfort me." I did not see but one thing that daunted me in the least and that was when I got there and saw all the patients lying on their beds. I thought I would faint before I got to my seat. Oh I was so weak and was suffering so much. But I was given strength in weakness by my God alone for there was none I could trust but Him.

Two of the best doctors told me I never would be any better without an operation, and one of them told me it was a wonder I hadn't died of fits before I came to the hospital. But it was not the will of God for me to die. Oh dear brother, I felt the power of what David said and I told them that if I went up into heaven the Lord is there and if I made my bed in hell the Lord is there also and I was not afraid. I don't know what feelings I had. I can't express them, indeed I was on the

wings of God's love and I did thank and praise His Holy Name. My nurse asked me if I thought God had a chosen people and I told her I did. And she then said, that would make Him an unjust God to save some and send others to torment. I told her that He chose His people in Christ Jesus before the world began and if she could go any farther back than that I would like to hear it, and that God had chosen His people to be Holy and without blame before Him in love. And she asked who are God's people? And I said, just as many as the Lord thy God shall call and no more for He hath saved us and called us with an Holy calling not according to our works but according to His own purpose and grace given us in Christ before the world began.

Brother Simpkins came to the hospital to see me, and he said, sister Fox, you are going to get a hard fall. Oh I felt that God had so blessed me more than any one on His green earth that I couldn't help but praise His name for His wonderful blessings to me a poor, weak sinner as I am. I so little deserve His blessings. I feel that I ought to praise Him as long as I have breath for what He has done for me.

A few nights after I came home I dreamed of two men carrying me on top of a silver mountain which was square but with round corners, and they started to go down and leave me up there. I begged them not to leave me by myself as I was afraid to be left all alone as I might fall, for I had no strength at all. And one of them put his arm under me and brought me down so easy that I began to praise him and woke up my husband and my mother. I felt that I had been upon a silver mountain and that God had brought me down with His arm under me. How can I sink with such a pron? But when old flesh and the devil comes in it makes me come down in darkness and

I don't know the way to go. Do you feel that way? I guess you live nearer like a child of God than I do for I don't know the way. I go groping and stumbling along the best I know with nothing but filthy rags to offer as a sacrifice.

I will close now for fear I worry you with my weakness and by asking an interest in your prayers for me and my family. I must tell you before I close that I am in better health than I have been for ten years, and am feeling better at this writing. Your sister in Christ, I hope.

ROSA A. FOX.

Roxboro, N. C.

Dear Brother Gold:- I want to tell you about some nice good letters I received since the brethren have read my piece in the Landmark, telling me how much they enjoyed it. O! it did make me feel so thankful that there were some of God's people that could endorse anything that a poor sinful one as I feel myself to be should telling me how much they enjoyed my letter and one of the three is an unknown brother in the flesh, but not in the spirit, I hope if we are what we profess to be.

I will send a copy of Brother Hardy's for publication if you wish to publish it. I enjoyed reading it ever so much, and I thought perhaps some one else would enjoy reading it also. I also received a letter the same day I received this one I am telling you of from brother E. A. Stanfield. I was real glad to hear from him. He was once through here teaching vocal music, and some of my children went to his school. I haven't seen him since he was through here on his first trip, but have thought of him very much and would love to see him again and I hope it is the Lord's will he will visit us again.

Your sister I hope,
 MRS. JAMES R. BRYANT.
 Dry Fork, Va.

Mrs. James R. Bryant,
 Dry Fork, Va.

Dear Sister:- As I have seen your precious piece in the dear Landmark which I enjoyed reading so much, I could not help from shedding tears when I read it.

You spoke of your dear companion joining your church and O! I could almost see them coming out of the water. I and my dear wife both arose from our seats together in August 1907 and went forward and told what we hoped the blessed Lord had done for us, and we were received and the next morning we both were led into the river side by side, and were baptized by Brother Isaac Jones and as we came out of that water it looked so beautiful and my dear wife enjoyed it so much. But it has been so sad for me as she was sick then and grew worse and worse, never being able to go two squares to our church any more. But O! we did have some of the best meetings at our house I have ever been able to I think: we had communion at our house one time and poor dear she was so weak that I had to raise her up to take the bread and wine, but she did enjoy it so much. So Sept. 1909 she closed her eyes in death and left poor me in this unfriendly world to battle along with four little children, three girls and one boy, the oldest twelve and the youngest four years old. I have had such a hard time of it. How we do miss the dear wife and mother. But I have not the least doubt of her soul though have such dark times, I surely think at times if the brethren just knew me they could not fellowship me at all. I have been greatly blessed though at times. I would be in

such dark places I would feel that I was sinking down beneath God's righteous frown. The third Sunday in Dec. we had brother J. C. Hooks to preach for us and that was the first time I have heard preaching since before my wife died, and I could not help from shedding tears as when I looked at him the view of my dear wife would be before me. Well sister Bryant, I did not think of writing half as much as I have. I am truly glad to hear of your building up church. I have from my early life had near feeling for the Primitive Baptists though I could not tell the cause. I was raised up principally among the Methodists.

I will close, please excuse all mistakes. Hope to hear from you soon. Remember me and mine. Your unworthy brother,

E. J. HARDISON.
 Wilmington, N. C.

EXPERIENCE

Dear Brethren Gold and Lester:- I feel impressed to write some of what I hope has been the dealings of the Lord with me. It has been some sixteen years since I was blessed with a little hope, but it has been my sad lot to travel a lot of my time in darkness, sorrow, trouble and mourning. Sometimes I feel, if I am traveling with the Lord at all that I am like Peter, following afar off. Brethren I feel so unworthy to claim such relationship with people I look upon as being good as take you brethren to be, but I love the Baptists better than any people I have ever seen; they manifest so much love for one another.

Brethren I desire the prayers of all of God's people that I may live up to whatever duty the Good Lord may have for me, as I do not know what it may be. He only knows and He

will reveal it if it pleases Him.

Brethren I want to live the remainder of my days, if it pleases the Lord, so that I will not bring any trouble on the church which I love so well. I often feel as the poet says:

"Tis a point I long to know;
'Oft It causes anxious doubt,
Do I love the Lord or no,
Am I His or am I not."

Brethren I will close this scattering piece. I have seen lots of trouble. I lost my wife when my oldest child was eleven years of age and it has been a struggle to raise my children, but the dear Lord has blessed me to do so.

I beg to remain your brother in hope of eternal life,

ROBERT W. WRAY.

Wentworth, N. C.

AFFLICTIONS

The above subject has been upon my mind for quite a while and I desire to write my feelings concerning it.

One of old said, "Before I was afflicted I went a stray." So also we read that Job was afflicted from the sole of his foot to crown of his head, and it was thereby through faith he exclaimed, that "salvation is of the Lord."

So it is dear brethren through afflictions, both in soul and body that we are brought to the feet of Jesus, and we are then ready to say with David, Job and hosts of others, and even the poet:

Afflictions though they seem severe
Are oft in mercy sent;
They stopped the Prodigal's career,
And cause him to repent."

Dear brethren, I sometimes feel that I have been more blessed in sickness than in health. I remember the most peaceful week in my time was when I had the pneumonia many years ago. All of the cares and troubles of this world left me and Jesus hovered close

to me and I to Him, and it is with Him only that I have any real pleasure, for all this world's glory I realize is vanity and perisheth with the flesh.

And again, just before our beloved Elder Fly died I was very sick, and one morning my pain suddenly left me and something directed me to look to the West. I looked and beheld a beautiful brightness; the walls, (if so it was) seemed brighter than silver and the floor like polished glass, so bright, so smooth, so beautiful, and the heaven was lit with the glorious Son of God. And it was made known to me that this place was mine, home, eternal. And sometimes I feel that this home is yet waiting me for none were there. Of course I was happy.

Two days later was our meeting day but I could not go, but Brother Fly and father came to see me and I wanted to tell them these things but could not, I felt so vile and full of sin.

So it was through trials and tribulations that I have come thus far mixed with a precious ray of light, and if it tis God's way of revealing His mercies I feel blessed.

I have not been well for some time and am not able to be out much at this time, but in this way God comforts me while the cares of this world annoy me and estrange my mind after the things of this world like others and strive after this world's goods only to reap corruption.

Brother Gold I desire to communicate with some especially and if you see fit to do so you may publish this in the Landmark.

I have missed many meetings this past year on account of sickness, but I desire to meet you all again in union and communion. With Christian love to the household of saints, I close in

the hope of eternal life.

H. L. BRAKE.

Rock Mount, N. C.

SOJOURNERS

Dear Brother Hardy: We were glad to be remembered by you, and received your good letter. I had so much desire to hear from you, and hear how your health is, that it had seemed for days I must write to you.

The day you closed services here last, it seemed a long while to wait until March to see you here again with the message of love, which has always come with you. Ofcourse I can never sing much, but my heart and eyes were so full that day I could not try to sing the last hymn. I know the time seems longer than it will be. We think long of a few months; for every future moment is wisely veiled from us: so we may only rest in hope of anything until the future is unveiled. Sometimes the unveiling is with encouragement; and again it is with sorrow and disappointment; yet our God remains the same Eternal and Unlimited God of knowledge and power. All our days with Him are "As a hand-breath," and we know nothing. Our comforts are all His, and when they reach us they are but precious gifts. This I know is all true for which "My tongue shall speak of thy righteousness; and of they praise all the day long."

When our God sees fit to send dark seasons all is for our good; although trying to the flesh at the time we rejoice in the tribulation. Would not be without it for the world.

Dear brother I have thought much of late about the faith of tribulation which the saints alone know anything of. It is far from being as many may suppose, simply the crosses, sorrows, and afflictions which we as creatures of time are heir to. To my mind

the tribulation peculiar to the Saints is that which worketh a patient waiting on the Lord, giving such experience, that self is abased. Every needed trial with the deliverance is sent at the appointed time of the Lord: "He scourgeth every son He receiveth." The path may lead through a mysterious deep. The waves run so high that it seems we may be covered with them, but sweet to know. Thou rulest the raging of the sea: when the waves thereof rise thou stillest them and in a moment the pilot appears and speaks to the troubled disciples, "It is I, be not afraid." Hope is sweetly strengthened, it maketh not ashamed because the love of God is shed abroad in the heart. It is our vile, vile self we are ashamed of.

Poor Mehibosbeth, when sought out and told the news that he must be brought to the king's table, he not only felt to be a dog, but a dead dog. What lower estimate could he have put upon himself.

Yet he must be brought (not told to arise and come) to the king's table, where he eats bread continually.

What a mercy conferred! Nothing to make ashamed in this provision, for perfection supremely reigned in the Infinite Wisdom of it.

What a volume is in this circumstance: but dear brother, why am I writing to you as I am? For you do know it all and much more.

May the Lord abundantly bless you and sister Hardy and you return benefitted in health.

We hope to be remembered by you; and hear by your letter from you.

Brother O. J. Denny preached for us fourth Sunday night in Nov. We enjoyed his visit. We are glad to have him with us and preach.

Dear brother, I have letters from you, containing matter, which I feel is

too good to lay away.

I wish to send some of it to brother Gold, and have printed in the Landmark as agreeable to your feelings.

Mr. Lambert joins me in much love and affection to you and sister Hardy, kindest regards to all.

Your sister in much affliction.

SARAH M. LAMBERT.

Dear Bro. Gold:- I have just been reading the Landmark which I always enjoy, and my heart has gone out in love to the dear people of God in that section; so much so that I desire to communicate to them some of my thoughts. I am still a great sinner, but I have reason to believe that the dear Lord has not been altogether unkind to me here. On the other hand, I felt that He has wonderfully blessed me and has led me into green pastures besides the still waters of His love and peace. The more I mingle with this little band the more I become attached to them. The much beloved pastor very ably proclaims the gospel of our Lord and Saviour Jesus Christ and much to my comfort and edification. What a sacred calling it is to be a servant of the living God.

I enjoyed in particular Bro. Hardy's article in this number; also your editorial under the caption of "Time," gave me food upon which to think and reflect. How few of us appreciate what time is. But, should we not consider it more and endeavor to make the best of the short span that is allotted to us. I feel that the most of mine has been spent very unprofitably. "Take my life and let it be consecrated Lord to Thee." If I could only live as becometh a child of God; if I could only walk worthy of the vocation where unto I hope I have been called; if the fruits of my time would only prove that I had been with Jesus, that I have tasted and know that the Lord

is good and my words and deeds were such that His name would be praised, honored and exalted above every name, then I might have some cause to be calm, but I have come short in all things and am no more worthy to be called a man. I feel to be a worm and no man, and O the wretched one that I am in much distress. I was tossed to and fro on the sea of trouble. I was so cast down, all springs of joy seemed to have vanished and I was in a deserted land, a waste of howling wilderness. The very pang of sea seemed to have had hold of me, and as I viewed as it were the Red Sea ahead, mountains on either side, and satan and his host pursuing after, I was made to wonder why I hadn't been left in Egyptian bondage. Like Paul I was in the inner prison, bound fast in the stocks. I knew not where to go or what to do.

I almost hoped that the Lord would blot me out of existence, for surely the world would be better off without me. This was in the night season, but when I came home and opened my Bible to read my eyes fell upon these words: "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my wrath. My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass. Because, I will publish the name of the Lord; ascribe ye greatness unto our God." Deut 32: 4. Oh, dear brother, suddenly there was a great earthquake, so that the foundations of the prison were shaken, the doors opened and my hands loose; The fountains of the deep were apparently opened up unto me for there was such a beauty in that language to my poor soul. Tongue cannot express, neither can pen describe that unspeakable joy which came to me and I felt as if I would like to say: Give ear

Because I will publish the name of the Lord and ascribe greatness unto my God. Yes I felt that I could say, "My Lord and my God." Indeed, this dropped as the rain and distilled as the dew, as the small rain upon the tender herb and as the shower upon the grass, upon my parched soul and my spirit was revived and went out in unutterable words of praise to my God for causing springs of His divine mercy to spout up and give drink to this poor famished one. Brother Gold I can't tell it. Sometimes I feel it would be the joy of my life if I could, and my prayer is that He will use me as seemeth good in His sight. He is a God of law, might and wisdom. Unto Him belongeth righteousness, mercy and forgiveness, but unto us confusion of face, etc.

I meant to say more of Bro. Hardy's article, as regards the control of fervency of spirit in prayer. We cannot pray except it is indited in our hearts by the Lord, and in my short life I have been given some evidence that accords with that of Bro. H. About 18 months ago when I visited my home, on reaching there I was informed that my sister's husband had the day before been taken suddenly with a violent attack of appendicitis, that his agonies were of such excruciating pain that he pleaded with those about him to give him something for relief even though it meant death. He had been operated on but the physician held out little hopes for recovery. I was shocked to learn this, but my heart went out in prayer to my God to save him for his dear companion and their two little babes, and brother Gold that night when I fell upon my knees I believe I felt something of the fervency of the spirit Bro. H. speaks about and I was assured my brother-in-law would get up, and when I saw my dear sister I caught her in

my arms and told her that her husband would get well. The Lord spared him to his loved ones. Since that time, one of my brothers has lost a darling little one, and while I tried to ask the good Lord to spare the little bud if according to His will, and it seemed that I, too, could not bear to see it go yet I could not pray believing it would recover. It passed away after much suffering. I mention this in testimony that we can do nothing of ourselves. We have no control over the Holy Spirit, but what a comfort to be given the assurance that the spirit maketh intercessions for us with groaning that cannot be uttered! May his spirit guide us in all things and may we ever be ready to lend a helping hand to the poor and needy. I am glad to see that some aid is being rendered dear Bro. Shaw. My heart goes out to him and I hope those who are able will see that his needs are supplied. He is such a meek, humble and able servant of God. I think all who can will do well to help him. Bro. Gold, I didn't know that I was going to write as I have, but if it is of the Lord it will accomplish that which He pleases and prosper in the thing whereunto he sends it.

Do not crowd out valuable matters to put this in, but if you think it deserving of space and care to publish it, that my beloved brethren and sisters may know that my only hope is in the Lord, I will be very grateful, and I will be glad to hear from them through the Landmark or privately, so hope they will try to comfort where-with they themselves are comforted. We need encouragement and let us speak often to one another of the things of Jesus.

May the blessings of a crucified Saviour be yours and the household of faith is my prayer. Much love to you.

Your brother in a precious hope.
 R. LESTER DODSON.
 New York City.

My Dear Brethren:- Those who know the Lord and love Him, Fear not; He will give you the kingdom. We are kept unto salvation ready to be revealed in the last time. He knoweth them that are His and will not leave nor forsake those that put their trust in Him.

Therefore put on the whole armor of God and shun not to declare His whole counsel, for it seems more needful than ever, as there appears to be a drought in the land spiritually, scarce can one for God be found, because iniquity abounds the love of many waxes cold, they cannot stand sound doctrine these times as of old. The stronger and sounder the gospel of our loving Saviour is preached and made manifest among the brethren the better I love it, it strengthens us and is better than nic, naes, for we feed thereon and grow. We live by faith not by sight, and we do not live by bread alone, but by every word that proceedeth out of the mouth of God. He is our shepherd, we shall not want. He maketh us lie down in green pastures, and leadeth us by the still waters, there we find rest and peace that the world knows nothing about. They that dwell in the secret places of the most high, shall abide under the shadow of the Almighty. He knoweth their every need and will take care of His people.

What more can he say than to you he hath said unto you who to Jesus for refuge have fled.

In every condition in sickness and health, in poverty's vale or abounding in wealth, at home and abroad, on the land or sea. As thy days may demand shall thy strength ever be. How beautiful and true these words are to every

child of God; He's everlasting arm is health, in poverty's vale or abounding. I know this of a truth by experience my beloved friends, and feel that I cannot praise Him as I ought in telling of His goodness and mercies to me a weak and feeble one, if one at all I feel to be the least of all saints.

In all the paths through which I've passed, what mercies I've enjoyed, and this shall be my song at last, cast down but not destroyed.

God will feed his sheep wherever they be, though they feel to be alone in this waste howling wilderness, yet he will search them out and supply their every need in time of affliction. He is the Great Physician who blesses the medicine to the food of the suffering ones. What a powerful loving Shepherd who never slumbers nor sleeps.

While I have been deprived of meeting with those who love the Lord, yet I have met with them in mind and spirit I hope, for He is the treasure I desire. One who can save to the uttermost all those that come unto Him.

I feel that He led me to His banqueting house, and His banner over me was love, I love the joyful sound and wish to follow in the footsteps of the flock every day of my life, if I could, but there are so many hills to climb up the way that I often am longing for rest; yet while I am alone from the Baptist meetings, I feel and hope that I have some sweet season of preaching right at home when attending to my duties, and since I have been afflicted, suffering severe pain from gall stone of the liver I feel that my dear Saviour has been watching tenderly over me and mine and my husband, sending kind friends with such dainties as were necessary, which was indeed much appreciated by us both. I want to be

truly thankful for His blessing then, and at all times, for His loving kindness Oh, now great.

May God bless our friends who were so good, in every time of trouble, keep them from all harm and danger here and at last give them and all of us rest beyond where the wicked cease from troubling and the weary are at rest.

Oh that I could meet and mingle with the Baptist as of old 'twould be meat and drink to me indeed, but I seldom meet with any down here, and when I do, their minds seem to be more upon wordly things, than upon heavenly things so there is not much comfort. Let wordly minds the world pursue. It has no charms for me. My dear friends we cannot serve God and mammon too. I had rather be a doorkeeper in the house of my God than to dwell in the tents of the wicked.

The battle is not to be swift nor to the strong, but to them that show mercy, therefore they that love the Lord, fear not what man can do unto you, but rather fear Him who hath power to both kill, soul and body and cast them into hell.

His people are commanded to watch as well as pray but they seem to be sleeping.

Saviour visit thy plantation. Grant us Lord a gracious rain. All will come to desolation unless thou return again. Lord revive us: all our help must come from thee.

Therefore be ye steadfast, unmovable, always abounding in the work of the Lord, be not weary in well doing for you will reap the reward in the end if you faint not.

Ye little flock whom Jesus feeds. Dismiss your anxious fears. Look to the Shepherd of your souls and smile away your fears.

Though wolves and lions prowl around. His staff is your defence.

Amid sand and rocks your shepherd's voice calls screaming and pastures verdant, Your father will a kingdom give and give it with delight. His feeblest child His love shall cause to triumph in his sight.

Written in love for relief of mind. Brother Gold, hoping you will correct all errors and pray for me and mine, and publish this if you think it worthy of a place in the Landmark, if not all will be well with me. I cast it forth leaving to your better judgment.

May the dear Saviour be with and spare you to preach the Gospel in its purity many years yet, and give you grace sufficient for every trial in your declining age.

Wishing to be remembered in your prayers, I am a little sister in Christ I hope,

FANNIE C. SPERIGHT,
Fountain, N. C.

Dear Bro. Gold:- It has been on my mind for a long time to write a part of my experience. I hope it is an experience of Grace. When I was about eight or nine years of age I lost my dear mother. It seemed to me the night after she was buried in the tomb. I could hardly stay at home. It seems that, that was the beginning of trouble with me, all the time was dark and gloomy with me but when night would draw near I would fear to go to sleep. I feared that I might die before morning and if I did I had no hope in Jesus. I would wake up some nights scared most to death and could not sleep. I would dream of seeing fire bursting up out of the ground in every direction. I would feel sure in this dream that it was judgment day. I went on in this way until I was in my fifteenth year my burden growing heavier. I would try to pray and ask the Lord to forgive me. I went about my work mourning all the time and one morning I

was near fifteen then. I had been trying to ask the Lord all the morning to pardon my many sins and it seemed to me all at once I was made so happy. I was filled with joy, my burden I had been carrying so long was gone. I felt like rejoicing in the Lord, it seemed to me everything was bright and cheerful, when before that time all had been dark and gloomy. Next I was impressed to join the church. all my people were Missionary Baptists. I had never heard a Primitive Baptist sermon, I finally decided to join the Missionary Baptists when I was seventeen and about two months after joining them I was married. My husband was a strong believer in the Primitive Baptist doctrine and his father was a member and he would talk on scripture nearly all the time. Jesus was his theme, his talk would give me so much more comfort than my pastor's preaching. Bro. Gold one thing gives me a lot of trouble. I would not even let my husband know I enjoyed his father's talk. We moved to Danville after being married one year and there we could go to preaching. One night I went to hear Bro. Swangler of N. C. He preached on predestination, it seemed so plain to me that a child could understand it. A few months later we moved to Richmond where we heard the Primitive preaching being fully satisfied with the Primitive Baptist doctrine; now I believe truly in predestination and election and the only way to be saved is by the grace of God unmerited by the creature.

I joined the Primitive Baptist church when I was twenty one years of age I joined the Hopeland Church, Whitakers N. C. My husband and I both joined the same day and were baptized by our beloved pastor Bro. A. J. Moore. Primitive Baptist people are all lovely to me and I feel so imperfect and sinful to be with them, yet it is the

greatest pleasure of my life, I have many doubts and fears whether I am a child of God or not. I so often find myself doing things I am sorry for and am made a lot of time to come down in prayer and tears to God to forgive me; it seems to me my case is as in Paul's writing: he says when I would do good evil is present with me; there is no good thing dwelleth in the flesh.

I have had several dreams that confort me. I will write two of them. First I dreamed that I was alone in the house and some one knocked at the door and I was afraid to go to the door but in a few minutes my husband came in and the same knocking commenced again so my husband and I went to the door together and opened the door: there stood Christ before us and as we looked on him he was Christ and ascended to heaven. We went back into the house and I threw my arms around my husband's neck and said to him how wonderfully blest we are.

Second dream, I dreamed three ladies besides myself were standing on my porch and there was a large tree out in the yard and it lightened and one of the ladies said to me it struck somewhere near, so I went out a few feet in the yard and looked and a large part of the tree had been split off, and while

I was standing there another stroke of lightning came and it struck me and I felt myself fall to the ground so plain in the dream and I realized that I was dying. I was perfectly happy I laid there singing and looking up at my husband. I sung oh what a beautiful sight don't you want to be there. I awoke that was the last of my dream.

I have written this in a very broken manner; you may nublish it if you see fit, if not cast it aside and all will be well with me. Hope you are well and hope if the Lord is willing your mind

will be directed to come this way and preach for us soon. Your unworthy sister if at all, PEARL HODNETT, South Richmond, Va.

CONTRIBUTIONS TO ELDER SHAW

Miss Mag Johnson, \$1.00
 Mrs. Lula Hurst, \$1.00
 Miss Emily Coggin, \$1.00
 Mrs. J. T. Howard, \$3.00
 Elder D. A. Mewborn, \$1.00
 Elder S. B. Luckett, \$1.00
 G. W. Carrowan, .50
 Mrs. R. S. Hall, \$1.00
 Elder T. N. Walton, \$5.00
 Elder Henry Dallas, \$5.00
 M. D. Joyner, .50
 Charles Coker, \$2.00
 Mrs. Lena Harrington, 2.50.
 Dempsey Brown, 25.
 D. H. Harris, \$1.00

J. E. ADAMS

Fellowship—Sat and 1st. Sunday in March.
 Rehoboth—Monday.
 Clement—Tuesday.
 Four Oaks—Wednesday.
 Hannah's Creek—Thursday.
 Oak Forest—Friday.
 Hickory Grove—2nd Saturday and Sunday.
 Reedy Prong—Monday.
 Hornett—Tuesday and Wednesday.
 Mingo—Thursday.
 Black River, (Dunn)—3rd Saturday and Sunday.
 Dukes—Sunday night.

I am now running off balance of my Biographical Histories of Primitive Baptist Ministers of the United States at \$1.50 per copy, delivered post paid. If you want one, send order at once. And if you are a Primitive Baptist you can get a copy and pay for it at your convenience, if this is any accommodation to you.

R. H. PITTMAN, Luray, Va.

ZION'S LANDMARK

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

P. D. GOLD.....Wilson, N. C.
 P. G. LESTER.....Floyd, Va.

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EDITORIAL

THE UNPARDONABLE SIN

Sister Minnie Hill requests my view of Matt. 12:31-32, "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

And whosoever speaketh a word against the Son of Man it shall be forgiven him, but whosoever speaketh against the Holy Ghost it shall not be, neither in this world, neither in the world to come."

These words were uttered by men that had made the bitterest charge they could against Jesus, for they had accused him of being in league with the prince or worst of devils.

Now sister Hill desires to know whether the people that blaspheme against the Holy Ghost are the Lord's people—that is this class that are never forgiven, neither in this world nor in the world to come.

Some people contend that one can-

not sin against the Holy Ghost unless he has the Holy Spirit. If that be true how could anyone sin against God except his child? Adam was God's creature when he sinned against him in hearkening to his wife. Cain was of that wicked one, yet his brother's blood cried unto God showing that Cain who was of that wicked one sinned against God. The devil is a sinner against God. He that committeth sin is of the devil, for the devil sinneth from the beginning. Every wicked man sins against God. There is none that doeth good. There is no man lives and sins not. It will not do to assume that no one can sin against God but his child, or that no one can sin against the Holy Ghost unless he has the Holy Spirit.

Suppose one is guilty of a sin that is never forgiven, how could he ever be saved? Jesus died to save his people from their sins. He keeps his people back from committing presumptuous sins. His grace restrains them from such destruction of themselves. They are kept by the power of God through faith unto salvation ready to be revealed in the last time. The more people have the Holy Ghost the less they sin against God. Those that sin most against God are those that have not the love or fear of God in their hearts.

The sins and iniquities of God's people are all forgiven them, "Who forgiveth all thine iniquities." Their sins and iniquities God will remember no more.

Blasphemy against the Holy Ghost was charging that Jesus cast out devils through or in league with Beelzebub the prince of devils. There could not have been a worse charge made against him. He cast out devils by the Holy Spirit of God. Hence the charge of Jesus with that was blasphemy that never was forgiven and

never would be forgiven. To ascribe unholiness to God is a great sin. To charge that casting out devils was a delusion, or that the Son of God was in collusion with devils is so shocking. It is the grace of God that keeps us from such revolting sins and blasphemies. He that is not against Christ is for him. No man can lightly speak evil of Jesus who loves—the Son of God.—P. D. G.

 UNITY
 

"Of his fullness have all we received an) grace for grace." The life of Christ is revealed in his people, and his spirit quickens them; for being born of incorruptible seed by the word of God the life they now live in the flesh they live by the faith of the Son of God, who loved them and gave his life for them. This shows the unity of the godhead, Father, Son and Holy Ghost and that dwelling in those born of God is the mystery of the godhead dwelling bodily in them. When Jesus came in the flesh it was God manifest in the flesh, and when Christ is found in one the hope of glory there is the unity of this mystery manifest, I in you, and you in me and I in the Father said Jesus. For ye are dead and your life is hid with Christ in God, and when Christ who is our life shall appear (come again) then shall ye also appear with him.

Hence it is the Christ of God—that eternal life—that is manifest in them in the work of faith, labor of love, and patience of hope shown in them by their works. This Spirit of Christ in them testifies the love of God in them which causes them to obey the Lord Jesus, and show forth the praises of him who hath called them out of darkness into his marvelous light.

The revelation of Jesus Christ in those born of God is the most glorious

effect of this spiritual birth. The seed is incorruptible therefore such cannot die: for Jesus says he that hath the Son of God hath life and he that hath not the Son of God hath not life, and that life is so controlled that they have this life do mind the things of the Spirit; for they are the children of God, heirs of God and joint heirs with Christ. They are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead unto an inheritance incorruptible, and undefiled, and that fadeth not away reserved in heaven.

It is this living hope that enlivens the child of God while in the flesh, but not walking after the flesh. It is the manifestation of the life of Christ in such that causes them to rejoice in of Jesus Christ and causes them to overcome the world.

Eternal life is the most wonderful and glorious possession that actuates, guides and keeps one who by nature is a child of wrath and thus corrupt. It is the nature of the child of God to love spiritual life, or the life of Jesus, which shows its character in love, joy and peace in the Holy Ghost, and having no fellowship with the unfruitful works of darkness. He that loveth is born of God who is love. This spirit of life keeps those born of God so that the wicked one cannot destroy them. The devil has the power of death, but those born of God are crucified with Christ, and live by the faith of Jesus. They are alive with God by Jesus Christ, and therefore nothing shall be able to separate them from the love of God which is in Christ Jesus our Lord.

Jesus says he that keeps his sayings shall never see death, for he is passed from death (out of death) into life, and death hath no more dominion over him. He is joined with Jesus. He is married, joined unto him who is

risen from the dead, and because Jesus lives forever he also shall live forever, His fruit is unto God or unto holiness. Such are free from condemnation, because they are one with Jesus who is their hope.

Christ is the end of law for righteousness to every one that believeth. Now there is no more of any thing after we come to the end of that thing. We are become dead to the law by the body of Christ. The coming of Jesus in the flesh and laying down that perfect body made sin for us forever makes us free from the law which is satisfied, made honorable, magnified in the perfect obedience of Jesus unto death. Who shall lay anything to the charge of God's elect? It is Christ that died, yea rather is risen from the dead, and is on the right hand of God mightly exalted for our justification, and because he lives we shall live also.

The faith by which those born of God live dwells in them for they are of God—born of God, and therefore overcome the world; and this faith is most holy, and it justifies him that believes in the Lord Jesus, and joins or unite him to the God and Father of our Lord Jesus Christ, and to Jesus; for they are one, and in that unity they are complete. He that has this faith enters the overcoming of Jesus. What a precious, most holy faith is this gift of God. Whatsoever is not of faith is sin, but he that walks by faith does not sin, for he has the victory that overcomes the world.

Here is fellowship, joy and peace in the Holy Ghost. The Holy exhortation is, let us lay aside every weight, and the sin that doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame and is forever set down at the right

hand of God, where he ever liveth to make intercession for us.—P. D. G.

NATURAL GIFTS—TYPES.

By natural gifts is meant the various and many uses displayed by mankind in their present existence in this world, showing the different powers of their minds and bodies by which are the many exercises they display for themselves and others.

1st. The labor of their hands in procuring substance. The body may be compared to a machine superior to any mechanism of man's contrivance for performing the things that man's necessities, pleasure or luxuries call for. How great the amount of toil and its variety of labor the body may perform, and the progress and improvement is made by such labors as they take interest in their efforts, and the cunning and skill their handiwork attains to. But this labor falls short of the perfect motions of the visible bodies of the heavens that declare the glory of God. There is ceaseless labor in the seas, the sun, moon and stars, the atmosphere, the seasons, the winds, vegetation, the life displayed by the creatures that dwell on the earth. Man soon fails, passes away, and is soon forgotten while God's works in creation continue as of old. The heavens declare the glory of God, and the firmament shows his handywork. Nor is there any failure in any of these works.

The failure of man offers a contrast which proclaims that glory of God which is above in the heavens, and exalts the Creator above the creature, so that the eternal power and godhead of the Lord are clearly seen and proclaimed by the things which are seen.

2nd. See in the many gifts of speech which are the framework and shaping of thought in many ways, ministering

to the pleasure of mankind, and showing the triumph of mind over matter, and the capacity of man to think, plan, devise, project, utter and embody his thoughts in many forms of speech that proclaim his powers of intellect and his capacity of pleasing, entertaining, enlightening and comforting others. For instance the poetic gift showing there is in some a quality in the mind for beholding the beauties of light, melody of sounds, see charms in the eye of man, in the motions of bodies, in the efforts to relieve suffering, have the enriching gift of blending ideas, thoughts, deeds in such harmony of expressions as is embodied in songs that chant the praises of things nobler, of man's intellect.

The Lord works in his people both to will and to do. Man uses machinery to labor for him—but man's spirit or life is not in the machine. He applies external force and causes it to serve as an instrument to do his pleasure. The Lord works in his people. When by his spirit he works in them they gladly do his will. A musician uses an instrument for producing the harmony of music but the harp does not know anything of the melody. But when the Lord sings in his people with glad responsive hearts they make melody to the Lord because they sing with the spirit and with the understanding.

Under the law the instruments of service were not of the spiritual order of the gospel. For instance sheep, lambs etc.—animals, dumb beasts—were offered in sacrifice and these animals knew nothing of the object of the offerings, or they played on harps and other instruments but these machines knew nothing of the worship: but in the gospel we are entreated to present our bodies a living sacrifice,

holy and acceptable unto God which is a reasonable service. The sacrifices under the law were dead. In the gospel they must be living and holy, for the gospel is the living, spiritual service, and the servant knows his master to do his will lifts up and exalts in the day of the Lord's power to do his will lift up and exalts them on the mountain top in spiritual service to the Lord.

How wonderful when God's people stand on a sea of glass mingled with fire, with the harps of God in their hands God comes down and dwells in them, and they are lively stones and walks in them, and they sound his praises. They stand on the clear, pure, solid sea of glass that reflects the praises of God. It is also mingled with fire to denote the purity of their service in which there is the burning and consuming of all chaff and dross. Also in what is styled the sciences or fruit of experiments and observations demonstrating the results of laws in nature that are faithful to report the results of operations establishing the certainty of results from known and fixed agencies, and powers of nature that men may safely rely upon as unalterable, and therefore always safely to be trusted, showing that they reflect and typify the certainty of God's laws that never fail of results. The law of the Lord is perfect converting the soul. But these powers of man fail. Tongues shall cease. All the glory of man shall end. But the gift of God is eternal life, and Jesus the Son of God, and the appointed heir of all things, and the eternal un failing, glorious performer whose works never fail shall be glorious and glorified in all his works, whose goings forth have been of old, even from everlasting, and his people the workmanship of his hand shall be to the praise of the glory of his grace forever.

Who works as he does? How marvelous his miracles? How beneficent healing and saving his works? No man did such works as he did, or endures such agony as he did as he laid down his spotless life for the vile.

Who ever spake as he did? Who ever preached as he did? Who ever sung as he did? Charity never faileth, and Jesus is the embodiment of God who is love or charity that never faileth. Every gift, every treasure, every power, all wisdom, mercy, and glory of the Father is in him, for the fulness of the godhead dwells in him today. His kingdom is an everlasting kingdom and his power never fails. How good to trust and worship him.—P. D. G.

Mr. P. D. Gold, Dear Sir:— Please give me your views on such sayings as: It's bad luck to cut out a garment on Wednesday or Friday. It's bad luck to take out ashes in the P. M. Its bad luck to kill a cat. It's bad luck to see the new moon through the trees. It's bad luck to step over a broom, and numerous others similar to the ones given.

A reader of the

LANDMARK.

Remarks: The word luck is not a Bible word.

I have all my life heard expressions similar to the ones our friend refers to. They are traditions handed down from our ancestry—muddy, corrupt expressions drifted down from polluted streams—the outflow of filthy fountains.

Did you ever think of the importance of clean, healthy, pure, truthful communications? Did you ever consider if your words are good words—the heartfelt expression of truth and noble sentiments that they are very helpful to you but if they are not truthful expressions, but false in sentiment,

because contrary to the Bible—and teaching things opposed to the Bible therefore a denial of the word of God, and a denial of the providence of God and his dominion, hence very corrupting to the conduct of man. Because whatever denies the dominion and authority of God is an enemy of truth.

The vain conversation, the foolish traditions, the untruthful, false sayings we have received from our ancestors by tradition such as our friend has quoted, and which are a denial of God, and which control the conduct of those that use them is what the precious blood of Jesus redeems us from. "For as much as ye know that ye were not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot." 1st Peter 1:18-20.

When we speak one and the same things in Christ Jesus, and desire that he should rule over us and work in us that which is well pleasing in his sight, and acknowledge him in all our ways, we will feel and should say even in the matter of wordly or ordinary business, "If the Lord will we will do so and so." How different is that from saying "it is bad luck to cut out a garment on Wednesday or Friday." It is bad luck to take out ashes in the afternoon." "It is bad luck to kill a cat." "It is bad luck to see the New Moon through trees." etc. People who hold such sentiments and believe such trash deny the dominion of God. Is such language seasoned with salt? Does not every day belong to the Lord? While we do not know what a day or an hour may bring forth, yet we should feel that every day is the Lord's day, and all our times are in his hand. If it is what we call mere luck or blind chance then where is the wisdom and

power of God?

A good healthy acknowledgement of his control over us and our conduct, and that we desire to confess him is very important for our guidance and prosperity.

To be fenced and shielded with and by the word of God is a wall of protection to all that owning and confessing the Lord: while those that depend on time and chance sow bad seed, and reap with a slack hand, and gather nothing worth saying. There is no hedge around their field, and the wild boar will waste and devour all their crops.
—P. D. G.

Dear Brother Gold:- I once more attempt to address a few lines to you sending you my remittance for the Landmark. I love to read it and desire to read it as long as I live; for your writings are precious to me, as well as the many good pieces written by your correspondents. I cannot express my feelings as well as you all do. This is the last I will ever write for your paper. Pray for me a poor sinner,

LUCINDA VANMETER,
Macomb, Ill.

Elder P. D. Gold, Dear Sir:- I will add a few lines to explain my mother's letter herein.

Mother is in her 92nd year, and too old to write plainly.

She is widow of Elder I. N. Van Meter, of this place, who died 1896. Aged nearly 80, preaching 42 years.

Mother reads much and values your paper most highly.

She is in fair health, does most all the cooking and housework, but is quite feeble.

Yours truly,
HURAM VAN METER.

Remarks: Many of our elderly

readers of the Landmark remember the plain, soul interesting writings of Elder Van Meter. He wrote for peace. Not meddling in unlearned questions, or things not revealed, but confined himself to the healthy, comforting matters plainly declared in the scripture—things that make for peace and whereby one may edify another. Years ago he came to this country and filled a list of appointments very acceptably.

What a remarkable case of longevity is sister Van Meter—now in her 92nd year and doing house work, and her mind bright and reading and enjoying the precious things of the kingdom of heaven.—P. D. G.

NOTICE—IMPORTANT.

I will be glad if subscribers to the Landmark when changing their address will notify their post office or postmaster if living in a town, or their letter carrier if living in the country and tell them their new address.

Sometimes subscribers fail to do this or to let me know they have moved and the postal authorities charge me with the expense of returning the undelivered Landmarks to this office.

Also in sending to me communications for publication in the Landmark please write only on one side of the paper and write plainly. This insures earlier publication of the article as it is not easy for the printer to handle copy that is written on both sides of the paper—P. D. G.

ARSIDNEY A. COBB.

Our aunt Arsidney A. Cobb was born Nov. 1, 1831, and died June, 12, 1911, making her stay on earth 79 years, 7 months and 11 days.

She offered to the church Friday before the second Sunday in Aug. 1882, at Old Town Creek, N. C. Primitive Baptist and was received for baptism.

The following Sunday the baptism was conducted by Elder Jesse Baker. She was a prompt member filling her seat unless Providence hindered. She was strong in the faith, Jesus was first and last with her.

Nothing wrong could have turned her, for that was her life.

Therefore seeing Jesus in his beauty was all to her, to have lost that she would have lost all.

But I am glad to say according to her walk she gained the victory for he that holds out to the end will be saved.

Now how sweet to believe that she has gained all the victory and held out faithfully to the end, as the Scripture says same will be saved.

Though we don't want to part with the flesh she leaves lots of relatives and three nephews which she and two more aunts raised us, and of course very sad to us for this takes our last aunt. But give your God all the glory in all His works so that to believe that she is at rest ought to bring joy and peace to all her relatives.

Your obedient brother,

Written by J. E. COBB,

W. W. COBB,

J. L. COBB.

Finetops, N. C.

WILLIAM LUTHER POPE

Dear Brother Gold:—As I have been requested to write of my sister's little baby for publication and will now with much sorrow attempt to do the best I can. William Luther, son of Mr. and Mrs. William Pope, was born Apr. 30, 1909 and died June 17, 1911 making it stay on earth two years and 17 days. Its mother and father loved their little baby but the Lord in his infinite wisdom saw need of him and called him out of this low land of sorrow into that bright world on high where he can ever rest in his blessed Saviour's

arms where there is peace and happiness because while Christ was on earth he called a little child unto him and took it and blest it. Also Christ said except we be converted and become as a little child we shall in no wise enter the kingdom of God. We can't tell how much his parents and loved ones miss him but we hope that our loss is his eternal gain. His mother said she was satisfied that her little baby was resting happy and with with his blessed Saviour and said that she felt that her Saviour was with her in all of her trials and afflictions during his sickness and helped her to bear the affliction of her baby's death.

Written by his uncle. The funeral services were conducted by Elder G. W. Boswell.

LEONARD RAPER

Dear Brother Gold:- Inclose please find \$1.00, a sum so small I am almost ashamed to send. It is for Elder J. A. Shaw, spoken of in Gospel Messenger. I would do better, but for the slender income that requires care to make it do. I was much impressed by Elder Hassel's notice. It exemplifies the power of almighty grace, as did my conversion Fifty five years ago. I left the same wordly church our dear brother left. May I say to our precious brother as was said to brave loyal Ruth "Thou hast left thy father and thy mother, and the land of thy nativity and art come unto a people which thou knewest not heretofore. The Lord recompense thy work and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."

Truly your brother as I humbly hope,
S. B. LUCKETT.
Crawfordsville, Ind.

The Black Creek Union will be held with the church at Upper Black Creek

Wilson County, N. C., the 5th Saturday and Sunday in March 1912. Eld. J. C. Hooks was chosen to preach the first sermon and Eld. J. T. Collier to be his alternate.

Messengers and visitors will be met at Lucama, N. C. the Friday evening before.

R. H. BOSWELL,
Union Clerk.

W. B. WILLIAMS

Wilson —4th Sunday in February.
Smithfield—Tuesday.
Clements—Wednesday.
Four Oaks—Sat. and 1st. Sunday in March.
New-Hope—Monday.
Coats—Tuesday.
Bethsadia—Wednesday.
Black River—Thursday.
Mount Zion—Sat and 2nd Sunday in March.

LLOYDS PRIMITIVE BAPTIST HYMN BOOK.

The prices will be hereafter as follows:

The plain Sheep binding, per dozen \$7.50.

The plain Sheep binding, single copy 75c.

The plain Morocco binding, per dozen \$10.50.

The plain Morocco binding, single copy 95c.

The gilt Morocco binding, per dozen \$12.00.

The gilt Morocco binding, single copy \$1.15.

Not less than half dozen will be sold at the dozen rates.

In all cases cash must accompany the order.

Send money by registered letter, P. O. money order or by express to me at Los Angeles, Cal.

Address all orders to
MRS. M. E. ATKINS,
155 W. 45th St., Los Angeles, Cal.

MARDI GRAS

New Orleans, La.

Mobile, Ala.
&
Pensacola, Fla.

ON ACCOUNT the above occasion the ATLANTIC COAST LINE RAILROAD COMPANY offers special rates to the respective points:

SELLING DATES: Feb. 13 to 19, inclusive, for trains arriving destination not later than midnight Feb. 20.

LIMITED: Reach original starting point not later than midnight March 2nd, unless limit extended to March 18, inclusive by personal deposit ticket with Joseph Richardson, Special Agent at destination, and payment fee of \$1.00.

STOP-OVERS: Stop-overs will be allowed at regular stop-over points on request.

For rates, schedules, reservations etc. see Local Agent, or address

W. J. CRAIG
Passenger traf. Mgr. T. C. WHITE
General Pass. Agent.
Wilmington, N. C.

The next Staunton River Union is appointed to be held with the church at Mt. Arrarat to commence on Friday before the 5th Sunday in March and continue three days if it is the Lord's will. Brethren and friends invited especially ministering brethren.

THOS. N. WALTON.

The Skewarky Union will be held with the church at Falls of Tar River on Friday, Saturday and 5th Sunday in March 1912.

NORFOLK SOUTHERN RAILROAD.**Route of the "Night Express."**

Travel via Raleigh (Union Station) and Norfolk Southern Railroad to and from all points in Eastern North Carolina. Schedule in effect December 18th.

N. B.—The following schedule figures published as information only and are not guaranteed:

Trains Leave Wilson—Eastbound.

11:30 p. m. daily—Night Express, Pullman Sleeping Car for Norfolk.

8:20 a. m. daily for Washington, New Bern and Norfolk—Parlor Car service between New Bern and Norfolk.

5:00 p. m. daily except Sunday for Washington.

West Bound.

5:05 a. m. daily for Raleigh, connects for all points South.

9:15 a. m. daily except Sunday, for Raleigh.

6:12 p. m. daily for Raleigh.

For further particulars and reservation of Sleeping Car space, apply to W. J. Williams, T. A., Wilson, N. C.

W. W. CROXTON,
Gen. Pas. Agt.

W. R. HUDSON,
Gen. Supt.

NORFOLK, VA.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

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P. D. GOLD, Editor..... Wilson, N. C.
P. G. LESTER, Asso. Editor..... Floyd, Va.
J. H. FISHER, Cor. Editor..... Graham, Tex.
M. L. GILBERT, Cor. Editor..... Dade City, Fla.

\$1.50 PER YEAR

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.

NOTICE!

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 receipted, please inform me of it. When you can always send money by money order or 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 post offices 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, V'ilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

THE UNION OF SAINTS.

(8'S)

From whence doth this union arise
That hatred is conquered by love?
It fastens our souls with such ties,
As distance and time can't remove.

It cannot in Eden be found,
Nor yet in a Paradise lost;
It grows on Emmanuel's ground,
And Jesus' dear blood it did cost.

My brethren are dear unto me,
Our hearts all united in love;
Where Jesus is gone we shall be,
In yonder blest mansions above.

Why then so unwilling to part,
Since there we shall all meet again?
Engraved on Emmanuel's heart,
At a distance we cannot remain.

O then we shall see that bright day,
And join with the angels above;
Set free from these prisons of clay,
United in Jesus' love.

With Jesus we ever shall reign,
And all his bright glories shall see;
Singing, Hallelujah! amen!
Amen! even so let it be.

Dear Brother Gold: As the dear readers of Zions Landmark have not heard from me through the medium of the pen in quite a while, I will attempt to write a few lines hoping the Lord will enable me, by His spirit's power, to write the truth in

its proper manner, giving God all the glory for I have realized during my pilgrimage here below that I am nothing but a poor sinful wretched at best, all I do or say seems to be sinful. How to perform that which is good I find not. I am vain and vile corrupt, but we learn that man in his best estate is altogether vanity.

But God is just, pure and holy, merciful and kind. He hears the cries and pleas of the poor needy sinsick souls that feel the need of his mercy to save their poor souls from death, destruction, yes dear loved ones they are the ones that are invited to the Gospel feast and feed on the Gospel of Jesus Christ our Saviour.

Blessed are they that know the joyful sound: salvation by grace, is glorious to the believer in Christ. For blessed are they that hunger and thirst after righteousness for they shall be filled. God is not the author of confusion but of peace. When He commences a good work on one sinsick He finishes it. Not one jot nor title of his work shall fail. Praise his holy name.

Dear Brother Gold, and to all the lovers of truth I have traveled in darkness right much of the time for the last 2 or 3 years. Down in the valley of sorrow and humiliation, sometimes rejoicing and singing praises to the Lord for His love and kindness and tender mercies. During this time of darkness my harp hung upon the willow my tongue cleaved to the roof wandered in a desert land, the Lord of my mouth. It seemed to me I

wandered in a desert land the Lord was frowning upon me, or the Lord hid his face. But I have been so sinful, disobedience was the trouble." Because when I would promise faithfully to obey the Lord I could glide along more gently, but I soon forgot my promise again. Then I become hard hearted and rebellious. I couldn't rest anywhere, I preferred being alone until some sweet promise would be softly whispered to me saying fear not, I will be with thee, follow Jesus in the way.

This revived my little hope: just one ray of light of the Lord made me rejoice, but my dear brother I often feel my unworthiness so much I shrink from the task, knowing it is a fearful thing to fall into the hands of the Lord. Be ye not deceived for God is not mocked, so saith the scripture. The devil chases me daily, he persuades me to believe I am deceived, sometimes I agree with him, again when my spirit revives my strength is renewed spiritually. I bravely face him and tell him he is a liar and the father of it.

Dear brother Gold, I was almost overwhelmed with joy during the Kehukee association, while under the sound of the gospel trumpet my heart rejoiced hearing the faithful soldiers of the cross declaring the power of God so firmly. Salvation by grace, Jesus is the truth, the living way by which we come to God.

I was comforted and strengthened so much while under the sound of your voice in Robersonville. At night also Elder L. H. Hardy, Elder J. T. Rowe's sermons also comforted me. I heard, but those I first mentioned revived me the most. I met so many loved ones, relatives, friends, brethren and sisters. I was so well cared for by Mr. and Mrs. L. A. Briley, tongue or pen fails to express my gratitude to all for their kind sympathy and tender

care. It was a heavenly feast. Dear brother I feel that I have much to be thankful of. The Lord has been so kind and merciful to me and family in the past I don't know how to praise Him as I ought, for we have had sore afflictions, but He blessed us all to recover and has provided for us food, raiment: in the midst of drought he blessed our labor and the crop yielded abundantly. I trust he will bless us in the future, if it is his will, sure he is worthy to be loved by me and all mankind. May the Lord guide us and direct our minds right is my sincere desire. Lovingly,

MELISSA BROOKS TYSON,
Fountain, N. C.

Dear Friends and Kindred in Christ:—The Landmark of December 15th, has come today, and is of so much interest that I just sat by the fire and read it nearly through, before putting it down. I enjoyed all that I read of it, but especially enjoyed some peices. It seemed that here and there I could glean a handful which was so much like my own experience, or for my comfort, when such is the case I feel revived, for so much of the time I feel to be a stranger, a foreigner in a strange land, like one to myself I think surely there is no one like me, but when I hear or read the experience and travel of those I believe or hope, I can witness with them, for they are expressing theirs better than I can tell it myself, and this brings to my mind the scripture: "Now therefore ye are no more strangers and foreigners but fellow citizens with the saints, and of the household of God," Eph. 2:19. While reading the obituary which Mrs. Sallie Bennett wrote of her mother I felt drawn out in tender sympathy for her. A precious mother never gets so old but what a devoted child suffers and grieves at the loss of her. Then I

read the beautiful tribute of F. M. Hooks to the memory of his sister. It seemed to me that it awakened echoes within my heart. Oh, how I have wanted to write and express some of my feelings over the death of one of my sisters last spring, but some how every time I would try the subject would become so sacred and I would feel my own weakness so much that it would be a failure, so I would throw it by. My sister, Mrs. Kate Powell (nee Hines), died of pneumonia the 2nd, of last March. It was a sad shock to all of her sisters for neither of us knew anything of her sickness till the message came that she was dead. I was in a weakly state, just recovering from a severe spell of sickness, myself, at the time; so could not go to take the last fond look of her dear face, which was always so cheerful and loving during life. It had been over two years since I had seen her anyway. It just seemed to me for a long while that I could not bow in submission. Then too, my heart already seemed torn and bleeding, at the second loss of my dear little baby, whose death came unexpected and within my arms. His precious little life seemed more like unto a pure white snowflake, which quickly dissolves after reaching the earth. But oh, to me, it was the blasting of many fond and treasured hopes, which left a vacancy within my heart. For a long time my woe seemed so bitter it was almost unbearable. I wanted to be submissive to the Lord, but I felt so much the need of patience, and meekness while passing under the rod, but the last lines of the piece written by brother Hooks expresses so much. "There hand in hand firm linked at last, And heart to heart unfolded all, We'll smile upon the troubled past, And wonder why we wept at all." Our afflictions and troubles here can not be half compared to the joys which await us there, if we are heirs of

glory. But Oh, our nature if so impatient! If that could have its way we would have earthly things so perfect, pleasing and lasting that there would scarcely be room for a longing for Heavenly joys. So the Atwice to drink gives us the bitter as well as the sweet, and it is for our good, for He doeth all things well. Thus, each one must have trials, but Oh, how often does our merciful God "stay his rough wind in the day of the East wind," that His people may be able to carry their cross with comparative ease through the sustaining power of His Holy Spirit. May we daily look unto Him, who, though he was rich, yet for our sakes became poor that we through his poverty might be rich. "How condescending and how kind was God's eternal Son."

Brother Gold, I wrote part of the above a month ago, then read over what I had written and decided I would not send it, but it has borne upon my mind to finish it, so here it is. Do with it as you see fit. This is like all else that I do and say—full of mistakes, but I will not make any further excuse. May God bless truth and pardon error.

Your unworthy little sister,

HATTIE HINTON,

Benson, N. C.

BLESSINGS

Dear Brother Gold:— Old mother earth has now been clothed for nearly two weeks with a beautiful white robe. White denotes purity which is one of God's sweet blessings. We are taught that the cold snow is rich in ammonia and is beneficial to the plants and to destroy insects that are harmful to vegetation. Everything that is from above—from God is a blessing though we sometimes cannot realize it at the time being. We cannot see the blessings that God has reserved in store for us by afflictions at the time but we can realize them when it is

his will to open to our understanding that which is reserved for us. God who is rich in mercy has laid these blessings up and will be sure to meet them out to us as we need them. He has never promised to supply our needs but has promised to supply our needs and I believe and know he will do it. He knows what is good for us and what is not, sometimes we feel we need certain things and cannot see how we can do without them, but God knows best and withholds them and in time we are made to realize it was best for us not to have received them.

Snow and rain, cold and heat, winter and summer, night and day are all from above and are good. If there was no heat everything would freeze and nothing could grow to sustain life. If there was no cold and rain every thing would burn up and nothing could live, so every thing from God is a blessing. God who could force existence knew it was good and that he would cause them to come to pass just at the time and way he intended. Afflictions though they seem so severe that we can hardly bear them at the time are for our good if we could only see them in the proper light that God sends them, or are his blessings that we receive every day. Yes every moment we feel that we can enjoy them, but I feel we do not realize as great a benefit that we should for our sinful nature will not let us. Some times I am almost made to believe all is a blessing, if not and there were no sinners there would be no redemption for there would be nothing to redeem. It is the redeemed sinner that is made glorified, and it takes glorified beings to glory God. Adam could not have glorified God in the state he came from his Creator in. He knew nothing of afflictions because he was not a sinner. I hear people say surely such a one must be a great sinner by God's afflicting them so, but Jesus did not

so teach for he says, think ye that those the tower fell upon were greater sinners; nay but unless ye repent you shall all likewise perish. It seems God's children suffer afflictions more than most people, for I believe this is the only torment they will ever see. When they cross over the Jordan they will enter into the promise land and be with our faithful Joshua and be a joint heir with our Lord in the kingdom. This is a glorious thought to be a joint heir in a kingdom that cannot be destroyed and a joint heir with the King himself, a glorious king and kingdom. In this kingdom there is no afflictions, all the afflictions of the participants—heirs are left on this side of Jordan in the wilderness. The heirs—children will not have to battle for the kingdom as the Israelites did for the promise land. The king fought the battle and gained the victory and not one of the heirs will be left out and every one will be equal for it is a joint heirship. Is this not worth all the afflictions that we have to endure on this side of Jordan?

L. J. H. MEWBORN,
Snow Hill, N. C.

Dear Bro. Gold:- It is with a sad heart I attempt to write the death of my dear daughter Emma L. McAlpin. She was born May 2nd 1882 and died August 6th 1911, making her stay on earth 29 years 2 months and 4 days. She was married to A. J. McAlpin son of John McAlpin. They lived happily together 10 years. To this union was born one boy. She was taken from him at five years old. He is a bright sensible child now healthy and looks well. They have been living in the city of Atlanta for several years. She died with typhoid fever and other complicated diseases. She lived 25 days.

Emma's experience. She has been in trouble several years about her con-

dition. She loved to hear the Primitive Baptists preach and would be anxious to go with me to their meetings when I would go to see her, and told one of the neighbors that she wanted to join the Atlanta church. Just before she was taken sick she told me some dreams she had. The 3rd day after she was confined to her bed very bad off she wanted the company to go out of the room. It seemed she wanted to tell me something. She told me her first dream. She dreamed she was in a big house by her self, and went to the door and saw a big cloud coming and looking across a field she saw a large stack of wheat. She thought to herself the cloud was coming down and would destroy the wheat. The cloud disappeared taking one bundle with it. Her other dream was that she and her husband and little boy were crossing a bridge and all at once she fell in the blackest water. She thought she was almost gone when a white hand that was whiter than snow reached out and saved her. She had on a white robe and thought it would be ruined, but it wasn't soiled. She went on down a road and came to a well of water. It was the clearest water she ever saw. She looked in and saw herself. She never saw anything as pretty as she was. Then she had on a long white robe with a girdle hanging down and felt like she was nothing. She thought she wouldn't weigh a pound. She looked and saw some people under a tree. She went to them and asked what they were doing. They all looked so happy. They told her they were praising God and asked her to come and go with them.

She went and said she had never been so happy as she was while under the tree with the people, praising God and she was satisfied. Another dream she told me. She was going by herself and looked up and saw an-

other angry cloud. It was as red as fire. She thought it was judgment day. She looked and saw a little church. She went to the window. All at once the cloud bursted and she saw people running to and fro with horses and carriages, but she wasn't afraid. She knew judgment day had come but she was not afraid. Standing in the little church by the window she felt like she was saved. She was so weak she had to rest but she finally got through.

She was my daughter Brother Gold, but I never heard any one on their death bed talk that I've got any more confidence in than her. She was very industrious and a nice housekeeper. She saw a lot of trouble and tough times while she lived. I had to work them hard in the field to raise them. There were 7 girls and 5 boys all living but her. Brother Gold I wrote this as near as I can remember. Publish this in the Landmark as soon as convenient for my comfort and the children and oblige.

Emma died willingly, easy, and with a smile on her face. I had her buried at my old native home. I lived there 61 years, only when I was in the war. Here all my children were born. Brother A. J. Webb preached her funeral, followed by Elder Joseph James to a large congregation much to my comfort, and my children and friends.

I am a poor hand to compose. Look over my ignorance and pray for me, my children and my grand children. I am now passing through great sorrow. My youngest son, my daughter and son-in-law are just recovering from fever.

J. K. P. LESTER.

Remarks: Our dear aged brother Lester has his sorrows as well as the rest of us. We hope his daughter is at rest. Asleep in Jesus. What a blessed sleep. Solomon in speaking of the sorrows of frail man wrote,

Then praised I the dead that are dead, more than the living that are alive. The dead that are dead—died in the Lord. Of course they are blest more than the living which are alive in Jesus, but still here in this world of trouble.—P. D. G.

Dear Brother Gold:— I guess you would be surprised to get a letter from me. We are almost strangers in the flesh but I hope not in the Lord. I hear you preach sometimes when you call at Reidsville and have found comfort in hearing you. Be glad if I could hear you oftener. Brother Hardy preaches just once a month at the church here and he is so good and patient in his talk. I have impressions to tell you of my seasons of trouble and also of joy. And wonder sometimes if a child of God could have so many trials to meet as I have. I almost give up in despair sometimes, and then I can pick up the Bible or the Landmark and hear someone tell my feelings better than I can myself, and sometimes call back my deliverance from that great burden of sin I carried so long. Ah! how well I remember that day. I was only about sixteen I think at the time and now I am forty-eight, but it is still sweet to me yet. I was off from the house alone by myself and I was delivered. I rejoiced and praised the Lord alone for his goodness and tender mercy to such a wretch as I am in his sight, and hurried in to tell my sister the good news, but before I reached her I began to have serious thoughts as if I might be deceived and Oh! that burdened my heart again. I went out and asked the Lord to show me in some way if I was converted and born again, and washed in his precious blood, to please reveal it to me in some way. Oh thanks be to His Holy Name He did, for just as my knees bent to ask him my tongue was loose and I praised

Him aloud and felt like if I had ten thousand tongues I could have used them all in praising Him and that would have not been enough. Then I didn't have to tell my dear sister for she heard me and ran to meet me.

Dear Brother Gold, I do not doubt my Saviour, but I do myself for it seems that sin is mixed with all I say and do. I then began to have impressions to be baptized, and what to do I knew not. I was not raised to hear the Old Baptists preach and at that time couldn't read the Bible with any understanding, so I joined the Missionary Baptist church so I could be baptized and then I had trouble about it, and thought there was any body like me; but I hope the Lord has directed me in the right way to love the church which he has set up. About nineteen years ago I offered myself to Wolf Island Church where I was received and baptized the next day by Brother Jas. S. Dameron. That was the day of rejoicing to me. I feel sometimes like I am not worthy to be with them but I love them and want to continue with them.

Guess I will have to bring my letter to a close by asking you to excuse me for writing so much, and also asking you to remember me and the family at the throne of grace.

I am ever your unworthy sister in hope of eternal life.

MRS. V. S. HAGOOD.

Reidsville, N. C.

PRIMITIVE BAPTIST CHURCH FOR RICHMOND.

The construction of a house for this denomination in Richmond has been begun, and it is hoped that it will be completed during the early spring.

This will be a new church building, and also a new denomination for Richmond; and yet it is by no means a new denomination. Up to the time of the organization of this church, we

know of no organized church of this denomination in this city. This denomination however is known of far and wide, all over the United States, and other countries also, and where it has churches, the confidence of the people is reposed in the honesty, upright qualities and Godly lives of these members embodying and constituting its membership.

The people of Richmond should be proud of the construction of such a house in their midst, and lend willingly and freely of their financial means for the construction of it, since we like other denominations, have to look to the people of the community for financial aid. This generosity which we are now beseeching the public for, will not however be perpetual, as we only solicit the aid of the public to the extent of the completion of the church building. The succeeding expenses of the maintenance of this church will be very small; comparatively speaking, and for this the public will not be solicited.

Mr. George W. Gay, of No. 2720 East Broad Street, Richmond, Va., has exerted himself in the construction of this house and his efforts have been of material assistance; therefore he has been duly appointed and authorized to collect funds for the benefit of this church, and those who may in their kindness contribute to him for this purpose, may rest assured that it will be gratefully appreciated by each and every member of this denomination.

The members of this church are delighted to know that the completion of this church building is nearing, and they wish it to be understood that the public is cordially invited to attend it's services, announcement of which will be given out from time to time.

W. R. MOORE.

Richmond, Va.

THE TRUE LIGHT

"This is the true light that lighteth every man that cometh into the world." John 1.

There are many common lights, but their light is limited to time and sense. Things in the natural world represent things in the eternal. The sun above us represents that eternal light Sun is Jesus above all lights. So Jesus Christ is exceedingly high above all beings exalted at the right hand of God. As the natural sun is greater than the moon and the stars, so Jesus is greater than the church, greater than the prophets, or apostles or all His ministers. Neither moon nor star can drive away the night, but the sun drives away the darkness of the night, brings on the day, and the darkness comprehends, or prevents not. And all light is from above. The light of the moon and stars is above all the artificial lights on the earth that man can start up. A false church is full of darkness. "If the light that is in thee be darkness how great is that darkness?" If you join a church of man, the light is under a bushel.

But Jesus gives the church and ministry all the light they have. "What hast thou, that thou didst not receive?" Can ye boast of that which was given to us? Why not boast of the giver? The church must boast of Jesus. The preacher must boast of what Jesus has done, is doing and will yet do. Paul says, "Who delivered us from so great a death: who doth deliver, and in whom we trust he will yet deliver us." Does the earth, the people, help the sun to shine, so neither does any one help Jesus to quicken, save uphold, teach and enlighten poor sinners.

As the natural sun lightens all that come into the natural world by being that are born into the spiritual world. We came to the natural light by natural birth; but we come to the spiritual

light by the Spiritual birth. When we are born naturally, we recognize born spiritually we are brought forth of heavenly parents. The fleshly birth is from beneath; but the spiritual birth is from above. "That which is born of the flesh is flesh; but that which is born of the Spirit is spirit." Natural children partake of the nature of their natural parents, and spiritually born children partake of the nature of their heavenly parents. From our natural parents we partake of natural life, that perishes; but in our heavenly parents we partake of eternal life and light, that can not, does not, nor ever will perish either in this world nor that which is to come. Our natural fleshly parents are from beneath, our heavenly parents are said to be from above, but really are omnipresent. The natural parents are many and thousands, but of the children of grace, the many thousands and thousands of thousands, they have one and the same pair of parents—God, who is our heavenly father, and Jerusalem, which is above and the mother of us all. Like as stones they were as seen in nature all alike, unchangeable; but as children of God they were conceived in the womb of grace, and were therefore God's children before they were born, in as much as birth only makes manifest that which was prior to birth, in existence. We might try to make a figure literal and abuse it, yet every thing in nature is like something in grace if we can but fit it properly. But the figure in the abstract is not a part of the substance, anymore than a shadow is part of the tree.

We can not understand natural life, much less spiritual, yet we gather sweet meditation as manna from the grass, (flesh) by comparing the two. The map of the United States is not more than twelve inches square, but it represents a country thousands of miles across it. So the figures of the

Bible are small things, but they point to eternal things. So that, when we are lifted up by the Spirit of God, "We look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal; but the things that are not seen are eternal." II. Cor. 4:18.

How faith rides upon the wings of the gospel over mountains, trees, rivers, oceans, clouds, and even all worlds, while looking at the things which are not seen! Then the mystery of godliness seems simple and easy, plain and proper, and all pointed together in eternal symmetry and beauty. "Great and marvelous are thy works, Lord God Almighty."

J. H. FISHER.

Dear Brother Gold: You will please note in the Landmark the following amounts received:

R. L. Davis, Farmville, N. C.	\$5.00
Mrs. Emma Stallings, Jacksonville, N. C.	\$5.00
Elder Fred W. Keene, North Berwick, Me.	\$1.00

I received the amounts you sent me all right and I thank you very much for the kindly interest you take in this much appreciated matter. I know I am not worthy of such favor from the Lord and His people. I hope, however, that I am thankful. I am very busy now teaching a rural school five days in the week and preaching almost every Saturday and Sunday, besides holding betterment association once a week and teachers association once a month. I have so many irons in the fire I am afraid some of them will burn, if they have not already. I am loaded pretty heavily at times, so much so I could not carry all of it were it not for the Lord of our salvation. Hope you and Sister Gold are enjoying health. Give my love to inquiring brethren.

I have two more months of school

to teach when I hope to get out again among the churches. I often think of our pleasant journey together last summer. Our little work at Norfolk seems to be moving along quietly and smoothly now. There are signs of life and love and peace there at present.

Wishing you much prosperity in the Lord, I am,

Yours in love,

J. A. SHAW.

Elizabeth City, N. C.

EXPERIENCE

Elder P. D. Gold:- At the request of Elder Rowe, my dear pastor, I will try and write some of my experience.

My doubts and fears are many, but notwithstanding all that the following has been impressed upon me deeply and it seems I must write about it. But surely I must be the least of all God's creatures; and the thought comes to me what am I and what have I ever done that Jesus was mindful of me. And especially about three years ago, while I was enjoying the services at Grace Methodist Church, (at least I thought it was joy) the Lord showed me I was a sinner and I realized my absolute helplessness. And what a distressed feeling came over me. I had never thought I was a sinner until then. Thus I suffered for a week or more, praying with all the earnestness of my soul. But instead of my prayers relieving me I seemed to grow worse, and it seemed that the distance between God and myself became greater. And yet I prayed, although my heart felt like it would break I was so distressed. But alone in tears one day, I shall never forget, Jesus came, and strange as it may seem to others, all that distressed fear and feeling was taken away.

This was the first time I ever knew what real joy was, and I was made

to feel that it was the presence and power of Jesus. It took away from me the love I once had for Sunday schools and the worship of that church. But not fully realizing the truth as I trust I now do, I was persuaded to join the Grace Church where I had been brought up in Sunday schools. So I went forward with my sister and girl associates for the purpose of joining, but was forbidden by a Higher Power. And it was of such force that I refused to join that church. And since that time I have had no desire for the Sunday school or the worship of that church. I say this with all true respect to my friends of the Sunday school. I feel that the Lord delivered me from these things.

On the 4th Sunday in Oct. 1911, the Ebenezer Old School Baptist Church received me as a member, and I was baptized the following Sunday. And that was the day of joy to me. I felt that I had obeyed Jesus in baptism. But soon had doubts and fears and felt that I am not worthy of any of the blessings that the Lord bestows on His people.

It may be that I ought not to have written as an effort to express my feelings as I am but a little past sixteen years of age, but these things have been so heavily on my mind it seems that it is the hand of the Lord. I hope so at least.

And now I must say that the sweetest place on earth to me is our beloved church. It is a place I love to go to every Sunday and it is the place I heard the first gospel sermon preached that was satisfying to my soul, and each time when I hear our pastor, Elder Rowe preach I see Jesus as the only salvation for poor sinners, and I hope that I am one of the number that has been saved by His precious blood or that He has purchased me with His

blood.

There is a love that I have for our church that I cannot express; truly to me it is a heavenly place; all of the members seem so dear to me. I am so anxious when Sunday morning comes that I can meet with the dear members. O what a great blessing this is to me, that God cast my lot among such dear people. Dear pastor, I have about finished writing the things that have been impressed upon my mind. I hope that the hand of the Lord has guided me in this matter and I believe He has.

Your unworthy sister in Christ I hope,

REBA COLLINS

Baltimore, Md.

Dear Brother Gold:- This was written by the young girl I spoke to you about and read you a letter from which she wrote me before she was baptized. After her baptism I asked her to write her experience with an account of feeling in baptism and her feeling as a church member. May she ever prove faithful.

Your brother in Hope,

JOSHUA T. ROWE.

Baltimore, Md.

Sister Pattie A. Weeks, of Whitakers, N. C. desires me to publish the following letter received by her cousin, Martha Anderson.—P. D. G.

Dear Pattie:- You don't know how glad I was to get your card. It made me think you had not forgotten me, although I feel sometimes that I am not remembered by many.

It was so kind of you to remind me of the Landmark. Yes I take it and have been taking it for about six months, and would not be without it for five times the price, as reading it is a great consolation to me.

I must tell you how much I enjoyed myself at Williams that day. It will

long be remembered by me as it is so seldom I can get there. I hope that good preacher, Elder J. W. Johnson, will be spared many years yet to preach the gospel to the saints.

As it is getting late I must close. Hope you are all well. We are all up but not very well.

Your loving cousin,
MARTHA ANDERSON.

Elder Robert Shreve of Rockingham Co., N. C., who lived near Wolf Island Church, is well remembered by the old people about Reidsville.

Elder Bodenheimer was Editor of the Landmark when we wrote to him giving the reason of his hope. He was an old fashioned Baptist, brought up in war times when the preacher carried his sword "in one hand, and his trowel in the other."—P. D. G.

Rockingham Co. N. C.
March 8, 1868.

Dear Brother Bodenheimer:- I have for a long while at different times had a desire to communicate more extensively of what I conceived to be the goodness the Saviour of sinners showed to me, and never having had the opportunity of traveling but little I have concluded to write as much as I can on this sheet respecting the same. I have been edified and delighted by reading the communications from brethren and sisters, many of whom I never saw, and feel that I am indebted to them and also to my Lord and Master. Therefore I will try to write a part at least of my experience.

I will begin where I was first divinely illuminated, as I believe, leaving out the exercise of my mind from infancy to that time, as I think it will fill my sheet to attend to what I realized from the time I was first effectually called until I was delivered.

At the age of seventeen or eighteen

I was one day sitting in my brother William's house waiting for him to pray in and for his family. We had just dined and I was about ready to go to work when he said, if the family would be composed he would try and pray for them. I resumed my seat and waited until my patience was getting quite weary, being anxious to get out to work. No vocal noise was heard, but an inward whisper said to me, "there shall be two men in the field together, one shall be taken and the other left." These words were quick and powerful to me. Yes friends, they brought life and death at the same time, for in the twinkling of an eye I saw I was a justly condemned sinner in the sight of a Holy and Merciful God. I arose from my chair instantly and went out of the house, hearing nothing more said in the house at that time, and as I passed through the yard Oh, what fears I had. I thought the earth would part asunder and I would sink to rise no more. I went begging but have no recollection where I went; I suppose, however, it was not long until I was at my labor in the field again. Lest my brother might come and suspect something was the matter with me, I kept my feelings, sorrows and troubles all to myself until I was delivered and even much longer than that as I did not take that for religion.

Now my brother and I were daily in the field together, and occasionally he would leave me and be absent for awhile and I discovered a great alteration in his appearance which brought me to the conclusion, previous to the time I was arrested, that he was under conviction, and frequently when he was absent I would say to myself, don't pray too long. But I have no recollection that I ever did afterwards.

And so it was that I thought the Lord was about to take him and make him a Christian and I should be left to perish in my sins. And now I can say,

with the view which I had of the Holy One, together with His forbearance, his beauties and excellencies, that my soul loved Him and longed for His salvation, and the thought of being driven from the divine presence through all eternity, my poor tongue can never describe the sorrow and grief of my soul. But now strange to think after all this I appeared to forget occasionally so far as to be found disobedient and practicing that which I ought not to have done, and hence I was fearful all the time that I never had been convicted by the Lord for my sins, that would have given me some comfort, believing he was not a man and therefore did not work for naught. And for about twelve months I was burdened with a sense of sin and condemnation, during which time I made many resolutions to do better but failed in every attempt. I tried to pray often, but with a hard and unrelenting heart. Sometimes, however, with a view of the goodness and mercy of the Holy One, my heart would melt and my eyes overflow with tears. And then I would feel encouraged. But seasons of that kind were seldom, and often did I fear that my days of grace were past or that there was no mercy for me, and but for the immutability of the King of Israel no doubt I should have despaired eternally. But He that keepeth Israel neither slumbers nor sleeps, therefore He was with me day and night.

And one night as I lay down on my bed for rest and just as my head embraced the pillow, these words were addressed to my soul, "You know not what the morning may bring forth." It was a strange solution and it set me to thinking. And I concluded it was a warning from God that if I slept that night I should awake in bondage. And I engaged in prayer until I dozed, and then I dreamed, and in my dream I had a view of the heaven of heavens,

and language fails me to describe the beauty of the place. However, I will say it was all attracting, alluring and captivating my soul in this view of the gloriously beautiful city with its seats prepared for the redeemed. For though the building appeared to have walls high and large they were of such materials not to obstruct a clear discovery of seats of rest neatly arranged within. At the first glance these seats were all unoccupied and such was the beauty of all I saw I could only behold it for a very short time and would have to turn my eyes downward. But upon looking again every seat was filled, and not one empty for poor me. And the thought occurred to my mind, heaven is complete and I am left out, and such was my sorrow and grief that I awoke in an instant with tears of penitential grief rolling from my eyes. Then I thought I understood the meaning of the whisper said to me when I lay down: "You know not what the morning may bring forth," that is, that the Lord had shown me there was no place in heaven for me. My grief was inexpressible, and being on the verge of despair, a small, still whisper within said, "per-adventure this is a call to you." I could but hope it was and my increase of desire was great and I thought to myself, if I died and went to hell I would go begging.

I strove against sin to live a holy life, but poor me, my nature was unholy and the fountain being corrupt made all my actions so. And there I was lost and lost forever too, and I went mourning in the dark and was not comforted, but continued to beg and plead for mercy by day and by night until I had another dream.

It was so that I seldom slept any night then, but I fell asleep trying to pray, when the Lord spoke to me and said, "the time of the end is so near that if you were never to commit an-

other sin of the least magnitude until the end of time it would not be that you could possibly escape eternal wrath." And in my dream I felt the earth shake and tremble at the sound of the voice which was good evidence to me that it was the Lord who spoke, and the shock was such that I awoke with an increase of trouble and sorrow, for I thought to myself that He who could not lie said it.

And so having tried so long to live without sin and having failed, I concluded there was but one alternative—to believe that the Lord had power to do all His pleasure and He could keep me from sinning if it was His will, and my prayer was, that He would preserve me from sin, and I intended at the same time to try and watch over my passions to the utmost of my ability. But I had now, as it were, to hope against hope.

I spent most of that night in weeping and begging. Before the close of the next day I did something, I do not remember what now, which caused me to fear greatly that my favor of grace was gone; nevertheless the everlasting Arm being underneath me I was upborne amidst all my sorrows and fears.

Not long after that I had the last dream, I was lying and pleading for mercy one night, as I had been for many nights, until, as I think, about midnight, viewing I believe, the great goodness and mercy of the Lord manifested toward me in that of my having been preserved and favored as I had in the midst of so much deserved wrath, it seems to me I became passive in the hands of the Lord, and to my great comfort I was unexpectedly delivered of the burden of sin and guilt and clad with a garment of love and that love ascended to God, and my mind being caught upward with the eye of the same saw Jesus looking down upon me with a smile, to-

gether with a fullness in Him to save to the uttermost all that came to Him.

And such was my love for all mankind that my prayer was, Lord save the world. I did not take it for religion but did believe that the time would come when my desire would be granted.

My sheet is full and I must close. I would like to continue it, however, and if this comes to me again in print I will try to do so.

Yours in love,
ROBT. SHREVE.

"CARD OF THANKS."

We desire to express to our friends, W. H. Gower and N. C. Finch, our sincere appreciation for their thoughtful and sympathetic kindness shown to us in our sad bereavement of the death of our dear friend Mike Bragg, of Bailey Township. There is only one comforter to whom we may look for guidance and one to whom we may look in our troubles.

He alone can bind our wounds and we must bow in humble submission to his divine will. It is a great consolation to know that he proved our friend and his in these sad hours.

A FRIEND.

Bailey, N. C.

Dear Brother Gold:- The subject of Union Meetings has got on my mind, why I am unable to say. Now the first thing we might inquire into is: What object did our fathers have in view when they established union meetings? Was it that the churches might get together and transact business? If so the more churches we have and the larger the territory the more business. But I cannot think this the object they had in view. I believe their idea was to have more preaching among the churches so if this was their object, the more unions we have the more preaching, and the oftener the mem-

bers will get together; the oftener the members assemble together for the worship of our Lord the more love will be manifested one toward another, and each one will be benefited.

I do not know it is in other unions, but the Contentnea Union is composed of eleven churches so it takes about two and a half years for the union to go around to each church therefore there is ten churches deprived of any preaching for this length of time, while if we had more unions the churches would have more preaching and the union would be more fully represented and more manifested for each other. You take ten coals of fire and place them separately and there is not much warmth and will soon go out, but place them together and the heat will increase and they will burn brighter. So it is with the members of the churches, scatter them so they will soon become in a dormant lifeless condition, but let them be so situated that they can get together often in the worship of the Lord and you will see more life and love one towards each other. If we had more unions the burden bearers, the sisters would get to hear more preaching. I believe they are willing to bear the burden if they can be benefited and hear more preaching.

LEVI J. H. MEWBORN.
Your little brother,

Elder P. D. Gold, Dear Brother:- As I am just recovering from a severe case of measles and able to sit up some, I will try to write through the columns of the Landmark to the dear brethren and sisters in the eastern part of the state, whom I promised to let hear from me.

I have been living here at Rosemary since Nov. 10, 1911, and have not seen but one Old Baptist. This was an old sister Taylor, from Tarboro, N. C., and I was certainly glad to see her. I have not heard a sermon preached

since the association at South West. So dear Brother Gold if you can arrange for some of the visiting brethren to come to this place on their tours I will be very glad to meet them, and have them with me, not only preachers but any Old Baptists who feel disposed to come.

I think if some Old Baptist preacher would come here and preach it would do the whole place good, and I am sure it would give me a crumb to eat that is soul cheering in time of starvation.

So Brother Gold if you are able to turn some of the preachers this way I will arrange for them. My nearest depot is Roanoke Junction, and if they come by Weldon in the afternoon I will drive down after them. It is only five miles from where I live.

I do hope some of them will feel it in their hearts to come and see a poor fellow who is starving as it were on the Isle of Patmos where all the Book of Life is sealed. But if I can hear that sweet voice saying, "Weep not John, for behold the Lion of the tribe of Juda has prevailed to unloose the seals and look thereon."

So I close. Please publish. I am, as ever,

Your little brother,

JERRY JENKINS,

Rosemary, N. C. Box 144.

I hope some preachers will visit Brother Jenkins.—P. D. G.

Elder P. D. Gold, Dear Brother:— I wish to give you a little sketch of a trip I had with Elder J. W. Flinchum last Christmas.

I had been waiting for some time to go to a little church, called Macedonia, about six miles North West of Reidsville. Elder Flinchum moved near where I live about three months ago; and one day he asked me to go with him to his church meeting.

Brother G. M. Trent joined us at

Reidsville, and conveyed us to the church on Saturday and although the weather was cloudy and threatening we had a very pleasant little meeting. I met four people that I had seen in a view whom I had never met before.

We spent the night with Sister Rebecca Smith and Brother Billie Smith, her son. Brother, and Sister Purdy, of Spray, N. C., were with us. As Sister Smith was too feeble to go to church we had a very pleasant meeting at her house that night.

Brother Purdy and myself slept together and the next morning before we arose, I saw a bright light shining from one corner of the room to the other and I wondered what it meant.

Sister Smith wanted the brethren to have prayer again before we left her home, which they did and Brother Trent selected a song and Brother Flinchum offered prayer. Then we come to the two last lines of the sixth verse, which reads:

"So purer light shall mark the road
That leads to the Lamb."

I felt caught up in the spirit and understood what the light meant, and that it was leading me to the Lamb.

Brother Trent was favored for a little while and Eld. Flinchum preached in a way that did not cause one to fear or feel ashamed, but with that humble boldness that lifts one right up in love to God and for God's people. He became so filled he was compelled to stop talking and took his seat.

Brother concluded by speaking a little and opening the door of the church when one came forward and joined by experience.

Although it was a rainy day we had a lovely meeting. We arrived at Reidsville that night and had another pleasant service at Brother Trent's home.

I spent nearly two days with brethren and friends which I enjoyed beyond expression.

Yours in love,
J. R. JONES.

Revolution Mills, Greensboro, N. C.

ZION'S LANDMARK

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

CONTRIBUTIONS FOR ELDER J. A. SHAW

- Mrs. D. M. Ceek 1.
- A friend 3.85.
- Emma J. Wilson 1.
- Falls of Tar River 10.00.
- D. C. Moore 5.00
- J. S. Clayton 1.00
- W. E. Burrows 1.00
- W. W. Vick, 2.00
- J. F. Burtshaw 1.35.
- Sallie A. Wiles, 1.00
- Mrs. Emma Worthington, 1.00
- Pattie Woodard Anderson, 5.00

J. E. ADAMS

Fellowship—Sat and 1st. Sunday in March.

Rebooth—Monday.

Clement—Tuesday.

Four Oaks—Wednesday.

Hannah's Creek—Thursday.

Oak Forest—Friday.

Hickory Grove—2nd Saturday and Sunday.

Reedy Prong—Monday.

Hornett—Tuesday and Wednesday.

Mingo—Thursday.

Black River, (Dunn)—3rd Saturday and Sunday.

Dukes—Sunday night.

The next Staunton River Union is appointed to be held with the church at Mt. Arrarat to commence on Friday before the 5th Sunday in March and continue three days if it is the Lord's will. Brethren and friends invited especially ministering brethren.

THOS. N. WALTON.

The Skewarky Union will be held with the church at Falls of Tar River on Friday, Saturday and 5th Sunday in March 1912.

- P. D. GOLD.....Wilson, N. C.
- P. G. LESTER.....Floyd, Va.

Corresponding Editors.

- J. H. Fisher.....Graham, Tex
- M. L. Gilbert.....Dade City, Fla.
- J. W. Fairchild...Green Forest, Ark.
- Samuel McMillon.....Cosby, Tenn.

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EDITORIAL

WORK: REST.

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work," John 9:4.

Labor or work is the law of the universe, the law of God exemplified by the Father of our Lord Jesus Christ, the Creator and upholder of all things, and by the Lord Jesus. It is written in the perfect law of the Lord, "Six days shalt thou labor and do all thy work." "All things are full of labor," Eccl. 1:8.

Wicked men labor, but not a righteous labor. The devil goeth up and down the earth seeking whom he may devour. The wicked do a deceitful work.

All God's works shall praise Him. All the Lord God does is good. He did not make man wicked. He made him upright, and saw all that he had

made was good.

Sun, moon and stars serve him. His law of labor is seen in all his works of creation. The heavens declare the glory of God, and the firmament shows his handy work.

Then labor or work is the law impressed on man. We consider that a lazy man is a drone on the earth—that a man too proud to work is corrupt—that a young man that goes out in the world with no disposition nor qualification to earn a living—that aims for others to support him, and that he will not work is a drone—worthless, a scab on the body. I have but little respect for a man or woman that has no desire to labor, or that will not do so. Study what Paul writes in 2nd, Thess. 3:8-13.

If people are physically disabled to work these remarks are not for them. I consider it a great misfortune not to be able to work, and a great curse for one not to desire to labor.

That race or nation of people that goes forward carefully to labor and earn an honest living, and that takes care of what they earn—not living in extravagance, but paying their debts, and that is willing to bear the proper share of the burdens of life, not coveting what belongs to others, is a noble race of people.

Jesus the perfect teacher, God over all, blessed forever more, not only the Redeemer of sinners, but the perfect pattern of all good works, and righteous living, so that those that are saved are the ones that follow the Lamb whithersoever he goes, says, I must work the works of Him that sent me while it is day: the night cometh when no man can work. He also says my Father worketh hitherto and I also work.

Jesus delighted to do the will of his Father. He said I must work the works of Him that sent me while it is day. There is a time to work. He

not only delighted to do his Father's will, but he delighted to do it in the right time and way, and all that he did endures forever. He never deferred a minute what was to be done. No machine work was perfect as was the work of Jesus. When he had finished the work that His Father gave him to do then he gave up his spirit or life into his Father's hand and ceased from that work because it was finished—Complete. He rested from all that work, according to the commandment, because nothing could be added to it.

The works of fallen man are sinful. Such as go about to establish their own righteousness cannot please God. This is the work of God that ye believe on him whom he hath sent. When God works in his people both to will and to do of his good pleasure this is acceptable to God. This is the work of faith and the labor of love, and by such works a man is justified.

Blessed are they that believe in Jesus for such have ceased from their own works, or from the work that the flesh pollutes.

When one dies he ceases to work. Blessed are the dead that die in the Lord. They have ceased from their works and enter into rest. Paul when he died to the law of works, said Lord what wilt thou have me to do. Then he served the Lord.

Is heaven a place of rest in the sense that people here that are laborious, and become fatigued and wearied hence they quit or cease from their works and rest? No. In heaven there is no imperfection, but perfect beings who are full of eternal life and joy, and the feast of their spirits made perfect, and their bodies spiritual, as that of Jesus shall gloriously serve the Lord in the spiritual activity and perfect obedience of love and praise to God, not to change anything, nor to add to anything, nor to take from any-

thing, nor even to fear any change, nor to desire more than they have, nor to fear they can lose anything they have, but satisfaction shall be their state, nor can they want anything but they rest in the Lord. Truly it may be said, it doth not appear what we shall be.—P. D. G.

Mr. Gold, If it is not asking too much of you, please give your view through Zion's Landmark of Ecclesiastes 12:1-7.

Yours respectfully,

J. C. RICE.

Reidsville, N. C.

There is much variety in the style of writing in the Bible. In this chapter there is an allegory, wherein things of nature or without life are represented as acting, as though they were possessed of life. The organism of the unconscious is acting and displaying the traits of man. From youth with its vigor to decaying age with its failure the man is presented. An exhortation is founded on the suffering and perishing nature of man in order to urge him to good behaviour while he is young and free from pain, before the infirmities and pains of age shall overtake and prostrate him.

Solomon appears first as King of Israel, and is a proverb maker unexcelled. In Proverbs he contrasts wisdom and folly, setting one over against the other. The law in its majesty appears, bringing its curse upon the disobedient.

In his next character he appears as a preacher in Jerusalem, and his text is vanity of vanities, saith the preacher all is vanity.

God gave him large experience in the affairs and matters of this world. He has opportunity for searching out the avenues and sources of pleasure, and he sought and tried them all, and proved that they are all vanity and

vexation of spirit.

Finally he appears as chief in song. For such is the excellency of his gifts that he always excels. In his song of love he proclaims the joy of the honored husband, and the clinging, loving wife, showing forth Christ and his bride.

In the 12th. chap., of Ecclesiastes he begins with man in his youth, and pursues him to old age—to the giving up the ghost, when the spirit goes to God who gave it, and the body returns to the dust as it was before man was created.

Youth is the age of great receptivity and of absorption of knowledge. It is the age of freshness and pleasure. Sorrows have not made their inroads. Weakness, failure, downfalls have not as yet been much known. The exhortation to youth is now remember your Creator before the evil days come, when thou shalt say, I have no pleasure in them. For if youth be well spent, if the days of building are wisely employed, if the seed-time be attended with good sowing, then the crop will be more fruitful.

"Remember now thy Creator in the days of thy youth, before the evil days come when thou shalt say I have no pleasure in them. The service of God commenced in youth is prophetic of wise sowing and bountiful reaping.

"While the sun or the moon or the stars be not darkened, nor the clouds return after the rain." The sun, moon or the stars in the figure answer to the natural light or brightness of joyous youth, while the face shines with the gladness of health. For in the flower and health, the vigor and activity of youth, the clouds or darkness, grief, affliction and disappointment have not come.

"In the day when the keepers of the house tremble." The guardians or keepers of the house are the natural strength, the limbs, the body, and the

powers of the mind which as faculties, guides, defenders of the man are his stay and strength. In youth these members of the body and faculties of the mind profitably serve the body. But in old age these keepers tremble, and fail. The grinders or teeth stand as sentinels at the door of the mouth to keep out all enemies and to grind up and prepare food for the body. The eyes which look out at the windows are darkened and cut off, our pleasant communing with the world, nor is any agreeable report made to one thus imprisoned in the blindness of failing memory, and the darkness of all without us, when all the daughters of music shall be brought low, and every natural servant that brought gladness and joy is gone, when the doors shall be shut in the streets, or all outside in the world is shut off; and in poverty of old age we see nothing, hear nothing, know nothing of what once was our joy and peace, when nothing within is a pleasure, and nothing from without ministers comfort, when aches, pains and sorrows increase and life is a burden, when we are afraid of high places, when our limbs are stiffened, and there is no joy in motion, when friends are gone, when the almond tree shall flourish, or the hairs of our head are all white and blossoming for the tomb, and all relish and desire for things of nature shall perish, and man goeth to his long home, and the mourners go about the streets.

"Or even the silver cord be loosed" etc., or the mystery of life be broken, the nervous net-work, the curiously wrought wheel within a wheel of man's workmanship, a body framed and joined in wonderful workmanship with the soul, the inner occupant of the body with its powers of thought and action, the pitcher holding the fluids of life broken at the fountain, or the wheel that turns this curiously wrought workmanship broken

at the cistern, or when life is dissolved, gone out, when the dust shall return to the earth as it was, and the spirit returns to God who gave it—who created it—and man shall appear before his Creator to be judged or to receive according as his works shall be.

Now in this state of vanity and failure—all ending in death—how sad if one goes down to death in the blindness of darkened, corrupt nature. But if he remembers his Creator in the days of his youth, before these evil days come, when he shall feel and say, I have no pleasure in them, how blessed is his hearkening in wisdom's gates, and his laying up treasure that old age cannot waste, nor thieves break through nor steal.—P. D. G.

IMPORTANCE OF GOOD LIVING

While doctrine sets forth the distinctive principles or the creed of a denomination, and should be the sincere expression of what it holds, yet if the conduct of a people is bad it sets the doctrine in an odious light. Men are judged by their conduct or their works. A tree is known by its fruit. Make the tree good and the fruit will be good. Then if one's conduct is not according to scriptural requirements we know that such a person is not right, it matters not what he professes. If he truly holds the doctrine of Jesus Christ will prove it by what he does, by the way he lives. By works is faith made perfect: that is if the faith is the faith of God's elect it will be so proven by what it does. This faith works by love, purifies the heart, and hence overcomes the world.

Paul wrote to Titus that he should constantly affirm that they that have believed in God should be careful to maintain good works. Do not neglect this. Tell your people the necessity, repeat it, so affirm it that he that believe^s

should be careful to maintain good works, because they are good and profitable unto men. Nothing can enrich the Lord; but it is men that are benefitted by good works. We should let our light so shine before men that they may see our good works and glorify God. It is not just anything that is good works, but it is the works that God commands that are good, and when the believer performs them they shine—they declare that the Lord works in his people, and they show forth the holy calling such people as do perform them have of the Lord who works in them both to will and to do of his good pleasure, and thus they see that this is the Lord's work and they glorify God. How very important therefore is this. "Hereby shall all men know that ye are my disciples if ye have love one to another" said Jesus. That is the most certain and unmistakable proof that you are the Lord's people if you have this love one to another. It is not every one that saith unto me Lord, Lord, that shall enter into the kingdom of heaven, but he that doth the will of my Father in heaven," said Jesus. Be ye not hearers only, but doers of the word.

It is very popular now to make a profession of religion, but the true religion of Jesus Christ is not popular with the world. Pure and undefiled religion before God and the Father is this, to visit the fatherless and the widow in their affliction, and to keep himself unspotted from the world.

Take the case of parents with their children. How should these parents act toward their children? Paul writes to them: Bring up your children in the nurture and admonition of the Lord. Let this be done by you at home. If you are blest to show forth to your children by your chaste conversation crowned with benevolence, so that at home in your every day deportment, you

are walking out, that which God works in you, this is speaking louder than words. Ofcourse, your words should be savory, seasoned with salt. Your conversation should be in heaven.

Do not send off your children to other people to teach them. You yourselves bring them up in the nurture and admonition of the Lord. Does Paul or Peter or John or James tell you to send them off to a Sunday School? Did Jesus ever tell parents to do this? If Sunday schools are half as efficient as men say they are in saving souls why did not the apostles commend them to us. There is no mention made of a Sunday School in the entire Bible. This is reason enough for us to reject them. Teachers of day schools, colleges, boarding schools etc often ask children in their daily recitations, I have been told, how many of you attend Sunday Schools? If there is a child of a Primitive Baptist in the class who says I do not go, that child is asked by that teacher why it does not go, and talks like he is surprised that any one objects to as good a thing as Sunday schools. The effort of such teachers is to place such child or children in an unpleasant, embarrassing position before the school and the public, and to make the impression that Primitive Baptist parents are wicked and cruel to their children, and to encourage such children to disobey their parents. Are such teachers faithful? Are they fair? Are they doing as they would that we should do to them? It is the effort of teaching in schools generally in this day to deery the position that Primitive Baptists hold—to get all the little children to become members of their church organizations while they are so little, so that when they are grown they will all be members of these other denominations so that they will cut off all opportunity for Primitive Baptists to have any mem-

bership, and thus bring about that which they have long desired to see done, namely that the Old Primitive Baptists will soon all be dead.

Is there any persecution in this spirit? Is it a righteous spirit? Truly our people should feel the need of the Lord adding to the church such as shall be saved. Surely we need the grace of God and may say as Isaiah said, "if the Lord had not left us a seed then we would be as Sodom and Gomorrah and as Paul said, "Even so at this present day there is a remnant according to the election of grace, and if it be by the grace it is no more of works." Surely it requires the grace of God to enable any to confess the Lord in this day as much as it ever did. For ye shall be hated of all men for my name's sake said Jesus. It is a sect every where spoken against. Marvel not if the world hate you, for it hated Jesus before it hated you. If ye were of the world the world would love its own.

Now if there are no good works performed by the Primitive Baptists where is there proof that they are God's chosen people? God's people profess that more has been done for them than has been done for others, or that God did for them what has not been done for others. Now they must make full proof of this by their manner of living.

What do ye more than others? Do you love your enemies? None desire to do that except those born of God. Do you return good for evil? When you are reviled do you bless them that curse you? When they smite you on one cheek do you turn the other? While these scriptures have a scriptural meaning they are not so different from the literal expression as to allow you to hate others, and return evil for evil; but you must overcome evil with good. But you say, I cannot do this, unless the Lord helps me. That is

just what I believe, and contend for, and that if you are born of God he will enable you to so live as to glorify His name, and if you take the sword you shall also perish with the sword, that you will be abased, and brought to self abhorrence, and repent of your ungodly, fleshly works, laying aside all anger, wrath, malice and evil speaking, and as new born babes desire the sincere milk of the word that ye may grow thereby.

What a pity and how grievous when Baptists do not love one another enough to forgive each other, and do not love one another and the Lord Jesus enough to shun doing what a man of the world even knows is wrong. What a shame to walk after the lusts of the flesh so as to bring shame on the name of Jesus!

We need Bible discipline. If members persist in doing what the Bible condemns let the church withdraw from the disorderly ones, and not have their own names blackened by herding with such people. Turn them out of the pasturage and let them go to the thicket where they have a range that suits them better.

This morning I heard a man say that he favored preachers being supported by their churches so that they would escape temptations of an ungodly world. But Jesus did not keep aloof from men. He mingled with men much. Paul preferred not to be supported by the labor of others. But labored with his own hands to support himself and those that were with him that he might not be chargeable to any man. When they ministered to him of a ready mind he received it and commended them.

If the way to make a man pure is to keep him away from worldly men, and from tribulation, then how can one be proven that he is pure? Our brethren generally have to provide and obtain their support by toiling. Now

if the preacher does some of this, does he not know better how to sympathize with them? When I come in contact with a selfish, hard-hearted, money-loving world that seeks to cheat and defraud others, it brings me to the trials of my brethren so that I can feel more for them. Besides, it is better for the preacher to be in about the same condition with his brethren, so that their troubles are nearer alike so they are fellow laborers and fellow sufferers. The doctrine of Jesus does not make men hermits or ascetics, feeling they are better than other men, but it places them in the midst of troubles and toils, and they display and set forth what they are in their conduct and trials common to men, and show forth self denial and self restraint in the midst of men that others may see that they do not feel they are better than other men, but share with others the trials and toils of life, depending on God to deliver them.

They do not expect the Lord to work miracles to deliver them, nor did Jesus. They do not expect a miracle shall be wrought as was with the widow woman in the oil and the meal. Nor do the brethren look for that but they help their preachers so that they have all things common. The brethren consider that if the preacher quits his labor to serve the church in spiritual things, it is no great matter if we give him of our carnal things. Each does to the other as he would be done by. When brethren divide with their preacher and help him it is a benefit all around. The brethren prove that they love their pastor more than they love money, and the pastor feels that the brethren love and value him and his services, and while they all feel for each other the Lord delivers them by giving them grace and strength to perform their duty, and thus prove that God keeps and purifies his people in the fiery furnace.—P. D. G.

NOVELLA ELIZABETH LILLY

Elder P. D. Gold, Dear Friend:

Feeling that the many relatives and friends of my dear wife would like to have a record of her life and death of her, I therefore send to you for publication the sad news of my dearest ones death. Novella Elizabeth Lilly was the daughter of Mr. and Mrs. J. M. Thams of Pelletier, N. C., who are members of the Primitive Baptist Church at Hadnot Creek, Carteret Co., N. C. She was born March 20, 1874, and died Oct. 6, 1911, making her stay on earth 37 years, 6 months and 16 days. We were married on Dec. 14, 1902, at the home of her parents. She had been in bad health for several years before we were married and was down in bed for two months before she died, stricken with the dreaded disease, dropsy. She suffered all that any one could, and said if it was the Lord's will she would like to live to raise her little children. I believe she was willing to go except for leaving her loved ones. I feel that she is at rest with the dear Lord who giveth to all and taketh from all.

I believe she was as good a woman as there ever was on this earth. About the only way she ever complained was, she didn't know why she had to suffer so much, but the Good Book says, if I am not mistaken, that the just must suffer for the unjust, and she was always willing to submit to the Lord's will.

She never joined any church but I am sure she believed in the Baptists, but I did not believe in them, therefore she did not express herself in my presence. I am sorrow that I ever told her anything about my belief, for I do not know what I believe, and I ask all the Lord's people to pray for me and my little children that are left in this world so lonely and without anyone to love us as she did.

She was a good mother, loved her children and did all she could for them. It is hard to give her up, but the Lord's will be done and not ours, and I hope I may be prepared to meet her when I leave this world. So good bye dear darling. God bless your soul

Written by her husband,
SAMUEL LILLY.

Newberne, N. C.

NOTICE.

Sister L. J. Dawson has recently moved to Ocean Park, California, from Colorado, and she wishes to communicate with brethren and friends who live in California. Please write to her.

Affect.,
P. D. G.

The Mill Branch Union will be held with the church at Pireway, Columbus County, N. C., on Saturday and 5th Sunday in March 1912.

The next session of Smithfield Union will be held with the church at Bethany, Pine Level, Johnston Co., N. C., on Saturday and 5th Sunday in March, 1912.

Brethren, Sisters and friends and especially ministers are cordially invited to attend. The rail road is convenient to the church. Elder W. A. Simpkins is appointed to preach the introductory sermon, and Elder J. H. Johnson is appointed his alternate.

Yours in hope,
J. A. BATTEN,
Union Clerk.

Elder P. D. Gold, Dear Bro.- Will you please publish that the next session of the Linville Union will be held with the church at High Point 5th Saturday and Sunday in March. All lovers of the truth are cordially in-

vited to attend especially the ministering brethren. Done by order of the church.

Elder J. A. ASHBURN,
R. T. Stone Mod.
Clerk.

MABRAY RANSOM HINNANT.

It is with a sad heart I attempt to write of the death of my dear son who departed this life Oct. 14, 1910, at the age of 29 years and 5 days.

He was married in 1907 to Sallie Ann Smith to which union one son was born, which is the joy of my life, for his father was my only child.

I can't express how much I loved my boy. He was such a comfort to me. His father died six years before and no one knows how lonely I am. He was always ready to do anything for my pleasure. He was not a member of any church but was always glad to take me, as he has loved to hear the Baptist's preach ever since he was a child.

When he was away at school I was always uneasy about him. I know he has gone but I feel better about him now than I did then, for I feel that he is at rest free from the troubles of this unfriendly world.

He suffered for several months before he died, and was operated on for appendicitis but only lived for a few days. He was a good father, a loving husband and a kind neighbor and was loved by all. He always gained friends wherever he went. I hope to meet him some day to part no more.

My dear son from me has gone
Forever with Jesus to dwell;
Oh may I meet him in that glorious
beyond.

Where we will never say farewell
Written by a heart-broken mother.

MARY A. HINNANT,
Lucama, N. C.

MR. JERRY DEANS.

I know that I am not worthy to mention the name of this good man, Jerry Deans. I am under the impression, however, and I don't know how to rid myself of it.

He was twice married, his first wife being Annie Little, to which Union were born four children, two girls and two boys. The second time he was married to Miss Lillie Boykin, and to this union were born to them three boys and two girls. I believe a good man has gone.

He was a good father, loving husband and a kind neighbor and friend. He was about 64 years when he died on the 15th of Feb. 1911. The disease from which he died is unknown, but he did not give up until the day before his demise although he was very feeble for about three weeks. He told his daughter the day before his death that he would be happy when his next paper came. He was not a member of any church. We all miss him though not like his good wife and dear children.

All was done for him that could be done, but none could stay the hand of death. We all mourn but not without hope as we believe our loss is his eternal gain. When the good Lord calls us I hope we will be ready as we believe he was.

He was not an educated man, but he took papers and his good children read them to him. He did all he could to make his home a happy one. We must know the tree by the fruit it bears. I hope the good Lord will bless his home and family for Christ's sake.

Written by his unworthy sister-in-law,

MARY ANN DEANS.

Wilson, N. C.

JOHN JAMES WELLS.

While the snow was on the ground

in the month of January, Mr. Ivey Wells, an esteemed citizen and industrious farmer, of Old's Township, in Greene County, N. C., was out hunting birds with his oldest son, John James Wells. As they were returning through the field, Mr. Wells stooped to pick up some peanuts when his gun was in some way unexpectedly and accidentally discharged. His son exclaimed, papa you have killed me. Mr. Wells looked around and saw his son on the ground. The load of shot had entered his body. Mr. Wells had his son carried to the hospital and every attention given to him that was practicable but he died on the 20th of January, at the age of fifteen years, one month and four days.

Johannie was a very obedient and industrious young man and much beloved by his father and all the family and friends. It is a heartrending bereavement, but the fond parents should remember and be comforted in the words of the apostle "For we know that all things work together for good to them love God, to them who are called according to the purpose of God. Romans 8:28.

May the Lord abundantly bless and comfort them in their sore trial.

D. A. MEWBORN.

Brother Riely Shepherd has changed his address from Richlands, N. C., to Hallsville, R. F. D. N. C.

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MRS. M. E. ATKINS,
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The next session of the Black River Union will be held with the church at Seven Mile meeting house, in Samson Co., N. C., Saturday and 5th Sunday in March, 1912—about 18 miles from Benson, N. C., where visitors will be met Friday before at 1:30 and 3:30 P. M.

Those coming by rail will please write to Bro. J. R. House, or Brother B. D. Best, care of U. J. Westbrook, Newton Grove, N. C. They will be met and cared for.

Elder W. M. MONSEES,
C. Hodges, Mod.
Clerk.

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N. R.—The following schedule figures published as information only and are not guaranteed:

Trains Leave Wilson—Eastbound.

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8:20 a. m. daily for Washington, New Bern and Norfolk—Parlor Car service between New Bern and Norfolk.

5:00 p. m. daily except Sunday for Washington.

West Bound.

5:05 a. m. daily for Raleigh, connects for all points South.

9:15 a. m. daily except Sunday, for Raleigh.

6:12 p. m. daily for Raleigh.

For further particulars and reservation of Sleeping Car space, apply to W. J. Williams, T. A., Wilson, N. C.

W. W. CROXTON,
Gen. Pas. Agt.

W. R. HUDSON,
Gen. Supt.

NORFOLK, VA.

ZION'S LANDMARK

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The Purpose of Zion's Landmark

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

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

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

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

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

NOTICE!

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 or 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 post offices 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.

Reidsville, N. C.

Feb. 24th, 1912.

Dear Brother Gold:- We are at home again and have been made glad to meet the brethren here at home. They all showed that they were glad to see us again. I am anxious to get around to all of the churches and see them. The time appears long to me. I am glad that the Lord has given to me such good and loving churches to serve, those who appreciate faithfulness, not only in prompt attendance, but in all Bible doctrine as well. I am satisfied that the churches I try to serve are of that class and therefore I can unhesitatingly tell them the things our Lord has said unto the churches.

I am glad also that they feel that freedom with me to point out any error they may see in me and in this they are a great help to me, and I love them and love their service.

I send below extracts from a letter which will speak for itself.

Affectionately,

L. H. HARDY.

Elder L. H. Hardy, Dear Brother:- I will try and write you a few lines to let you hear from me. I feel very low down in spirit today as well as in body.

I hope you are all well and enjoying yourselves.

I have had a mind to write to you for some time. My little girl has dreamed about you twice in one week. I will tell you both of her dreams.

I feel like she will be taken from this earth, and I see a lot of trouble about her.

I dreamed last fall that she was dead and I was going to write Brother Gold about her death and a dream she had when she was four years old. When I tell you about her dream you will not think strange of me for being troubled over her.

She does not know my dream. I have not told her. In her first dream we all went to heaven, and the first one I met was my baby who is dead. Then I met my husband's sister and brother who are dead. She said I shook hands with you and asked you your name, and that you told me it was preacher Hardy. Then the Saviour had you to preach. She said it was the prettiest preaching she ever heard, and was so plain. She said the Saviour sat between her pa and myself and nursed her and Carl while you preached.

When you got through preaching the Saviour blessed you and said he loved this family the best of any family there except His Father and Mother. He had all of the little children with Him and His brother to march the golden streets and they all had trumpets in their hands making music for the Saviour. All the grown people He had to march just as the little ones did and they all had trumpets in their hands.

She said it was bright there as the sun shining. When she awoke she was crying she said she was so happy.

The same week she dreamed that we were all going to heaven. She looked up and saw heaven open and the golden streets came to the earth and the shadow of the Saviour's cross shined down here, and Mary Magdalene was standing on the shadow of the cross looking up into heaven, and the Saviour was not far from her. Mary's name was printed on her in golden letters. When we all got to heaven I met you just as before and asked you your name. While we were talking the Saviour came on and caught up with us. Then came Mary. He had the little children to march with their trumpets as before. As we were going to heaven there were some little children with us, and we all had trumpets in our hands making the prettiest music she ever heard.

When she was four years old she dreamed that she saw the Saviour and another good man with Him come down from heaven. The Saviour had the cross on His shoulder. She said they made ready their table and ate supper. That every thing was just as bright as snow. The sun shined so brightly it hurt her eyes. After they had eaten they went back to heaven. He had his cross with Him.

She was so little for such a dream, but she affirmed that she surely dreamed it. I will tell you one of my dreams and then I will close. I fear I will weary you.

About four years ago I was real sick and in bed. I had gotten some better. About two o'clock in the morning I was either asleep or in a reverie. I was looking at an angel up over the fireplace against the ceiling. He had a trumpet in His mouth, and had wings. I knew if I moved he would go away. It was brighter in the room than the sun shining. I kept looking and after a while I spoke and said, "Lord that angel is not large enough to take me

home." Then came a voice from heaven, saying, "Yes, but he will expand his wings."

Brother Hardy, you do have an idea how I felt. I called my husband and told him about it.

An old lady who was staying with us at the time said, "It was only the fire blazed up that I saw," but I know it was not the fire and I told her so at that time.

I will close lest I weary you.

I am in a great deal of trouble about Florence.

I read one of your good letters where you thought of preaching when you were four years old. That is one thing that made me write to you. I hope you can give me a word of comfort.

I surely hope you will be at Ashboro the 5th Sunday in March. We all want to be there if we can.

Please pray for me that I will be saved. Your little sister, if one at all
MRS. R. E. CROSS.

When I think of the wonders of our God I can see nothing too hard for Him. Age has nothing to do with the works of His grace. He could call the child Samuel as well as the man Elisha. He could sanctify the unborn Jeremiah or the unclean-lipped child Isaiah as well as he could the captive Daniel. He could make the babe John the Baptist leap for joy three months before he was born as well as He could the Eunuch of Ethiopia. How great a God is our God! Praise His name forever more. Amen.

L. H. HARDY.

Dear Brother Gold:- This morning while feeling gloomy and so much in the dark and could see my vile and sinful nature and barren state, empty of all the sweet promises of the good Lord, my mind was suddenly filled with the thought where the

scripture says, and the Lord bid the disciples to take up the fragments that nothing should be lost. How sweet those fragments were to us this morning to eat and feast upon after the five thousand had been filled. It showed forth to me the fulness of the Lord and that His hand was never empty to supply the needs of the poor and lame that were halting by the wayside and feeling desolate as I did this morning. I felt as if the remnants were good enough for me to feed upon.

Little, puny children cannot partake of strong food as a stout man in good health with a strong appetite can, and I felt to be one of the little vessels. Now if that vessel is prepared of the Lord it is pure and that which fills it is pure also and it is better to be content with the preparation of the Lord than to build a greater vessel of our own and have nothing but rotten doctrine to fill it with. Give me the little vessel of the Lord banded with love and tightened with the chastening rod, and with divine love, mercy and pity poured into that little vessel every day and night and its all I want, for without it all would soon come to nothing and decay.

O for grace to help me in my last declining days, for I feel my faith is weak unless He gives me strength day by day to look to Him who is the giver of all good gifts to them that call on Him in need. He sends the spirit into our hearts and that spirit is that which calls and He is sure to answer for it is Christ in us which calls, and He answers His own. Oh the fullness of that dear Saviour of sinners! It is wonderful that He remembers me at all, so vile and full of sin am I. Yet the Lord is merciful to all living creatures and blessed be His Holy Name. Though He slay me yet will I trust in His name. I have no where else to go but to Him who

is rich in mercy, power and glory.

A poor cast-a-way,
CHLOE A. BURNETT.

Palmyra, N. C. Nov. 5, 1911.

Dear Bro. Gold:- The inclosed letter from Bro. Hall came several days ago, and I am sending it to you for publication, if you think proper. I am writing him what disposition I am making of it and suppose if he objects to having it published he will write you. Surely all who feel as I do are glad to hear from their kindred in the spirit, telling of the dealings of the Lord with his people. Often times I have been comforted beyond measure while reading such things. Haven't time to write more tonight. Hope you and yours are well.

Yours in tribulation,

R. LESTER DODSON.

New York City.

My Dear Brother:- As I am confined to my room today on account of sickness, I thought that I would try to write a short letter. I am under the influence of medicine, and am nervous, but I will, if the Lord's will, write you something of our last meeting. Last Saturday and Sunday was our regular meeting time, and we had more out than usual for Saturday. Had one sister to join by letter. She has a lovable face, and we are glad to give her a home with us.

Our pastor, Brother Gardner, preached a most excellent sermon. His text was from the first part of the 7th Chapter of Luke. Concerning the Centurion and his servants. His sending the elders of the Jews to ask Jesus to come and heal his servant and so on. Now, while Brother Gardner was speaking, and we all seemed to be eating of the good things of the kingdom, it seemed that I saw something in the text that Brother Gardner had not mentioned which was

sweet to me. And I had a mind to speak of it when he closed. And then came the thought; Now, Brother Gardner will think that you are getting smart to take his text and comment on it after he has quit. Then I decided I wouldn't do it. Then something seemed to say, This was given you. Now will you get up and say it? I decided that I would if given an opportunity. And when services were closed, or the sermon was over, conference was opened and not an opportunity offered for the Brethren to make any remarks. So then, I was relieved greatly, thinking it was not required of me to say anything, but before the closing hymn was read, Bro. Gardner said; We have plenty of time, if any one has any remarks to make, we will gladly hear them. I tried to tell a little of what I thought I saw in the text. Now, I will try to tell you about some of the things I see in it. I will not tell you that I will tell you only what I told the church, for I hope I will tell you more. In the opening of this chapter we find that Jesus had gone over in Capernaum a comfort resort. This resort was or seems to me was among the Jews, a people who was living and worshipping under the law. This resort where all of us once comforted and consoled ourselves with the thought, that we would keep the law and be justified by the deeds of the law. But not so for we are taught that no flesh shall be justified by the deeds of the law.

And now, in the next verse we find the glorious doctrine of election set forth. For Luke says that this Centurion's servant was dear unto Jesus. Jesus evidently knew and loved him before he was sent for to come and heal him. He says further that he was sick and ready to die. Is not this the case with every quickened sinner? Does he not get sick of sin? And

does he not in that sense die to the law? 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. I said that I saw two sermons and two preachers in that text. The first was the elders of the Jews, preaching to Jesus the law or the old covenant, pleading the worthiness of the creature, the Centurion, for the works he had done. He loveth our nation and hath built us a synagogue, a place to worship under the law. And that is what the world is doing today. She is preaching the law. The Do and Live system, the old covenant, and she feels to tell Jesus, our Lord, that these rich people in this world's goods, when they freely donate to their buildings, and institutions, freely, that they are in that sense laying up treasures in heaven. Buying, as it were a passport to the realms of perfect bliss, with filthy lucre. Well, this was somewhat our experience when under the law, that we would keep the law, improve our morals and thereby place God under obligations to save our souls. But, now, hear another sermon being preached as Jesus draws nearer the house of the Centurion. This time the Centurion sends out his servants to preach in this way; "I am not worthy that thou shouldst come under my roof, trouble not thyself to come, only speak the word and my servant shall be healed." O, what a contrast in the two sermons. Faith comes and the Centurion declares the wonderful power of God to be vested in his Son, Jesus Christ. Speak, and he shall be made whole! What a grand declaration of his faith in Jesus. This is the result with every one, when Jesus draws near they feel and realize their nothingness and their unworthiness and all

their boasted selfrighteousness becomes as filthy rags. And when they see these filthy rags is all that they have left and at the same time seeing Jesus in his purity and glory, no wonder that they feel unworthy to have him come and abide with them. The moon, The law, gives much light at night but when the Sun, Jesus, begins to dawn the light of the moon fades into insignificance, and when the Sun has risen to its height then the Moon's light is entirely obliterated so far as we can see. And when the poor sinner has Jesus revealed to him, his former works of righteousness fail to shine again to him. And he is made to wonder how the Son of God could love such a one as he. One who had trampled his mercies under his feet and tried to plead worth and merit on his part, and thus rob Jesus of his glory of the Cross. What wondrous love is this, O my soul? That Jesus in the face of all this could love us and give himself for us. Now Bro. Dodson, I did not think to make this so lengthy when I started, but have just kept writing and thinking until, I fear that I have wearied you already. I can't tell all the good things that are set forth in this text, and were I to write a day it would not be told. And were I versed in the law and the testimony I could not tell it all. I could only tell then in a small way the difference between the Old and New Covenants. So now if you will pardon me for this intrusion on your time, I will close.

Wife joins me in love to you and your companion. Write to me whenever you have a mind. May the God of all grace abundantly bless you and yours.

Yours in hope,
C. B. HALL.

Dear Bro. Gold:- I know you will be surprised when you receive this,

and more surprised when you have noticed that I have addressed you as Dear Bro., but Oh! how good and sweet it is when a poor sinner has been given the privilege of addressing God's dear people as Bro. and Sister, these are very sweet words to me.

The Lord has done everything for my soul, I know man is helpless and can do nothing to save a poor sinner. It seems to me that I have always known that I was a sinner, but I have felt it more during the last five years than I did before. Satan was after me all the time. I could do nothing but beg the Lord for mercy.

Sometime during the summer of 1910 I dreamed that I was on our back porch, I looked out into the yard and there I saw a big snake floating in the air, this snake came to pieces and filled the air. I was about to be covered with pieces of this snake, then I went in mama's room and closed the doors and windows thinking I might get away from him. I looked at the front window and this snake was coming in at the top of this window, then I went to my room, thought I would be safe then, just about this time pa opened the door and called me to get up, then I thought Satan had me and I was gone forever. I can't tell you how bad I felt Saturday before the second Sunday in September. Bro. G. W. Boswell and Bro. Boyette came to the Falls to church. They spent Saturday night with us. I was very glad to see them come, but I felt so bad and cast down I did not feel like I could stay where they were. That night after I went to bed I could not sleep. I lay there wondering if the Lord could save such a vile sinner as I felt to be, and these words were given me, the Lord is my Shepherd I shall not want. These were very comforting words to me.

I have longed for a home with you dear people for a long time and would

try to beg the Lord if it was his will for me to join the church and be baptized that he might let me dream something about being baptized. Second Saturday night in last November I dreamed that Bro Abrams was here at our home and when time came for him to go home and he was telling us good by, when he told me good by he said, I hope to baptize you next meeting. I thought then if it was the Lord's will for me to go to church the next fourth Saturday, I would certainly try to tell them a part of what I have written you. I went to church, but I could not ask those dear people to take me in. They looked so good and seemed so happy, and I felt so vile and full of sin.

Dear Bro., I can't tell you how I have felt since then. The Lord took every thing that was pleasure to me away, even the privilege of going to hear the blessed gospel preached. I never have wanted to go to church as had in my life as I did second Sunday in last December, but I could not go.

I went to Pleasant Hill last Saturday still hoping that I might tell them some of my feelings, but I could not. After meeting was over a colored woman came up, told her experience and was received for baptism. Oh! how I wanted to go with her. I don't think I slept more than one hour all night Saturday night. Oh! what a long miserable night it was for me, it seemed to me if I did not tell those dear people how I felt I would die. So Sunday morning when the doors of the church were opened I went up and told them a little of what I have written you. To my surprise I was received and given the right hand of fellowship. I can't tell you how good I felt: after I was received a colored man came up, told his experience and was received also. The water was deep and cold but I did not mind that, I have never felt better in

my life than I have yesterday and today. After I was baptized Bro. Abrams told me that he thought I would join the church soon but I came at a time he was not looking for me.

Bro. Abrams, is a very humble and faithful servant of the Lord. Your little sister I hope.

PRUDENCE BRAKE.

Rocky Mt. N. C.

1401 Empire Bldg.

New York, N. Y.

Dec. 25, 1911.

Dear Bro. Hello: I have spent a very pleasant day reading the inspired Word of God. Yes it was written by inspiration of God, and unless in one inspired by the Lord in reading—given eyes to behold the beauties it contains and hearts to understand something of the unsearchable wisdom which guides the wondrous plan—we can only obtain a natural meaning of the promises and precious truths set forth therein. Indeed it is all sealed with seven seals—a complete number—and cannot be opened or understood except by the revelation of the Lion of the tribe of Judah, the Root of David, the Lamb, for He alone hath prevailed to open the book and to loose the seals thereof. Natural wisdom cannot search Him out. It takes the Spirit to quicken. Such knowledge is far beyond the scope of man, and can we not say with our blessed Jesus that "We thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so Father; for so it seems good in thy sight." This is the only reason we can give, "For so it seemed good in thy sight." We know it is not meritorious on our part, but if indeed we have a share with Christ it is because the Lord will have mercy upon whom he will have mercy.

I have also been reading the Signs of the Times, several copies of which were loaned me by a sister here. How comforting to read the Lord's dealings with those we feel beyond question are His people, and to be given the witness of that new creature the inward man, that these are the things that we ourselves are handling and tasting. When we are given a realization of this is it any marvel that we should feel of a truth that the church of God is simply one large spiritual family, and verily they shall all be taught of the Lord, and great shall be their peace. They are all taught the same lesson by the great Teacher in this wonderful school of grace. While reading and meditating upon these precious things that sweet hymn, "Thou Dear Redeemer, dying Lamb, We love to hear of Thee: No music's like thy charming name, Nor half so sweet can be, etc." came in my mind with such power that I got my hymn book and tried to sing it, and I was made to rejoice with hope that "We'll sing our Jesus' lovely name, when all things else decay." What a difference there is when we are wrought upon by the Spirit to see the beauty of language in word and song, and what a feast there is to the poor thirsty soul when while he feels to be in a deserted place to have one of the wells of Jacob opened up, or the rock is smitten and living water gushes out of it to quench his thirst, and sometimes it seems that our cup is made to overrun.

No doubt you will think I am not answering your good letter, but the above came to me and I wanted to pen it down. You speak of being entangled with the affairs of this life to such an extent that you cannot enjoy anything spiritual as you would like, and say you hope that I will never be worried. Ah, dear brother,

your language is familiar to my ear. Yea more, I am made to doubt that you can have fathomed the depth of woe that I am in so much of the time. If I could only know it is the Lord's working in me I might be more reconciled. At times I feel satisfied it is He, and my prayer is that I will be enabled to wait patiently on the Lord, and that at His own time He will make His purpose known. The Apostle Peter 4:12-13, makes use of this language: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange things happened unto you. But rejoice inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed ye may be glad also with exceeding joy." So then Dear Brother, if we are to be partakers of his joys we must also know something of his sufferings.

I hope you were blessed to be with your dear old grandma on Xmas day. I, today received a letter from my only grandma, who is now about 85, and she wrote me such a good letter. She too, is a dear old saint, and like you say your's did you, nurse! and helped care for me when I was only 8 months old, having lost my mother at that age. I have not been able to see her as often as I would like, but some day I hope we will all meet on that beautiful shore where parting will be no more.

Like you, I am made to wonder if the great mass of humanity of today stop to think what Christmas means?

Your card came today and I appreciate same so very much. The Lord has wonderfully blessed me and mine with health, as well as in many other ways, and I trust He will give me a spirit of thankfulness and gratitude. We are so prone to be discontented with our lot. Excuse this long letter.

My wife joins me in sending love

to you and dear companion and wishing you much happiness during the coming years.

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

Dear Brother Gold:- Last week I fully made up my mind to stop talking about religion. I felt by so doing I had only shown my weakness and ignorance. But my mind will not stop.

I find the scriptures to be my meat by day and by night.

If I could know that I had received the new covenant written in my mind and heart then I would be free to speak.

I have thought much of the first law: how slowly and carefully it was read to the people, lest they should forget.

I contrasted that with "The Word" that is quick and powerful sharper than any two edged sword. When that pierces to the dividing asunder of soul and spirit, joints and marrow there is very little danger of forgetting. We may sometimes say with Peter, "I do not know the man," but those with whom we talk will soon discover that we have been with Christ and learned of Him.

"Thy speech betrayeth thee."

No longer than yesterday a very smart man said to me, "I had rather have a case of chicken pox than a case of your religion. If there was nothing worse the matter with him than that, any ordinary physician would be glad to take charge of his case, making the diagnosis, writing the prescription, taking the dollar.

Suppose he should be afflicted with the worst of all disease, there would be only one physician to whom he could send. Where would he send?

How would he get the message to Him? A strong man, who has always kept his palace hates to admit

that there is another stronger than he, one who is able to turn him out as a beggar. How we hate to beg.

How absurd to teach people to accept Christ! It is quite as sensible to urge them to die that they may live again.

Death is the thing we do not desire, but if I know anything about finding Christ it is always preceded by a death to my wishes and plans. "He is found of them that sought Him not." He is right there in the heart before we know it, causing these dry bones to live again.

Brother Gold, you will never know how much I have missed the delightful meetings I used to have with my precious father. Many are the happy hours we spent together, talking about the things dear to our hearts.

Since I cannot have that pleasure again, I know you will let me commune with you, and that you will understand me as he did.

For one who has always had the privilege of talking and listening to be deprived of it is like the fire shut up in the bones. "I will speak, that I may be refreshed."

Don't you often enjoy your own preaching? I think you do. We have this command, "Work out your own salvation." How many are trying to work out the salvation of others to the neglect of their own? But how shall we escape, if we neglect so great salvation.

Remember me to sister Gold and the church. I still love them.

Yours most sincerely,
PATTIE WOODARD ANDERSON.

Reidsville, N C.

Feb. 21, 1912.

Dear Brother Gold:- Wife and I arrived at home from Florida just before midnight on last night. We are both well and enjoyed a good visit with our people and with the brethren

and the churches.

This morning I looked over my mail and received a letter which I am going to send to you just as it is and hope that you will give it a place in Zion's Landmark purely for the merit there is in it. When I read it and saw the sorrow and yet the godly confidence that it contained it made me weep aloud. And I felt that the things this sad child had said are a better obituary than could be written by the hand of any other person.

I think she is between ten and twelve years old. I have felt for two years that there was a work of grace in her heart and I have said to her mother and to some of the other members of the church that I was willing to receive and baptize her at any time. Now, the letter will tell the story much better than I can.

Her father, brother Walter Willis was a lovely member of the church at Hunting Quarters. It was my privilege to baptize him in the fellowship of that church in June 1910, but he was a very faithful attendant at our meetings for a number of years before he became a member. He was a faithful, loving person as a man, a neighbor, a husband, a father and a brother in the church. He enjoyed the confidence of all who knew him. In thirty seven years of acquaintance with him I have never heard any one speak evil of him in any respect. "A good name is to desired above great riches."

Our dear sister (his widow) and her children of whom Eva is the oldest, are left among the poor of this world, but I feel sure that they would not be willing to exchange the good name of their departed husband and father for all the gold in this world.

How I do hope and pray the good Lord to care for them as a loving Father.

His mother is now one of the old

members of the same church. She was left a widow when her children were small and has continued in honorable widowhood to this day. She battled with poverty and brought up her three sons and two daughters in honor to her efforts and their departed father. She has lived to see four of the five to be in the fellowship of the church with her and all worthy members. Their father was a well wisher to the cause of truth but not a member of the visible church.

The widow of our late departed brother was baptized by the late Elder J. R. Rowe in the fellowship of the church at Cedar Island but after her husband was baptized at Hunting Quarters she moved her membership with us, and, while she is left among the poor of this world to bring up her little ones, yet we hope that grace may be given her and faith to trust in the living God to whom all the world with its fulness belongeth.

These cases are left with us sometimes, it may be, to try us. Is our religion pure? Then it will bear fruit in relieving the widow and the orphan with the poor in the house of our God.

I want to say to sister Willis, dear Eva and the other children, the Lord is able to relieve you and to take care of you. I pray that he will give you grace to trust Him.

I know that He will give them comfort. Also to the aged mother, brothers and sisters with the church and the many friends. By their pastor who loves them.

L. H. HARDY.

Atlantic, N. C.

Feb. 13, 1912.

Dear Mr. Hardy: Papa is dead. He died Saturday morning about daylight. He called mama to him Thursday evening and told her she couldn't see what he saw. She asked him

what he saw and he said, "I see a man dressed in white standing on the outside of the wall."

He suffered much during his sickness, but he died very easy. He seemed willing to die. All he seemed to mind was leaving us. I believe he is in heaven. He was the prettiest corpse I ever saw.

It snowed some Saturday night and Sunday morning. There was so much snow on the ground that there were not many women to the burial. Mama went.

I dreamed last night of seeing you. I thought I told you papa was dead and you cried hard as you could.

I hope you will soon be here and preach. I certainly want to hear you.

I don't see how we can live here without papa, but mama and grandma say we will have to do the best we can.

I am going to school right on as if nothing happened. I will be in the eight grade next year and I can soon teach school.

I hope the Lord will be with us all and that I may live like papa so I will meet him in heaven.

It seemed hard to part with him, but the Lord's will must be done not ours.

We all are very lonesome without papa.

Sincerely yours,

EVA WILLIS.

EXPERIENCE.

My parents, Sam and DeBila Page were born, reared and married in Caswell County, N. C., and there was where I was born. When I was seventeen years of age I became very much concerned about my future state and thought I was going to die soon and that hell would be my portion, could not sleep and soon became a mere skeleton. My people

did not know what the matter was and wanted to send for a doctor. I would not consent to that but agreed to take some medicine if they wanted me to. They fixed the medicine and I took a part of it, but it did me no good.

I then concluded that all these thoughts were nothing but imagination and I would stop thinking about them and would go with my young companions and have some pleasure. I then began reading different books but nothing I read gave me any comfort; it seemed that nothing I read was of any account.

One day my sister and myself were called to go to my aunts to quilt. I did not want to go for I felt that I would die if I went and that my bed would be in hell. My sister tried to persuade me to go with them so I told them I was not ready but for them to go on and when I got ready I would follow. After they left I got my Bible and slipped out the back door. Mother was in the kitchen and she thought I had gone with my sisters. I went down the spring path and down on the spring branch. I hid in a cluster of vines and bushes and tried to read, but could not. I was in so much trouble that I soon found myself down upon my face when a voice spoke to me and said, "Arise, and go tell what great things the Lord has done for you!" I thought someone had spoken to me, but when I looked I could see no one. But the sun shone brighter than I had ever seen it. It was of such a golden color that I imagine I can see it now with all its brilliancy. The birds sang sweeter than I have ever heard them. Then the song, "Amazing grace how sweet the sound," came to me, and I repeated the song as I went to the house as I did not want to sing it for fear I would disturb mother. I thought I

would go in at the back door and hide my Bible so that mother would not know anything about what I had done and she would not know but that I had been to help my aunt to quilt. But when I turned the corner mother came out of the kitchen door. Oh, I did not know before how much I loved her. I loved her so much I could not keep anything from her knowledge. I fell prostrated to the ground. Soon after I joined the Primitive Baptist Church at Country Lane and was baptized by old Brother John Stüdler. That church was inconvenient for me however, and soon after I moved my membership to Bush Arbor where it now stands. I have been a member for fifty-seven years.

When I was twenty-five years old I was married to Joseph King a native of Caswell. We lived together for twenty-seven years and there were born to us eight children, of which only five are living, two of them being members of the church. I have fourteen grand-children.

Your sister,
FANNIE KING.

Dear Brother Gold:- You asked me Friday night to write to you and since that is the very thing I have been wanting to do, it will be easy to comply with your request.

I can't tell you how I felt when I saw you walk in the auditorium. All day I had been in gross darkness and did not feel that I would enjoy hearing a speech even about Robert E. Lee. I had longed, as I rarely do, to grasp the hand of some child of God and talk of better things than the battles of this world.

Every battle of the warrior is with confused noise and garments rolled in blood; but this shall be with burning and fuel of fire. The flames are hot enough to consume all the dross and to refine the gold.

When I saw you I thought there is one kindred spirit, who understands my darkness. He knows all about the battling with sin and unbelief. He knows that to add to our faith virtue, we have to go into prison bounds and await God's command to be set free.

While I listened to the good things so eloquently spoken of Lee. I was thinking of those whom God had called to fight battles of a very different nature.

I thought of their well ordered life and their godly conversation. I felt my bosom glow with such love as it has seldom been my privilege to enjoy.

While I thus viewed Jesus in His servants, I recalled these words, "If but a distant glimpse of thee can give me sweet, such great delight; what must the joy the triumph be to dwell forever in thy sight." O for such love let rocks and hills their everlasting silence break; and all harmonious human tongues their Saviour's praises speak."

A few nights ago, I dreamed of going to your home. You met me and took me up several flights of steps. We finally reached a platform, where we sat down to talk. The planks were old and showed signs of decay.

As we sat down you said, "I am very glad of this opportunity to talk with you." I replied: "You can't enjoy it as much as I will, because I am deprived of the pleasure you so often have of meeting with God's people.

After a few minutes talk with you I said, "Now let us go find sister Gold." We found her in the most beautiful garden I ever saw. She was gathering large, ripe strawberries. They were already off the vine, lying on the ground, ready for the harvest. I wanted to eat some of them, but waked up without getting one. I thought she was reaping what all these years she has been sowing.

Has she not devoted her entire life to the service of her master? Just think what a home she has made for the ministers. Not one was ever turned empty away, but received a glad welcome. She is truly a mother in Israel. Then I thought of the platform upon which we sat. How it represents the work of men's hands! They may build wisely, but soon decay will mark their labors.

Where in all this world can we find a place to rest?

Whenever I have tried to rest on a platform of good works, I have found it already fallen down, with not one plank left upon which to rest.

Like the dove, when we go out of the ark, we see deep water and no where to rest the sole of our feet, and we are glad to go back into the ark for safety.

There we rest in the finished work of Jesus. No signs of decay there. Arks do not decay, and though this rock is cleft for us, it is still a solid rock. "Let the inhabitants of the rock sing." They do shout for joy as they walk about Zion, tell the towers thereof; mark her bulwarks and consider her palaces. They may tell the generation following that there is nothing like decay in all Jerusalem: for it is a quiet habitation. The building is all done, and therefore no need of the noise and confusion we hear in Babylon.

I can't tell why it is that I love so much to write. It is something I have always hated to do, and never would unless necessity drove me to it. Now it is about the only way I have of communicating with the church members, and in this way I hear from them.

Hoping to see you and sister Gold soon, I am,

Most sincerely yours,

PATTIE WOODARD ANDERSON.

ZION'S LANDMARK

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

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

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

Corresponding Editors.

J. H. Fisher.....Graham, Tex

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EDITORIAL

Jubilee, N. C., February 20, 1912.

Dear Brother:- I feel like I ought to tell you of a report that is among some of the Baptists now. The report is that you belong to the Masons, and are connected with a life Insurance Company. I would be glad you would inform the people through the Landmark on this matter. I am satisfied myself, but I would like for the others to know where you stand.

Respectfully yours,

CYNTHIA L. WILLIAMS.

Remarks: I have never been a Mason, nor did I ever apply for membership in that organization.

I have never insured my life. I have never felt like insuring it with men.

I hope that my life is hid with Christ in God; for if God gives us Christ how shall he not with him also freely give us all things. If other

Baptists desire to insure their lives that is a matter of business with them. I do not find in the Bible anything said in favor of or against life insurance, hence I do not feel like making it a test of fellowship. Let each one be fully persuaded in his own mind. But rather than invest in a company of men my little mite I prefer to use it myself while living, and lay up treasure in heaven.

The reason many give for insuring is that they cannot otherwise save any money. It is true this is an age of extravagance and waste. But why not make a sincere effort to save something yourself, and put it in your business rather than form the wasteful habit of spending all your earnings. The old rule was to labor and earn something, and then take care of it. By this means you form a good habit of earning, and reap the fruit of it by saving. Thus you have the enjoyment of reaping the fruit of your own labor yourself.

I am not in favor of secret societies of any sort among men.

If I join any worldly society that sets me up especially for that society, and places me in distinct obligation to serve that society, or organization. The tendency of that sort of thing is to array one class against another. Hence you see strikes and conflicts of one class against another.

I feel that I should have good will toward all men, and so far as I can live peaceably with all men, and help all others as I am able. I do not feel like taking an oath to any class of men, nor swear, but let my yea be yea, and my nay be nay.

We do not read that Christ nor any apostle of his belonged to any secret society, nor did anything in secret; but they taught openly and publicly, and acted with open door. Their light was not put under a bushel, but on a candlestick that others might see their

good works, and glorify their Father who is in heaven.

We do not consider the church of Jesus Christ a worldly society.

The reason we oppose Sunday schools and similar institutions of men is that they claim to have a Bible sanction, and set up religious claims and to them are ascribed marvelous powers of saving souls; but we do not see that the Bible warrants any such claims, hence we oppose them.

P. D. G.

POWER—DOMINION

There are many that claim power or ability to accomplish things. But the powers that be, such as governments, are ordained of God—that is there is no power but of God. Jesus said, All power in heaven and earth is delivered into my hand, Mat. 28:18.

That language excludes man of any power: for it is all in the hand of Jesus: There is none elsewhere. Men walk in a vain show thinking they possess power—but it is only a show or appearance of power. While one is young and healthy he feels like he has power, but it is only an appearance of power. Perhaps few things are more deluding than the imagination of man. One feels that he has power to do or not to do as he pleases but he cannot do two things that are opposite, nor could he do one of them unless the power is given to him, and if it must be given to him then he has no power, unless it is given to him.

What are called secondary causes are such as where the first cause operates on another so that the first cause moves or controls the second cause to produce or cause a certain thing to be done, which would not have been done without the interference of the first or principle cause.

One power in itself wicked as the power of Satan operates to induce

Adam to transgress God's holy law, and thus bring sin into the world. God did not force Adam to eat that fruit. He was suffered to do that which satan sought to be done in hearkening to the woman, for she was under the power of the serpent, or was beguiled by him. The serpent, the woman and Adam were the transgressors, and all of them were punished.

The first great cause of all things is the Creator of all things that are made. All that he does is good and wise. Power is of him. He made the world and all things therein. He controls and works all things according to his own will. Though there be they 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, the Father, of whom are all things, and we are in him; and one Lord, Jesus Christ, by whom are all things, and we by him, 1st. Cor. 8:5-6. Men in their confusion and darkness ascribe power often where it does not belong. Those taught of God see more clearly that power is of God who operates through his Son, by whom he made the worlds. In the last days in the final dispensation in the finishing of all things, he speaks unto us by his Son. Hence all things are of God, and they are by Jesus Christ, or all accomplished by and through Jesus Christ, who is the brightness of his Father's glory and the express image of his person. Hence Jesus is the power and the wisdom of God—a glorious, healing, saving power, and a merciful, wise power that polishes, perfects, beautifies, saves and restores all things, and shall present every vessel of mercy filled, beautified, finished, perfected, without fault or any such thing with exceeding joy. For the power of Jesus through whom and by whom the Father works, and accomplishes all his blessed purpose, is a merciful, healing, loving, gracious,

perfecting, finishing, glorious power, destroying only enemies, and saving all that is good, or worth saving, or that is given to him of his Father. He is the wisdom of God and the power of God unto salvation to every one that believes the truth. For Jesus is the way, the truth and the life, and every one that believes that Jesus Christ is the Son of God has everlasting life. This is all gracious power. God works in his people both to will and to do. They are willing in the day of Jesus Christ; who must reign until every enemy is put under his feet, and the last enemy is death. He rules the wicked with a rod of iron, or an irresistible power that is above all the power of the enemy. Hence to him every one shall bow, and every tongue shall confess that he is Lord to the glory of God the Father: but he works in his people every good thing that is wrought in them, and shall perfect that which concerns them. Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ, to whom be glory forever and ever. Amen. Heb. 13:20-21.

What a blessed, perfect dominion is that of Jesus Christ. May I preach him, serve him, trust and love him, and his will be done in me. Because all dominion and power is given unto him by God the Father, and all judgment is committed unto him, and whosoever is born of that incorruptible seed does not commit sin, and cannot sin, because his born of God, and is not under the law of sin and death, but is under law to Jesus Christ.—P. D. G.

OBITUARIES.

Coats, N. C.

Elder P. D. Gold: Dear Brother— I read you writing for publication. The obituary was dictated by Sister Whitley.

Sister Whitley can not write but has others to write for her. It is wonderful how she memorizes what is written and tells of the hardships and trials she went through.

By her request I send it to you for publication.

J. T. COATS.

OBITUARY

(Published by Request.)

Died at the residence of her father, 24th of May, 1874, Francis, daughter of Wimbly and Edietta Hinton, in the 42nd year of her age. The deceased had been for many years a consistent member of the Primitive Baptist Church, and died in full triumph of Christian faith.

For two years and a half was she stricken down. Confined to her bed, and as helpless as a babe, and suffering the most excruciating pain, but under all this she was never known to murmur or complain. She bore it with that fortitude that the Christians only can possess and sweetly dropped to sleep in the arms of Jesus. "Indeed," she said, "it was right that she should be thus afflicted," and welcomed death as a "kind messenger" sent to transfer her from her sufferings of this world to the bosom of Jesus. She leaves behind an aged father and mother, whose trembling limbs cannot record the virtues of their child; but whose streaming eyes attest the anguish of their grief-stricken hearts. Parents why need you wish to record her virtues? They are written in the Lamb's Book of Life. Why mourn her absence? When if

you but keep your lamps trimmed and burning yet a little while, you will behold your lost one—not the patient, suffering Christian she was here; but is now an angel in the realms above.

To brothers and sisters who mourn her loss we would say, be you comforted; imitate her example; teach your little ones to be like her, and before long the Master will call and will form an unbroken circle around our Father's throne in glory.

The fond sister who anticipated her every wish and gratified her every desire, who never grew faint or weary, but nursed her as tenderly as the mother does her darling infant through her long suffering and my stricken heart whose feelings I have attempted to portray in these lines, love's last offering to a departed sister. I hope soon to meet my dear lost one in the world above and around God's throne and be happy in singing praises for our great deliverance.

M. A. W.

LINES

By Martha A. Whitley in memory of her sister Francis.

My sister's gone to realms above,
Where all is peace, joy and love,
She is gone unto the grave,
And rests in Christ, who died to save
It was on the twenty-fourth of May,
When God in love called her away:
She left us all alone to weep,
We almost then forgot to sleep.
She was dying one night and day,
And though her flesh was cold as clay:
She was conscious till the last,
And knew all that around her passed.
She suffered more than tongue can tell,
I hope with Christ she does now dwell,
With him remains forever more,
On Cauaan's peaceful, happy shore.

With her bad cough she couldn't sleep.
 With her drawn hands she couldn't eat,
 Her poor feet long ceased to walk,
 But her precious tongue could ever talk.
 I was her nurse from first to last,
 And told her all that was said or passed.
 To her I was ever true and kind,
 She said the best friend she could find.
 Since I have lost my dearest mate,
 I feel so lone and desolate;
 How often do I sigh and weep,
 And dream of her when I am asleep.
 I often cast my eyes around;
 My sweetest friend cannot be found;
 So many times I weep, sigh,
 That my poor sister is not nigh.
 So many miles together we've walk-
 ed;
 So many hours together we've talk-
 ed,
 So many nights together we've slept
 But now I'm left alone to weep.
 When she thought she was going to die
 She gave me her hand and said
 good-bye,
 You, my sister, I'm sorry to leave,
 But when I'm gone you must not
 grieve.
 I stayed with her more than the rest
 Because she loved me the best;
 And by her side I'd often lie.
 For well I knew she soon would die.
 She got so helpless, poor and weak,
 We had to turn her in a sheet;
 We'd all stand around and rub her
 feet.
 Her conversation to us was sweet.
 If I could at her death rejoice,
 And no more thinks of her sweet
 voice;
 But since I've lost her, I dearly
 I'm like the lonely turtle dove,
 loved,

I grieve that I have got no grace,
 And cannot claim that happy place.
 I'm so sinful, weak and blind,
 No hope beyond the grave I find.
 If I could reach that blissful place,
 Where Jesus shows his smiling face;
 And meet her on that heavenly shore
 Where partings will be known no
 more,
 Then I could ever think of her,
 As one not lost but gone before,
 As only waiting, far above,
 To welcome me, whom here she loved
 We did send for a good physician,
 Who understood her bad condition;
 He would come and ease her pain,
 But soon it would return again.
 While on her bed weak she'd lie,
 Dr. Whitley was her cry;
 We'd send for him in the greatest
 haste,
 Because we knew it was a doubtful
 case.
 He attended her both day and night,
 And nursed her with great delight.
 Around her bed he's often stood,
 And done everything for her he
 could.
 While on her bed so long confined,
 Her neighbors were all good and
 kind.
 They called in to see her when they
 passed.
 And held out faithful till the last.
 Now I must close, lay down my pen,
 This to the Primitive you may send.
 To let all know she died complete,
 And sleeps in Jesus, oh! how sweet.

Composed by Martha Whitley,
 January 11, 1882.
 My friends and readers everywhere,
 I wish for you to know what I've
 had to bear;
 I always from my youth,
 Wished forever to tell the truth.

I use to think I did see trouble,
 But of late its about double;
 My parents both are dead and gone,

I'm left with my husband

My mother was seventy

old,

Her sufferings were not

to be told;

Three years she was confined

to bed,

She could not walk, and

could

(Her maiden name was

Wilton.)

I was with her for a

day,

From her I could not

When I would go out

No idle time would I

To nurse her good was

I kept her bed around

She would look at me

And tell us all she was

She grew weaker every

We knew she would

die;

I did stand by her bed

For well I knew she

was

I was with mother and

I tried to be a dutiful

I never did worry no

For I knew we all had

no

It was on the sixth

In the morning very

She did drop away

I lay down at her feet

She lost her breath

Her breath no more

I caught her up in

But she was gone

and

It gave me such a

WILSON'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA.

Church of the
Methodist or Old School Baptist

WILSON, N. C., APRIL 1, 1912. NO. 10



Editor..... Wilson, N. C.

Asso. Editor..... Floyd, Va.

Cor. Editor..... Graham, Tex.

Cor. Editor..... Dade City, Fla.

\$1.50 PER YEAR

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To her I was ever true and kind,
She said the best friend she could
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How often do I sigh and weep,
And dream of her when I am asleep.
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That my poor sister is not nigh.
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ed;

So many hours together we've talk-
ed,

So many nights together we've slept
But now I'm left alone to weep.
When she thought she was going to
die

She gave me her hand and said
good-bye.

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But when I'm gone you must not
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I stayed with her more than the rest
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If I could at her death rejoice,
And no more think of her sweet
voice;

But since I've lost her, I dearly
I'm like the lonely turtle dove.
loved,

I grieve th^{is} to know good health he
And cannot^s,

I'm so sⁱⁿful,
No hope be^y is afflicted, endures lots of
if I could r^e

Where Jesus, e'll soon be restored to
And meet her again;

Where part^years she hasn't walked:
more, ll in her chair and with
Then I could knowledg^e talk.

As one not lo:
As only waitⁱng as her physician and
To welcome m^er right

We did send fⁱ was poor, her he didn't
Who underst^{an}d

He would cons^{ent} for him he always
But soon it w^{as}

While on her^ed her and father and
Dr. Whitley charged a cent.

We'd send
haste, at the old plantation,
Because we've lost so many of my rela-
case.

He attend^{an}ce is kind to me,
And nursed hope he'll always be.
Around her

And done e^{ve} come to a close,
could. poetry at this time will
While on her e;

Her neighbor^hood more I could tell,
kind. ie I'll say farewell.

They called her **ERTHA A. WHITLEY**.
passed.

And held out lines were composed by
Now I must abored under the disad-

This to let the Pt having even a common
To let all knoon. The words written

And sleeps in friend just as they fell
and although it cannot

Composed byt they display any great
Janua imagination yet it may

My friends aness be said: that they
I wish for yod picture of the facts in

had to be clear and intelligible
I always from,

Wished forever
JA PHILLIPS.

I use to think ovely and noble sister
But of late its Meriwether Co., Ga.,
My parents bot, and passed away Jan.

30, 1912, and was buried
Ga., the home of Elder J.
the last years of his life.
special friends for many
she and Elder Wm, Mitche
friends for many years.

Sister Phillips in early
Missionary Baptist, but
showed her the peculiar
sect every where spoken
opened the way in the
her escape to the city of

She wrote a very int
giving reasons why s
Primitive. This book
by many with profit.
a greatly skilled woman

the net work that has sn
of the Lord's people, an
comfort to many a heart.

It seems to me she was ve
gifted in conversation, vili
affectionate, skilled in disc
in the knowledge of the F
fine exposition of scriptur
in Israel.

She was for years an
tor of Zion's Landmark.

Elder W. J. Beard
funeral.

Elder Beard has a fev
on hand.

His address is Macon,

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA.

For or Old School Baptist

WILSON, N. C., APRIL 1, 1912. NO. 10



Editor.....Wilson, N. C.

Asso. Editor..... Floyd, Va.

Cor. Editor..... Graham, Tex.

T. Cor. Editor.....Dade City, Fla.

\$1.50 PER YEAR

MARY E. WORSLEY

I have been requested
obituary on a subject the
pen is not able to do ju

Mary E. Worsley, widow
H. G. Worsley, and dau
and Lucinda Proctor wa
1843, and married H. G
14, 1859. She united
five Baptist Church a
and was baptized by F
the fourth Sunday in
died at her home near
Oct. 22, 1911, leaving

With her bad cough she couldn't
sleep.
With her drawn hands she couldn't
eat,
Her poor feet long ceased to walk,
But her precious tongue could ever
talk.
I was her nurse from first to last,
And told her all that was said or
passed.
To her I was ever true and kind,
She said the best friend she could
find.
Since I have lost my dearest mate,
I feel so lone and desolate;
How often do I sigh and weep,
And dream of her when I am asleep.
I often cast my eyes around;
My sweetest friend cannot be
found;
So many times I weep, sigh,
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ed;
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ed,
So many nights together we've slept
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die
She gave me her hand and said
good-bye,
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But when I'm gone you must not
grieve.
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And by her side I'd often lie.
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feet.
Her conversation to us was sweet.
If I could at her death rejoice,
And no more thinks of her sweet
voice;
But since I've lost her, I dearly
I'm like the lonely turtle dove.
loved,

I grieve th
And cannot. We miss him every-
I'm so sinf and especially when our
No hope bey together in the home
If I could re neighborhood to en-
Where Jesus, g, for he was an excel-
And meet her I enjoyed it as much as
Where partly saw. He was buried
more, sh by the side of his
Then I could, sister Ida Lou, who
As one not lo, the tomb nearly five
As only waiti, eral was preached by
To welcome m illard the 4th Sunday
We did send h, 1910, to a very large
Who underst He leaves to moura
He would con, er, mother, four broth-
But soon it istsers.
While on he, his loving sister in sor-
Dr. Whitley ithout hope, for we feel
We'd send ing in the arms of Jesus.
haste, sleep, from which none
Because we, weep. Sleen on der
case, take thy rest. We
He attende, ie with Christ remain, we
And nursed, h thee back again.
Around her NNEE M. GOURLEY.
And done e C.

could. —————
While on her NCE JOHNSON
Her neighbor, —
kind. : of the Lord I will try
They called ith of my dear son. He
passed. 93, and died Dec. 24,
And held outis stay on earth fifteen
Now I must 6ths, and twenty four
This to the P- taken sick with that
To let all kno appendicitis, and he
And sleeps in e hospital. An oper-
med, and all was done
Composed byher, father and friends
Janauould do but none could
My friends an' death. It is so sad
I wish for yom that are near and
had to bez the Lord's will must
I always from, ours. Clarence was
Wished foreverliked by every body.
-r, father, four sisters
I use to think s and many relatives
But of late its!
My parents botways ready and will-

ing to do what mother c
 him to do. He was just
 of life, and it seemed s
 him up; but we could
 back in this sinful wor
 those who have exper
 know the trouble
 ones that are so dear
 so sad to know we ca
 on earth again. May
 to speak to him, so
 day I want to hear his
 dear sweet name, Cla
 cold dark grave his li
 with his dear eyes an
 cold death.

A precious one from
 voice we loved is stilled
 vacant in our home tha
 filled. The Lord does E
 must be still.

Farewell dearest thou
 and thy loss we deeply
 God who has bereft us
 our sorrows heal.

Asleep in Jesus bless
 which none ever wake t
 ence is gone but not
 never will be by us.

Written by his lovi
 M.
 Four Oaks, N. C.

THE LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA.

Journal of the People of Old School Baptists

WILSON, N. C., APRIL 1, 1912. NO. 10



MRS. POLY E. Editor..... Wilson, N. C.
 Elder P. D. Gold, D, Asso. Editor..... Floyd, Va.
 Please publish in the Cor. Editor..... Graham, Tex.
 death of my mother-in T, Cor. Editor..... Dade City, Fla.
 E. Nelson, which occ

\$1.50 PER YEAR

1911, She was the dau
 and Malsey Gaskin.
 not know as she di
 record of her birth,
 she was as much as 7.
 joined the Primitive
 May 1891, where sh
 member till her dea
 church the second S
 day in September to

Generated through Hathitrust on 2026-04-20 04:08 GMT
 https://hdl.handle.net/2027/dutl.ark:/13960/t8bg5bw4j / Public Domain

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sleep.

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eat,

Her poor feet long ceased to walk,
But her precious tongue could ever
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But since I've lost her, I dearly
I'm like the lonely turtle dove.

loved,

I grieve th
And cannot see.
I'm so sinf an
No hope be; to,

If I could r
Where Jesus g, in Wayne Co., N. C.
And meet he
Where parti, as that word, and took

more, eh his children, was
Then I could state of the rights of
As one not lo, t if any, were wrong-
As only waiti, eras a bearer of burd-

To welcome n
We did send 99From the burden and
Who underst Hesh, and has passed
He would cor end the poor meet to-

But soon it v, istors is the maker of
While on he, nts from his labors.
Dr. Whitley it P. D. GOLD.

We'd send in
haste, aban of the Contentnea
Because we, eld, if the Lord will,
case. at Autrys Creek, Sat.

He attende, er in March 1912.
And nursed, h'ren and sisters, are
Around her N to attend.

And done C to visit by rail will
could. —the following breth-
While on her C

Her neighb, A. M. CRISP,
kind, o, F. Brown,
They called it, B. Edwards,
passed. SA. B. Wooten,

And held out, Macesfield, N. C.
Now I must ot, be met on Friday

This to the P
To let all kno

And sleeps in eF ADDRESS
upwards is tempora-

Composed b, h address from Polk-
Januor N. C.

My friends an' stated for the con-
I wish for ycorrespondents.

had to be
I always from, ANGE.

Wished fore, iting that was ap-
-ciation for Friday,

I use to think s, Sunday in April at
But of late its' held Friday, Sat-

My parents bo, unday in April at

Burlington, N. C.—April
1912.

Elders B. B. McKi
Johnson are to be w
Brethren, sisters ar
istering brethren ar
with us.

S LANDMARK

EL
PUBLISHED SEMI-MONTHLY
C.
AT

J. E. A WILSON, NORTH CAROLINA.

Smithfield Union (ve or Old School Baptist
day and 5th Sunday

Cross Roads: Mon

Goldsboro: Monday
day.

Newport: Saturday
in April.

The brethren may
to preach out in the
the week if they see
Sister May Nelson
wood): First Sunday
Morehead City: M
day night.

North River: Wed
Marshalburg: Wee

Davis Shore: Thu
Nelson Bay: Friday

Hunting Quarter: :
Sunday in April.

Cedar Island: Thi
Sunday.

Will spend the we
Island with brethren

Jones Bay: Monda
Sunday.

Goose Creek Isla
Wednesday.

Beulah (Hyde Co.):
Rose Bay: Friday

Tiney Oak: Sa
Sunday.

North Matimusl
fourth Sunday.

East Lake: Tues
nesday.

WILSON, N. C., APRIL 1, 1912. NO. 10



ditor..... Wilson, N. C.
Asso. Editor..... Floyd, Va.
Cor. Editor..... Graham, Tex.
T, Cor. Editor..... Dade City, Fla.

\$1.50 PER YEAR-

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But since I've lost her, I dearly
I'm like the lonely turtle dove.
loved,

I grieve th^o orders to
And cannot ^{RS. M. E. ATKINS,}
I'm so sinf^ul. Los Angeles, Cal.

No hope bey^ond
If I could r^usiness, not to get rich
Where Jesus ^{is} living.

And meet her^o and others favoring us
Where parti^ors we will prove our
more, ^ofurnishing first-class

Then I could ^othat is right.
As one not lo^ored to furnish monu-
As only waiti^ogn, in any kind of
To welcome n^ote. We also sell the
We did send ^omade.

Who underst^o **J. DALE & SON,**

He would con^o **HARDY.**

While on he^o —
Dr. Whitley ^oord's will I will preach
We'd send ^on Saturday night and
haste, ^oMarch. On Sunday
Because w^o and 2:30 P. M.

case. **L. H. HARDY.**

He attende^o **AD.**
And nursed ^o
Around her ^o

And done ^o ..
could. ^o
While on her ^oolk Southern
Her neighbor^oh Carolina.
kind.

They called ^oished as in-
passed.

And held out ^o
Now I must ^oSleeping Car
This to the P^o
To let all kno^od Norfolk—
And sleeps in blk.

ton.
Composed by:
Janu^ooints South.

My friends an^o
I wish for yo^o
had to be^o Sleeping Car
I always from ^oC.
Wished forever ^o

UDSON,
I use to think ^oSupt.
But of late its^o
My parents bot^o

These are off on this

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA.

Primitive or Old School Baptist

VOL. XLV. WILSON, N. C., APRIL 1, 1912. NO. 10



P. D. GOLD, Editor.....Wilson, N. C.
P. G. LESTER, Asso. Editor..... Floyd, Va.
J. H. FISHER, Cor. Editor..... Graham, Tex.
M. L. GILBERT, Cor. Editor.....Dade City, Fla.

\$1.50 PER YEAR.

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.

NOTICE!

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 receipted, please inform me of it. When you can always send money by money order or 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 post offices 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.

-Dear Bro. Gold, and Readers of the Landmark;- Though I feel my unworthiness in even attempting to address you: I have made several efforts to write you of late, but each effort has proved a failure, and I am writing now just to let you know that I can't write anything that is worth while to the child of God. I have been in a destitute condition spiritually for quite a while and consequently have not written many letters—have written a few but feel that they have been more discouraging than encouraging, which is painful to me. I would like to write comforting, cheering, edifying letters all the time, or every time I write if I could; but, alas! in sadness I weep over the past, and fear that I have not written anything but chaff, so to speak. I am so weak and vile, and, as Paul said, less than nothing less than the least of all saints; and yet self is manifested, hateful self in almost if not everything I do.

This is painful, but how can I have it otherwise? I would love for everything I do, even my every-day walk in life, to be in praise to my God; but instead what a heartless ungrateful wretch I am. I stray so far away from Him whom my soul loveth, and I do not know how to find Him. I seek Him but cannot find Him. Deep down in my heart is a longing, and my soul pants, but what for? I trust it is that living water. Search me Lord and know me. Create in me a clean heart and renew within

me a right spirit.

I am in a strange faraway-land where I can not locate myself. I remember that the Lord has been merciful and very kind to me in days past, but now. "Why hast Thou forsaken me?" "Are Thy mercies clean gone forever?" In my loneliness nothing greets my ear but the song and shrieks of wild birds, and the wilderness surrounds me. My own harp is, I know not where. Perhaps I have hung it on that noted willow, or maybe it is just out of tune. At any rate I cannot sing the songs of Zion in this strange land where all is confusion and disorder. When will the lovely spring time come with its fruits and flowers, and the gloom of winter be passed by; when the voice of the turtle can be heard again?

I do not want to complain at my lot, or murmur at what my Lord appoints me; for in the beginning of my experience I was taught that many were the trials that awaited me. Sometimes I am glad this is true; but I do not have this feeling all the time. And while I have many changes, yet they do not come to me unexpectedly. The Lord I feel shows me before hand that something unusual is coming, and fortifies me against it that I may not be overwhelmed, when it does come; teaching me that they shall not hurt me; but only serve as a trial of my faith, consuming the dross as it were, and refining the gold, if I might so term it.

Last fall soon after I was strong

enough to go to work I dreamed of traveling and very soon I found myself in an enclosure, but did not know how I came to be there. I kept moving forward, but could not see any way of escape. I passed from one section to another and another until I came into a room where there were two strange women who tried to persuade me to go into what I called the chamber of the dead, where only the bodies of the dead were laid, but I refused to go and awoke there. My first thoughts on awaking were that this was only a dream and similar to many I had had before, and if I could help it I would not notice it; but later was brought right into it and shown who those two women were, and how they would have persuaded me into death and how I refused to go. Later I dreamed I saw a great and powerful horse, whose spite seemed determined against me; but when I had taken more particular notice of him he was tied securely so that he could only kick his length, which he continued to do and right toward me every way I turned until he exhausted his strength and had to cease. When I was given the interpretation of this I could say, "Surely the Lord works all things after the counsel of His own will." And again, "All things work together for good," etc.

Recently I dreamed of seeing the whole world in confusion—no order or system to anything. People were rushing madly in every direction and I was with a little few who seemed to have no certain dwelling place, but just camped about in a little tent. And Bro. Gold, I feel that this is the church of God—the little favored few who have no abiding city here, but seek one to come. She goes out by faith, as did Abraham of old, not knowing whether she goes; dwelling

about in tents, while the world and wilderness are about her and sometimes becomes to be a very solitary place. But our God is able to make the desert a fruitful land, and the wilderness to blossom as the rose. This place in which I am is very solitary and I feel to be alone in my little tent, with no companions near.

Pray for me.

To my correspondents I want to say—to those whom I have written, Bear with my weakness. To those whom I have not written, I would write you if I could and will as soon as I can. Will be glad to hear from you at any time.

My health is better than it had been for quite a while before I had the fever, for which I desire a thankful heart.

With love to the household of faith, I am unworthily,

LOUISA A. EDWARDS.

Marshville, N. C.

La Mount, Fla., Feb. 6th., 1912.

Dear Brother Gold:—I have practically finished my travels in this state. I have the remainder of this week and next to visit with my wife and her people and then we hope to return to our home, homefolks and brethren in North Carolina.

I have had a pleasant trip and my visits with the brethren will never be forgotten while I am in my right mind.

In the Mt. Ebon Association I visited the following churches: Dade City, Waculua, Paynes Creek, Bradleys Junction, Elan, Mt. Ebon, Salem, Tampa, Lone Pilgrim, Empire, and Orlando. I also filled several appointments at other places in the border of that Association. Those of their ministers whom I met are Elders M. L. Gilbert, E. J. Devane, S. S. Pickett, W. M. Whildon, J. M. Brewer, D. Wilkerson, Henry Kirkland, W. W.

Williams and J. D. McMullen. From that association I came up in the bounds of the Suwannee, and visited the following churches: Mt. Zion, Little Spring, New Hope, Union, Bethlehem and Salem and met the following Elders of the churches in those bounds: R. J. Groover, J. R. Dukes and William Moody.

From there I attended in the San Pedro Association, the church at Corinth and appointments for next Saturday and Sunday at Rocky Ford. In this Association I have met Elders J. E. Blanton and W. P. Strickland. Also I have filled some appointments besides at the churches in bounds of these Associations. I have an appointment on the 3rd Sunday in this month at a church claiming the name of Primitive but known as, "Battle-ites;" I know nothing about them only they hold in their fellowship those who belong to the idolatrous secret orders of the world and they have an organ in their meeting house. I have not met any of their members.

I have found that there have been trouble at times with the churches in this state for many years.

There have been some who contended that Christ, the Lord was not in anywise related to His mother and that He was a full grown man when He made His advent here on earth. The same parties also taught the two-seed doctrine and that sexual intercourse was the eating of the forbidden fruit, or the violation in the Garden of Eden. Then another rose up on another side and contended that the preaching of the gospel was a means of quickening dead sinners. From these two elements the brethren withdrew some years ago as the scriptures teach: "Withdraw thyself from every brother that walketh disorderly."

The old soldiers of the cross who fought through those battles are yet

living and rejoicing in the peace that the Lord has given them.

In some places they have had troubles more recently coming from several causes. One cause was the visits and preaching of some who contended for conditional time Salvation which led to the establishing of what is now known as "The Progressive Baptist." Some who were leaders in that movement have forsaken that element and yet advocating their doctrine. With that element I find the brethren have no fellowship.

Then there is another element who makes it a point to contend for the "Absolute Predestination of all things from salvation in glory to damnation in hell." I think the quotation is verbatim.

From those the brethren have separated, but yet there are those among them whom they very much love.

I find the brethren fully believing in salvation by grace for both time and eternity and that the eternal purpose of God embraces all things that come to pass, and by some they are called: "Absoluters," but they do not believe that the Lord ever made a sinner nor was He the cause of sin.

I spoke among them thirty five times just as I have spoken many times in North Carolina, South Carolina, Virginia, West Virginia, Maryland, Pennsylvania, Delaware, New Jersey and New York and I have never felt to be more fully received anywhere than by the brethren in Florida.

Some of our Elders were with me only at one appointment while some were with me at as many as nine appointments. The longer we were together the more I felt endeared to them and if I judge from their expressions and appearances it was the same with them towards me.

Now, my time with them is about

out and I will go to my home and my brethren with my heart full of love to those I have met here and I feel that when this earthly house of this tabernacle is dissolved that we shall dwell in the same House whose Maker and Builder is God, and in the eternal Heavens.

Brethren, sisters and friends, who may read this, I want to return to you my warm appreciation of the many favors that you have shown to me. I have lacked nothing since I have been in your midst. I am a poor, vile worm and not worthy of your esteem, but I appreciate all your kindnesses.

I hope I am your little brother in the Lord.

L. H. HARDY.

Wilson, N. C., Feb. 20, 1911.

Dear Sister William:

I received your letters of January 22nd and February 13th, 1911, all right and intended to write to you before the 2nd Sunday in February, as you suggested, but about that time I some way took a bad cold, which prevented my writing to you, and also prevented my going down to Lower Town Creek, and since then I have been more or less unwell. I am not well yet, but my cold is some better. I want to assure you that I enjoy reading your letters and hope that you will write whenever you feel like it, without waiting for me to write. I feel like it will be a relief to you to write according to your mind, and it will do me good to get them. If I am not greatly deceived, I think I know something of your feelings which you describe in reading "The Landmark." I have frequently, in reading our religious papers, been drawn out in love to the writers, and sometimes to those whom I have never seen and probably never will see. At such times I am led to hope and believe that they are the

children of God, and therefore "are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God," Ephesians 2nd Chapter, 19th verse. Then in my thoughts and feelings I can and do sit down with Abraham and Isaac and Jacob, in the Kingdom of Heaven, Matthew 8th Chapter, 11th verse, and feel to enter somewhat into the expression of the Psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity," Psalms 133 Chapter, 1st verse. I am glad that you express a craving to live with God's people, though you feel unfit; I am quite sure that is one evidence of your being a child of God. I thought this morning of the expression of the beloved disciple, "He must increase, but I must decrease," Saint John 3rd Chapter, 6th verse, and I was comforted in this connection, to think that the more Christ increases in us, that is, the more we see and know and experience of the goodness, mercy and love of God, the more we decrease, that is, the more unworthy and unfit we feel ourselves to be. None but God's people really and truly know the vileness and sinfulness and therefore the unworthiness and unfitness of the flesh, and as the Apostle said, "I know that in me (that is in my flesh) dwelleth no good thing," Romans 7th Chapter, 18th verse, but when the Lord shines in our heart (2nd Corinthians 4th Chapter, 6th verse) we then realize that we are in Him, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, 1st Corinthians, 1st Chapter, 30th verse, and we then glory in the Lord, feeling that "there is therefore now no condemnation to them which are in Christ Jesus," Romans, 8th Chapter, 1st verse, and "rejoice with joy unspeakable and full of glory," 1st Peter, 1st Chapter, 8th verse.

We can not live here in this world free from sin, but if we have the Spirit of God in our hearts, we will desire to be free of sin, we will desire to worship and serve the Lord, and will certainly hunger and thirst after righteousness and if this be our case, the glorious promise is surely ours. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled" Matthew, 5th Chapter, 6th verse. You ask my views on the Scripture, "Cry aloud and spare not," Isaiah, 58th Chapter, 1st verse, saying that you do not understand it's meaning. It occurs to me that you, in some measure, fulfilled that Scripture when you went to Lower Town Creek, the last meeting and "was blessed of the Lord", as you say, "to tell them your feelings and troubles." I am glad that you went, though they could not hear you. I cannot begin to tell you how glad I am to hear from you that the Lord blessed you to think and to act as you say you did in that conference. If I had never seen you nor heard you talk, this action of yours in that conference, would certainly lead me to hope and believe that you had been with Jesus and had learned of Him, and therefore must be a child of God. "All thy children shall be taught of the Lord," Isaiah, 54th Chapter 13th verse. Read all of this chapter, it is very sweet and precious and I hardly know of any Scripture more applicable and comforting to the afflicted and tried children of God than this chapter.

You were breathing the very spirit of Christ when you felt in your heart, "Father forgive them for they know not what they do." This was the language of our blessed Saviour when He was crucified, Luke 23rd Chapter, 34th verse. Christ said again, "If they have persecuted Me, they will also persecute you" Saint John, 15th Chapter,

20th verse and again He said, Blessed are they which are persecuted for righteousness sake, for theirs is the Kingdom of Heaven," "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake, "Rejoice and be exceeding glad, for great is your reward in Heaven, for so persecuted they the prophets which were before you," Matthew 5th Chapter, 10, 11 and 12th verses. In the same chapter, 44 and 45th verses, He says, "But I say unto you, love your enemies, bless them that curse you do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in Heaven." The Apostle said, "If we suffer we shall also reign with him," 2nd Timothy, 2nd Chapter, 12th verse. I am not at all surprised, therefore, that you were greatly relieved though they did not receive you, for I feel that the impression which you had was from the Lord, and you have followed Him and obeyed Him, according to that impression, and this, in substance, is the meaning of that scripture; in a few words, simply doing what the Lord commands, James 1st Chapter, 25th verse and Saint John 2nd Chapter, 5th verse: I might say further, that every gospel preacher, whom the Lord calls and qualifies and sends forth, "Cries aloud and spares not."

Let me exhort you, my dear Sister, to "Endure hardness, as a good soldier of Jesus Christ," and to "be strong in the grace that is in Christ Jesus" 2nd Timothy, 2nd Chapter 1st and 3rd verses. Remember that "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" 2nd Corinthian 4th Chapter, 17th verse and therefore, "Behold, think it not strange

concerning the fiery trial, which is to try you, as though some strange thing happened unto you, 1st Peter, 4th Chapter, 12th verse. Read the whole Chapter I think it will be of some comfort to you to meditate on it.

I have concluded to send this in and write you later on about the dream.

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

Dear Brother Gold:

I send herewith a sketch of my father's last days written by our beloved pastor, Eld. B. B. McKinney, together with the letter father wrote the church before he died.

This is a dear letter to me and I've shed many tears while reading it. Father was deep in the scriptures, almost equal to the preachers. I am glad to have had such a good father. He died when I was nineteen years old and mother died when I was sixteen.

I have not had the pleasure that so many brethren have had of entertaining their parents.

It is a great privilege; brethren and sisters, make much of it.

Father's letter was made a part of our minutes. His words will be found upon our church book for many coming generations.

Your Brother,
T. A. STANFIELD.
McIver, N. C.
A BLEST FAMILY.

Dear Brother Gold:

I feel it my duty to write this tribute of respect to Brother J. B. Stanfield who died, Dec. 24, 1886. He was reared in Person County, N. C. and united with the church at Flat River, I think, when about twenty five years of age. (Do not know the date.) He

moved to Caswell County and united with the church at Country Lane by letter, a church of the same faith and order. (Primitive Baptist). From Caswell he moved to Rockingham County, this being his home until the blessed Saviour called him to a home more sublime, eternal and high up in the Heavens, to be with Him forever.

While living in this county he joined by letter the church at Pleasant Grove, of which the writer was a member. As a deacon he served the church for several years until his death.

He was with us at every meeting showing that brotherly love and care for the church and her pastor that few could equal. Our little vine grew in grace then and love flowed from heart to heart. He visited his brethren often and his words were always seasoned with grace. We were glad to see him come and sorry to say farewell.

But finally the time came for him to pay us his last visit and he told us (the church) he would remain several days. So he came to meeting and went home with Brother E. L. Apple. On Monday he visited Sister Susan Harrelson and while there was taken sick. In the evening the writer went to see him and remained with him all night although he did not appear to be seriously ill.

While I was with him he talked about his wife's death, (she had not been dead long) and he said when he died he wished to be buried at Pleasant Grove and he wanted his wife taken up and buried by him.

Tuesday evening he returned to Brother Apple's saying he did not feel well enough to visit more of his brethren. On Wednesday he came to my house, where on Thursday his son, E. A., came after him not knowing he was complaining. He sat up most of the time and walked anywhere he

wished to go. I was blessed to be with him nearly all during this visit and blest to near his Godly conversation.

His very presence was loud preaching for me.

I do believe it pleased the Lord, the next day about one o'clock, to reveal to me that He was going to take him to His Father's house where many mansions are. I said: "Brother Stanfield, I see great things for you." He answered, "I'm glad you do." I told him the Lord had impressed it on my mind that He was going to take him to those mansions above, and that I wanted to go with him. He said: "Brother McKinney you cannot go yet, you must finish the work God gave you to do." With these last words he bade me farewell and got into his buggy. I gathered him into my arms pressed him close to me and told him I had wanted to embrace him ever since he had been here on his visit.

He went home and immediately wrote the church a letter telling her how to keep house for the Lord. This letter I want you, Brother Gold, to publish. It was written on December 24, and he died a few hours later. Awhile after supper he called his daughter Laura to take off his shoes and as she approached he said, "I'm gone" and truly, in that instant, without a struggle, that good and noble hearted brother was taken to be with the God he served, and with all the saints that have gone before. While his body sleeps, waiting for the last jewel of the innumerable company of God to be brought into the fold, so we should not weep for those who are blest to die with a good hope in Christ.

I headed this article: "A Blest Family" and now I want to tell you something of it. Brother Stanfield and wife had twelve children born to them.

Two preceded them to the grave and two have died since, leaving evidences of that faith which worketh by love. At this writing there are eight surviving children: Sister Mattie J. Everett, Mrs. M. F. Delap, Messrs. S. M. and R. W. Brother E. A. of Farmville church, Mr. J. B. who is strong in the faith, Brother T. A. who is a member at Pleasant Grove and Mrs. Laura McKinney. Sister Everett is a good writer, the one who signed her name "Lone Wanderer" to that rich experience several years ago.

All of these children are orderly and are of the highest training and it always makes me glad to have their company. Six of this family are gone to their long eternal home; eight are waiting with us, and some of them are gathering around God's throne.

Written by

ELD. B. B. McKINNEY,
McIver, N. C.

BROTHER STANFIELD'S LETTER TO THE CHURCH.

Dear Brethren and Sisters in Christ:

According to promise I write a few lines to inform you of my safe arrival home yesterday evening at five minutes to four o'clock. I experienced no inconvenience from my trip although I passed quite a restless night, my disease moving to my breast and heart. I also was quite unwell early this morning though no more at ease at this time. But I am weak and nervous and make a bad out at writing, but hope you can read it.

My afflictions are somewhat heavy seemingly, but God has a purpose in it. David said it was good for him to be afflicted, for before he was afflicted he went not astray; and if the Lord had not laid his afflicting hand on me I might have become exalted. I know not but He knows what is best, for His creatures. Afflictions are often

sent in mercy in many ways sometimes to show us where our dependence and trust is that we may be kept humble and submissive to His will.

And the Lord grant that we may be enabled by His grace to say at all times, "Thy Kingdom come, Thy will be done in earth as it is in Heaven." Oh that we might love Him as He loves His bride.

Brethren and sisters love one another, yea, let brotherly love abound. Try to live in the unity of the Spirit and the bonds of peace; for says the King in Zion, "Peace I leave with you and peace I give unto you, not as the world giveth, give I unto you." So brethren you see religion is love and God is love, therefore we should love one another.

And I do believe I love Christ's precious ones. If I do not then surely I know not what I am. Yet I become very cold and lifeless sometimes. I wonder off and get down into Egypt where it is so dark it can be felt. But this is a country rather to be avoided if possible, but if we get down into that country I know of no other way to get deliverance only by the same power that led the children of Israel out of that same country. He can make darkness light, rough places smooth and crooked places straight, and unto Him give all the glory now and forever. Amen.

And now brethren, let us come to the house of the Lord and say something in regard to keeping house for Him. It is a solemn thought for poor mortal man to keep house for God. Oh who is worthy to keep His house? Is it not the duty of the church to use all Godly means possible to remove all things that are filthy or unclean and cast them where they belong? For filth and uncleanness should not be allowed in His house.

We are told in the scriptures to

withdraw ourselves from everyone that walks disorderly. What is it to walk disorderly? Drunkenness, lying, swearing, stealing, fornication and adultery. To be guilty of any of the above named sins is to walk disorderly.

Now dear brethren, I see no scripture command to the church to forgive any member who is guilty of such conduct. I know what the scripture says regarding personal offenses. That is very easily understood, but a disorderly walk is very different.

And now brethren I have written and said a good many things, whether to profit or not I know not. If I have said anything to edify any of the little ones then give God all the glory, for it is in much weakness I have written.

Dear Brother and Sister Apple, and all the brethren, sisters and friends with whom my lot was cast while with you in much affliction, I cannot express my love and gratitude to you, beloved in the Lord, for the love and kindness manifested by you towards a poor, sinful, unworthy mortal that I am.

This letter is for all and for the church if you think it is worth anything.

I remain yours though unworthy I be,

JOHN B. STANFIELD.

Reidsville, N. C.

Dec. 24th, 1886.

(Gospel Messenger Please Copy.)

GOD IS IN ONE MIND.

Eld. P. D. Gold:

Dear and Precious Brother:

A few lines to your valuable paper in unworthiness, trusting the Lord to lead my mind and guide my pen to the praise and glory of God and to the comfort of the hungry ones in

Zion.

My mind has been exercised somewhat of late on Job 23:13, "But He is in one mind and who can turn Him and what His soul desireth even that He doeth," with other kindred scriptures. I feel very sure there is comfort to the hungry ones in Zion when exercised by faith upon the wonderful subject of the great wisdom and foreknowledge of God. In dealing with this wonderful subject, I hope I, as a dependent creature of vanity, feel the need of the grace of an independent and sovereign God, one who does not change and love me today and hate me tomorrow as the arminian world teaches: but, if so be He loves me today He has always loved me.

When we touch this subject of love it is simply wonderful, past finding out because it is everlasting. It faileth not. So if there has ever been a time God has not loved his covenant people we fail to find or comprehend it. But some say God hated us until we accepted Him on gospel terms and then He went to loving us. But listen, "with everlasting love have I loved thee, and with loving kindness have I drawn thee, and I will cause you to pass under the rod, and I will bring you into the bonds of the covenant." Ezek. 20:37. From this we must admit that a great causitive power must be brought to bear in the salvation and redemption of poor creatures of vanity.

Then when we poor creatures by faith can realize the allseing and pitying eye of Jehovah has always been beholding our deplorable condition, our spiritual emotion is aroused to the praise and glory of Him who hath foreknown us of old wherein the mystical body of Christ in its preexisting state and book of His remembrance all of His spiritual members were fashioned in continuance, when as yet there was none of them.

Now I shall refrain from the extreme expression of God being the great first cause of all causes because my finite mind cannot comprehend the length and breadth, height or depth of what this might comprehend; but I feel safe in saying that He does cause His people to love things they once hated, love Him and hate sin, abhor their corrupt nature and beg Him for restraining grace to help them in their sore trials of persecution in this world.

I am glad God never changes. I am glad His work is a perfect work and is today and always has been on schedule time, never having been too fast or too late, has always manifested Himself and always will in time to save all who were conceived and known in His purpose and eternal covenant of grace.

Oh, how sweet the name of Jesus sounds in a believer's ear. Why? Because He has become their surety head, bought them with a price out of every kindred, tongue and people. This is no new doctrine. The apostles and prophets preached it by revelation just like God's servants learn it today. This is not earthly knowledge or wisdom, but heavenly, direct communication from God's country where all is pure.

May God be praised for His wonderful works to the children of men.

SAMUEL McMILLON.

Dear Bro. Gold,

It has been on my mind several months to publish in "The Landmark" if it meets with your approval, extracts from some letters which I have received from one who, though not now with us in the Church, I believe to be a child of God. I now send the following, hoping that some others may derive comfort from reading them as I have.

Yours in hope,

J. F. FARMER.

Wilson, N. C.

Dear Bro. Farmer,

I have had some sweet dreams recently which caused me to feel that the Lord heard my prayers. Dear friend, what seems any better thing, when one is bowed in trouble, to sweetly realize the Lord is near. How calm and peaceable one feels then. It reminds me of the beautiful rays of sunshine just after a black cloud goes over, or the beautiful dew drops a bright, sunny morning; but not long I find myself down in the valley again. I went to Pleasant Hill yesterday Bro. Hooks preached a great sermon to me. His text was, "Behold I am vile" Though I was in so much pain it was a feast to me, but, dear friend, I feel so low down and cast away I fear I do not enjoy preaching like the rest of you do. For the last few days, though in company with friends, my poor heart was pleading for mercy, Lord be merciful to me a poor sinner. Like the poor Publican, I feel unfit to even call on the Lord, but oh, dear friend, I have no where else to go. I feel like if I was one of His little ones I would not get so low down. I would like to say, while away from home and feeling thus, it was my lot to meet many Baptists. Some of them seemed very cold to me, even so much so as to be slow to introduce me to others I had not met. Oh, dear brother, you cannot imagine my feelings, yet I loved them. My poor heart was begging, O Lord remember me, a poor sinner. I wanted to pray and this was all I could say. I wanted to be back to my poor humble home alone, although I kept it in my own bosom and shed tears when alone. I felt so cast down and lonely, But Sunday when I went to Church, I felt so glad I was there. I could not have told my feelings as good as Bro. Hooks did. I was run over with joy and thankfulness, if not deceived. I felt like singing "Cast down

but not destroyed" (Hymn 352.) But I do not feel this way often. Sometimes I get almost despondent, then I am given, I hope, to look back on my past life and I would not give my little hope for the whole world. I met some Baptists that were kind and loving to me. Dear Brother, I often try in my weak way to ask the Lord to reconcile me to all my troubles and trials here on this earth, and strengthen me by His grace to bear them all without murmuring and complaining and in the end give me to sweetly realize His presence in death. If so, then I feel that all will be well. I guess you will be weary before you get through with this poor scribble, so scattering and imperfect. I have only hinted a part of my feelings.

My family wishes to be remembered to you and desires an interest in your prayers. Bro. Farmer pray for me if you can find it in your heart to do so. I do not feel worthy to be remembered by you. Write as often as you feel like, we are always glad to hear from you. Come to see us when you will and can.

Your unworthy Sister in Christ I hope,

L.

Elder P. D. Gold:

Beloved in the Lord I hope.

I have been somewhat burdened for sometime to write to you, but fearing I was not prompted by the right spirit I have resisted the impression until now.

We received March 1st Landmark today and I have read its contents and can say it is good all of it. But your editorial on "Importance of good living" I feel is worth the cost of the paper to me. Surely the Lord prompted you to write that piece for my benefit and also for the benefit of others.

I think it is the duty for everybody

to live a moral life, but how important it is for those professing Christ to live a Godly life in Christ Jesus. I do desire to live such a life as will be God honoring, but alas I feel I fall far short of living up to my profession. Sometimes it is easy to profess, but what a wonderful thing to possess Jesus Christ. It seems the more I heed and try to seek to know about Jesus and His love to poor sinners, the more I want to know so often feel I know nothing as I ought. I believe prayer is the sincere desire of the heart and I am often made to groan and this scripture is sweet to me where it says "Jesus is at the right hand of the Father making intercession for the saints with groanings which cannot be uttered. If it were not for that sweet promise I would give up in despair Jesus has promised to give us grace according to our day and trial which I believe He has done and will continue if we trust alone in Him. It is in Him we live, move and have our being.

Bro. Gold I have been confined very close at home for over three months now, on account of the sickness of my dear father. He has suffered severely with the rheumatism in his right knee which almost rendered him helpless to walk, but I hope I am thankful that the dear Lord has seen fit to greatly restore him, but not well yet. He is now able to get out and walk around and somewhat see to having his work carried on. Father has been so patient it seems I can see the image of Christ in his daily walk and deportment that goes along way with me. Father has been a man that seemed he could not find words to express his feelings religiously, but when others would talk or preach or sing the light of the countenance of Jesus seemed to shine in his face. He was one easy to touch the tender cord of love. How I wish I could live such a life.

I feel my letter is not worth the time of reading, but I have had an impression for sometimes and after reading this last Landmark I thought I wanted to let you know how much I did enjoy your editorial and something seemed to say it is too late to write to-night and as quick as thought this scripture came in my mind, Quench not the spirit. So I took up my paper and began to write. I want to say that I certainly enjoy the writing of dear Elder L. H. Hardy it seems the Lord is blessing him and also yourself in your declining years with the fruits of the spirit, which is the joy of our salvation. Bro. Gold if you have a mind to write I would love to read your views on Saul and David I have been reading about them and it came to me that Saul represented the carnal man and David the spiritual man.

It was sweet to me to meditate upon as I saw it, but I may be wrong. Dear Bro. if not asking too much please remember this vile sinner when at a throne of God's rich grace.

Your sister saved by grace if saved at all.

Lovingly,

IRENE M. YOUNG.

Cary, N. C.

Dear Brother Gold:

As we weep for joy as well as sorrow it is quite likely that when Lazarus died and Jesus wept that He wept for joy over the opportunity to show His or the same power to raise Lazarus from the dead that it takes to raise fallen man dead to the love of God, blind to the plan of salvation and deaf to the gospel sound.

On last fourth Sunday when conference was opened at baptism at Pleasant Hill a lovely young lady whose walk had shown a sufficient experience for baptism came forward and was received and while she was preparing

for baptism the following lines in a tune came on my mind which I turned aside and wrote on an envelop:

As Jesus wept we now rejoice
Down by the water side,
And follow in the liquid grave
With those for whom He died.

It is a debt that all should pay,
Who have been born of God,
And follow Jesus in the way,
In the paths He has trod.

They then would feel a sweet relief
And feel their conscience clear
In going with our lovely chief
And hope His peace to share.
Medora, N. C. JESSE BRAKE.

EDITORIALS.

PARTIAL THOUGHTS.

When we consider that all things are and were created by and for the Lord Jesus Christ, who was before all things and by whom all things consist, and that these are all for the revelation of His power and Godhead in the salvation and glorification of His people in and by Him, we should regard these things as lessons for our learning that we might be comforted and strengthened in our pilgrimage, that we might have less apparent cause to mourn our leanness and to complain of a lack of understanding concerning our hope in Christ and its blessed consummation. Whatever things were written afore time were written for our learning, that through patience and comfort of the scriptures we might have hope. It is in the thing declared, rather than in the declaration, that the instruction is found. The declaration is that which directs our attention to the thing as designed for our instruction and learning. Neither the guide board, nor its superscription is the city to which we are journeying,

nor the way thereto, but it directs in the way we should go, and is therefore an important thing for incidental consideration. There is nothing of a natural or literal character spoken of in the scriptures but that in itself and in its presentation is designed to illustrate the character and manner of the creation of the people of God and their experience in this life. In the creation of the heaven and the earth we have a type of the creation of the new heaven and the new earth, which is the church the pillar and ground of the truth. In the one beginning we have the heaven and the earth, and in the other beginning we have the word, which was made to be flesh, and dwelt among us. As the one is true to itself and its effects are true to their respective causes so is the other in itself and in its causes and effects. In this first universal creation we have heaven first, then the earth followed by the formation of those things of the earth having in the design of the great architect an individual character. Last of all man was formed. The creation, formation and quickening of man, seems to be a kind of recapitulative creation, comprising an embodiment of all that is implied by the universal creation and formation.

It seems that man was so peculiarly and mysteriously connected with and related to every other formation, having in itself animal life, that though the law was given to him only, yet his transgression involved them in such a manner and to such an extent that death passed upon them as well as upon him and his posterity. And not only so, but the earth itself is involved and is cursed for man's sake. There is nothing in the composition of the earth but that in character and kind is in man. In order that man should have dominion over all other species of life, it seems the authority must be in-

herent, at least in its communication. The power of control however is in the spirit of the breath of life. Therefore when He forfeited His life He brought death upon all, and lost the power and right to wield the dominion given him. Likewise Christ, being made of a woman, was made partaker of all that in any sense is called, or constitutes man, and was given dominion, or power over all flesh, and that he should maintain His dominion and power He was made after the power of an endless life. According to the power and authority of this life Jesus was made in the perfect image of His Creator, and was therefore able to perfect this image in His people, bringing them into Himself as He is the Christ in them, and is to them the true light which in this sense lighteth every man that cometh into the world, or is to them the true and perfect knowledge of what man is. To have this knowledge or to be made to bear this image, as Jesus bore it, and as it was perfected in Him as He was in the likeness of man, is an abiding assurance that such a one shall come into the glorified image of Christ; and see Him as He is, be like Him, appearing together with Him even as He appears and when He appears.

The children of God are taught of Him through these things by and in the spirit which leads them, and manifests them as His children. The real character of all natural phenomena is by this leading spirit reflected in the life and character of the saints; and as they are led into them, and see Christ Jesus the Lord in them, they appear as parables and they see in them a continuous illustration of the Kingdom of Heaven, and thus their experience is opened up to them. In the economy of God's grace we are taught by comparison, and our experience is so fully illustrated by these things that it seems

strange at times that we should have to mourn because of our leanness, and to confess a lack of understanding concerning our hope in Christ, and righteousness in His sight. As I have intimated, the creation of the heaven and the earth illustrate the new creation, the church, the people of God, the child of God. The relation of the heaven and the earth and the things formed and set forth in each, the things governing and the things governed beautifully typify the church in its two component parts the things of each, and their relations to each other. The sun, moon and stars are set in heaven, the sun to give light and rule by day and the moon and stars by night, and they were to be for signs and for seasons, and to divide the light from the darkness. The sun is the great central ruling power, but His influence is not altogether expended in light of day, nor are the results thereof always in a direct line of cause and effect. The evening and the morning were the day. The first great cause emanates from Him who dwelleth in the light that was. The workings of the power of this light we can not understand. Neither can we understand the darkness which stands over against it. These are both necessary in the wisdom of the Creator and their order is essential. The Creation was wrought in darkness, and wrapt up in it, and its disclosures were all instituted in the shades of darkness, as the evening and the morning were the days and so also were their respective developments in the creative formations of things primarily created in and with the heaven and the earth. The universal creation was not done in a day, nor in six days, but in the beginning. So the new creation is in a word and by a word; and then in gospel order follows the manifestation of that which has been created, during which

evenings and mornings, nights and days, sun, moon and stars follow in their respective periods, times and seasons, and in turn perform their respective functions.

Darkness is the first evidence of light, therefore the darkness which he readily takes as an evidence of His condemnation is but the evidence that light has come. "Light maketh manifest." Even darkness could not be seen nor its existence known only as the light reveals it. But is the darkness necessary? Yes, just as much so, as darkness, as light is necessary, as light. We only know these in a comparative degree for our learning and growth in grace, and in the knowledge of our Lord and Saviour, Jesus Christ. It seems to be the rule in the order of the development or growth of vegetation that it occurs principally in the night time, and the growth and reciprocation of animal organism takes place in the slumbers which are generally in the night, and consequently largely in the dark. Our night times, or dark seasons are for our growth, and for the replenishing and building up of our spiritual organism. Wrapped in the sable folds of the shades of night the earth enters a cooling process set up by the surrounding atmosphere and the heaven drops down her dew, causing it to distil upon the growing plant, and when the sun again sheds his enlivening and enlightening rays upon the face of the earth its countenance is revealed full of vigor and beauty, making bright the hope of the coming harvest.

P. G. L.

THINGS SHOWN TO JOHN.

Read the last book of the New Testament written by the Apostle John. He was commanded to write the things

shown to him. They were the revelation of the things God showed to Jesus Christ that must come to pass. Not one of these things was a conjecture or supposition of John, or what he thought, or imagined, but each one was shown to him so that there could be no uncertainty about it.

John was in the Spirit on the Lords day, and saw them, for they were shown unto him. They were things in themselves good, as we consider directly concerning the church of Jesus Christ. What he did or what was done by angels or men relating to the church or God; and what was done by satan or by wicked men—a history of the church of Jesus Christ, also a history of the false churches and false worship of the times; Some of the events are what men call good, and some of them what men consider evil or wicked but one as certain to come to pass as the other.

Then all these events were certain to come to pass. There can be no doubt in the mind of any man that owns the dominion of the Lord as to whether it could be possible that any one of these events thus declared could or might fail of accomplishment.

There is always mystery to man about the Lord's works. But there can be no question in the mind of any man impressed with righteousness about the justice or wisdom of any act of God. Often there is a question in our mind whether the things that are done by men are right or not—but this is never the case about the things that God does because all that love holiness cannot doubt the justice of God in all that He does. Nor does it at all lessen our conviction of the justice and wisdom of God although we cannot see or understand why He does thus.

There is a trial or test of our faith often in what is done, which does

not cause us to doubt God's existence, wisdom or power: but it raises the question in the form of fear that we are wrong, or not embraced in the number of the redeemed, or *tho' we are wrong, and causing the question to arise, if I were what I profess to be then why should such a state of things as this be permitted; and if I am right surely it would not be thus.*

Why is this trial of faith precious? Because whatever assures us finally that we are among the Lord's chosen one brings such joy that we rejoice in this proof that we are among the redeemed of the Lord. For whatever tends to establish us in the truth of God, and that He loves us brings unspeakable joy to us.

Our confidence in the dominion of God cause us to wait on Him for the accomplishment of His will knowing that He works His own perfect will and works out and brings it to pass.

What wonderful and mysterious things are declared in the last book of the New Testament. Many of the things therein declared are in themselves opposed to the will of God, or His nature as things appear to us. Many of these things are the work of the bitterest enemies of God, and are thus seemingly opposed to the word of God, and nothing can reconcile us to them unless we are settled in our conviction that God works all things according to the counsel of His own will.

The rule to guide us in our conduct is what God teaches in His written word and its revelation to us. Whatever that word condemns we feel is wrong, and we cannot fellowship it. Yet enough is shown to us in the Bible to prove that all things work together for good to them that love God, and to them that are the called according to His purposes. That His word commands what should be done, and forbids much that is done by men

raises the question why does He allow or suffer things that appear contrary to His word as declared in the Bible?

Hence this offers a trial or test of our faith, and causes us to feel that we know nothing of ourselves, but are dependent on the Lord to accomplish His own will.

P. D. G.

SALVATION.

Is Christ divided? No. Are there two Christs? No. There is one Mediator between God and men, the man Christ Jesus. Are such men as Jacob and Moses, as much saved as Paul and Peter? Yes. But they lived before Christ came in the flesh. Was Christ the end of the law for righteousness to them who lived and died before He was manifest in the flesh? Yes. Are all that ever are saved, or ever have been saved, or ever shall be saved, saved by Jesus Christ, and all equally saved by Him? Yes. He hath saved us. Unto Him that loved us, and gave Himself for us. Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of Jesus Christ. Are infants saved just as adults are saved? Have infants two salvations, or only one? Such as die in infancy before they know their right hand from their left, do they have two salvations? No, only one. But if some have two salvations while others have only one will there not be a difference?

How is it that some hold to and preach two salvations? Is it not Christ that saves His people in time as well as in eternity? Where do we find that Christ is the author and finisher of two salvations, one in time, and one in eternity? Is not all our salvation in

time or now of the Lord? When Christ became the author of eternal salvation to all them that obey Him when was it He became that author? Is there anything a child of God can do without Christ? He says without Me ye can do nothing. All the salvation of Jesus is embraced in eternal salvation, for eternal salvation embraces all salvation.

God is become my salvation. If Jesus is the author and finisher of our faith then there is no room or place for us to sing that we have done something to help save ourselves, or any one else, and if neither we nor any other creature has done anything in our salvation, but salvation is all of the Lord, why do we want part of it in time and part in eternity? When one day is as a thousand years with God?

P. D. G.

Gillham, Ark.
March 1st, 1912.

Eld. P. D. Gold:

If you have a mind to do so please give us your view on the "abstract of principles generally used by Associations which reads thus: 'We believe the Scriptures composing the Old and New Testament, Are the Word of God' If so why not adopt the missionary plan and have it carried everywhere? Your little brother in hope.

LOUIS C. JOHNSTON.

REMARKS.

The missionary theory is that the Bible is the gospel, and to send the Bible anywhere is to send the gospel anywhere. Now if this is so why not let us adopt that theory?

The abstract of principles or the articles of Faith of our Associations is intended as a guide to show what we believe so far as language can declare what we hold. For instance, we hold that the Bible, which is a faithful expression of God's will to His people,

as declared by holy men who spoke and wrote as they were moved by the Holy Ghost.

There are two prominent interpretations of what we consider the doctrine of God our Saviour as declared in the scripture. One is salvation by grace or according to election of grace. The other is the one held by the Arminian free-will denominations, in which the works of the creature man determine and decide the matter of salvation.

Now we as associations desire to proclaim what we hold on this matter, that others may know what we believe.

Jesus said to His disciples after His resurrection, "Go ye into all the world and preach the gospel to every creature," Mark 16:15. Paul said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth etc." He also states that He is debtor to all, Jew and Gentile, Greeks, Barbarian, rich and power to preach the gospel. So as much as in Him was He was ready to preach the gospel to those at Rome also. He is the Apostle of the Gentiles—our Apostle therefore—sent by the Lord to preach the gospel. As much as was in Him He preached freely of a ready mind—was a debtor to all. The Lord Jesus was revealed in him to preach Him. He did not write sermons and read or preach them. But Christ was revealed in him that he should preach Christ. It pleased God to reveal His Son (Jesus) in Paul that Paul might preach Him. So as much as was in Paul he was debtor and ready to preach the gospel every where.

Paul preached Christ and Him crucified. He said I am determined not to know anything among you save Jesus Christ and Him crucified.

Then it was more than the scriptures he preached—for he preached the word

that was with God, and was God, by whom all things were made, and without whom nothing was made that was made and that word was made flesh and dwelt among us. Jesus said search the scriptures, for in them ye think ye have eternal life, and they are they that bear witness of Christ, but they are not Christ.

Examine Rom 1:1-4, "Paul a servant of Jesus Christ, called to be an Apostle, separated unto the gospel of God, which (gospel) he had promised afore by His prophets in the Holy scriptures, concerning His Son Jesus Christ, etc."

Now according to this—the Gospel of God is not the scriptures, but God had before promised by his prophets in the Holy scriptures: promised what? the Gospel, concerning what? His Son Jesus Christ. Now these all agree in the truth. When we preach Jesus Christ crucified we preach the power and wisdom of God, which the scriptures of the prophets, or inspired men prophesied of and foretold. We preach that which the scriptures testify of, bear witness to. Paul's manner was to reason with the people out of the scriptures, opening and alleging that Christ must needs have suffered and risen from the dead, and that this Jesus whom he preached is that Christ. Acts 17:1-5.

By the scriptures of the prophets according to the commandment of the everlasting God is the preaching of Jesus Christ made known, Rom. 16: 25-26.

If the scriptures do not prove what we preach our preaching is false. If we preach the mere letter of the scripture, and do not preach Christ crucified who is the power and wisdom of God, then we preach that which kills, but if we preach the gospel we preach the power of God unto salvation to every one that believes.

Suppose we could and do send bibles every where is that the gospel? No. But if God sends us to preach the gospel we preach Jesus Christ the Saviour. We preach him who is the author and finisher of our faith, the Word of God found in fashion as a man, God manifest in the flesh, who is with every one he sends to preach to the end of the world.

Now if any come bringing not this doctrine receive him not into your house, nor into your heart, nor bid him God speed.

When the apostle Paul preached to the Bereans these Bereans were more noble in that they received the word with all readiness of mind, and searched the scriptures daily whether those things were so, Acts 17:12.

The scriptures are invaluable and truly support and prove the truth and bear witness of Jesus who is eternal life.

P. D. G.

"Thy commandment is exceeding broad." Psa. 119:96.

Paul says when the commandment came sin revived and I died. This is a commandment that is exceeding broad. Paul had thought while in the flesh that this commandment was unto life, but when sin revived he died, so that which he once thought was unto life he found to be unto death.

This commandment which was exceeding broad covered the entire boundary of man, every thought, every imagination. The entire estate of man is under guilt, and sin has reigned unto death. This broad, holy commandment extends to the entire man. Hence he is condemned altogether, and has no hiding place, no shelter.

The law reaches to every thing connected with man as a son of Adam. It is called the law of sin and death, because by it is the knowledge of sin

and death follows.

Paul was alive without the law thinking it was unto life, and considering that he was obeying it. But when the commandment came, or was applied to him, sin revived (for sin was dead before this, but the coming of the law caused the reviving of sin,) for by the law is the knowledge of sin. For said he, I had not known lust except the law had said thou shalt not covet. When the law came sin revived and he died. Here he saw the exceeding broadness of the commandment.

The law has dominion over a man as long as he lives. The woman that has a husband is bound by the law to her husband so long as he liveth, but if her husband be dead she is loosed from that law, and is at liberty to be married again. While under the law we are cursed, because it is spiritual, and I am carnal sold under sin. The strength of sin is the law, so that sin by the commandment becomes exceeding sinful. The law is holy, but when sin slays me by the law which is good then sin becomes exceeding sinful. The convicted sinner owns the holiness of God's law, and owns God's justice in his condemnation.

Now how and where is the hope for such a sinner? As the woman is free to marry again when the first husband dies, so we are become dead to the law by the body of Jesus Christ that we should be married to another, to him who is risen from the dead, that we should bring forth fruit unto God, Rom. 7:4

The motions of sin by the law did work in our members to bring forth fruit unto death. But now 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. How wonderful to be married to Jesus, the glorious hus-

band who is risen from the dead. For we are dead to the law by the body of Christ who was delivered for our offenses and raised again for our justification. Hence our fruit is unto holiness and the end is everlasting life. For the law of the spirit of life in Christ Jesus has made me free from the law of sin and death—that being dead wherein we were held. Hence the crucifixion and resurrection of the Son of God is the most glorious event to the believer absolving him from all guilt and death.

The law of the Lord is perfect converting the soul. The law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. How blessed to be free from the law of sin and death, and to be under the law to Christ, the law of liberty, of love, of faith and of a sound mind. This is a perfect law for it is the law of the Spirit of life in Christ Jesus, and the fruit is unto holiness, and the end is everlasting life. Our Maker is our Husband.

Thy Redeemer is the Holy One of Israel, the Lord of the whole earth shall he be called.

P. D. G.

The Spring session of the Bear Creek Primitive Baptist Association will convene with the church at New Zion in Cabarus County, N. C., commencing on Saturday before first Sunday in May, 1912. Those coming by Salisbury must get off cars at Concord about 10 o'clock A. M. Saturday morning or Friday night. Those going by Charlotte must also leave cars at Concord at 6:30 A. M. Saturday. All going by railroad should notify Brother S. M. Underwood, Concord, N. C., 57 Valley Street and he will notify other brethren and friends who will meet and convey all who will come. A cordial invitation is extended to visitors. This

is a new church and they hope for a good attendance.

J. W. JONES,
Clerk.

Marshville, N. C.

ELDER E. E. LUNDY.

Morehead City (at City Hall) Monday night after 2d Sunday in April.
Portsmouth, Wednesday night.

Hunting Quarter, 3d Sunday night.

Davis Shore (at school house) Monday night.

North River, Saturday and 4th Sunday.

Strains, Sunday night.

Morehead City (at church), Tuesday night.

Newport, Wednesday.

PETER CORN AND AMOS DICKERSON.

Town Creek, May 2.

Association, 3-5.

Snow Creek, 7.

N. Fork, 8.

Leatherwood, 9.

Reed Creek, 11-12.

River View, 13.

Knob, 14.

Union, 15.

Republican, 16.

Long Branch, 18-19.

REQUEST.

There are brethren that enjoy reading the Landmark that are unable to pay for it. Those feeling able and inclined to help such, if they will send me the money, I will so apply it for their benefit.

P. D. G.

A friend sent me \$1.50 for two hymn books. The name and postoffice have been lost.

If the sender will please inform me I will gladly have the books sent.

P. D. G.

ASSOCIATION NOTICE.

The Pig River Association will meet with the church at Camp Branch, 6 or 7 miles North East of Martinsville, Va., on Friday, Saturday and first Sunday in May, 1912.

Brother J. E. Simmons, R. 1, Fitch, N. C., will take subscriptions for the Landmark.

P. D. G.

CONTRIBUTIONS FOR ELDER SHAW.

D. C. Hilliard, \$1.

Talitha Hyman, \$1.

Mrs. E. L. Moore, \$1.

Miss Sue Moore, \$1.

Cooper Griffin, \$1.

Sarah Bean, \$1.

J. M. C. Nelson, \$1.

G. R. L. Roebuck, \$2.

S. J. Hall, \$1.

Asa J. Allen, \$1.

Total, \$ 11.00

Previously acknowledged .. \$162.45

This pays about one fourth of his debt. Other money has been sent directly to him perhaps.

If the brethren and friends keep up their contributions the debt will be paid.

P. D. G.

OBITUARIES.

L. B. WILSON.

It is with sadness in my heart and sorrow in my breast that I attempt to chronicle the death of my dear brother, L. B. Wilson, who has gone as we believe from a world of trouble and disappointment to enter into the sweet beyond, a happy home, a heavenly place, where trouble never comes, and heavenly bells are forever ringing and pleasures never die.

Brother Lee was 47 years, 4 months and 14 days old. He leaves a wife,

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one son, three daughters, a mother, and three sisters to mourn their loss. He professed faith in Christ in early life. He was a patient sufferer; during his sickness he never complained, but talked of death as a pleasant trip to Him where he now stands at the beautiful gates to welcome his loved ones when they go to meet him.

His request was for W. L. Jones to preach his funeral and to sing his favorite song:

"I am going home to die no more."

He died February 24, 1911. He was not a member of any church, but a true believer, always filling his seat and living a Christian life.

Written by his sister,

V. D. WHITEFIELD.

URANAR DILLION.

By the request of the bereaved husband, A. W. Dillion, I write the obituary of Sister Uranar Dillion, who died January 14, 1911, age about 37 years. She is survived by her husband, whom she married July 22, 1894, and four children, three boys and one girl. She bore her sickness patiently until God saw fit to take her unto himself.

She received a hope in Christ in April, 1900, and joined the Primitive Baptist church at Buffalo, Stokes County, N. C., on the first Sunday in July, 1909 and was baptized the first Sunday in August following by Elder Peter Via. She remained a faithful member until death.

She was much loved by her church and neighbors and her life was one to be remembered by all who knew her. Her heart-broken husband often remarked, "he didn't see why God could take such a good wife as she was and leave behind such a sinful person as himself."

She seemed to be humble and kind-hearted to all. God's ways are right,

and yet they may seem hard to us, but we must submit. Her funeral was preached by Elder Samfred Biggs at Sandy Ridge, N. C.

So weep not dear ones, for we believe your loss is her eternal gain. She has gone to that land of peace and happiness where sorrow entereth not.

"A precious one from us has gone,

A voice we loved is stilled;

A vacant place is in our home

Which never can be filled."

J. WESLEY MOREFIELD,

("Primitive Baptist" and "Messenger of Truth" please copy.)

JAMES CORBIN WILLIAMS.

Dear Mr. Gold:—It is with a sad heart I write a short obituary notice of the death of my little nephew, oldest son of Mr. and Mrs. C. L. Williams.

Corbin was about seven years old. He was such a bright, sweet little boy, was loved and petted very much and had so many little friends whom he was very nice and congenial with.

God gave this little flower to bud and blossom in Heaven where we hope he is now sweetly resting.

Oh! how we do miss him since it has left a vacant place in our hearts and homes.

The little toys are resting now:

The little clothes laid by;

A mother's hopes, a father's joy,

In heath's cold arms do lie.

Written by one who loved him.

MRS. J. J. LYNSKEY.

Wenonda, Va.

EMMA L. McALPIN.

Dear Brother Gold:—It is with a sad heart I make the attempt to write the obituary of my dear daughter, Emma L. McAlpin, who died in Atlanta on August 6, 1911 with typhoid fever. She was born May 2, 1882, making her stay here 29 years, 3 months and 4

days. She was sick for twenty-one days after she was taken. I am satisfied she was prepared as she spoke of joining the church a short time before she became sick.

A short while after she was taken sick and while I was there, she wanted one day all the company to leave the room so she could tell me her experience. She began by telling me of a dream she had. She said, in the dream that she went to the door and saw a very angry cloud coming up with great speed and it carried away a large stack of wheat except one bundle and then it bursted. Another dream was about crossing a bridge with her husband and little boy when she fell from the bridge into the blackest water she had ever seen. She thought she was lost when a white hand, like wax, whiter than snow, reached out and saved her. She said she thought she had on a white robe which she supposed was ruined but that it was not even soiled.

Brother Gold, if my daughter ever gave me a cross word I have no recollection of it. She was industrious and a good housekeeper. She was much interested in her soul's welfare and wanted to tell me her experience when she lived with me in 1909, but was ashamed. She said she had been in trouble for several years and looked cowed and very humble. She died with a smile on her face.

Her only little boy, five years of age, died in June with the croup, seven weeks after she did and was buried by the side of his mother at my old native home where I was born.

Brother Gold, may the Lord bless you and your wife in your old age. My mind and health is failing fast, my eyesight also.

Farewell, your brother I hope.

J. K. P. LESTER.

Hopewell, Ga.

CHARLOTTA FELTON.

Dear Brother Gold:—Please publish the death of sister Charlotta Felton. She was born Sept. 18, 1831 and died Oct. 4, 1911. She was a member of the church at Autry's Creek. I do not know when she united with the church but suppose she joined about thirty years ago. She was our oldest member.

I feel that she has gone to a better place than this world. I think she loved to fill her seat in church, but owing to her health was not able to attend very often.

She leaves two daughters and several grand-children to mourn their loss.

Written by

MRS. J. L. D. CORBETT.

GERSHOM BAIRD.

The late William Baird emigrated, from North Carolina to this state in an early day, and was for many years before his death, a fearless defender and pastor of the Predestinarian Baptist Church at Mt. Zion, Barren County, Kentucky. He was the father of six children, and lived to see three of that number give a satisfactory statement of the work of grace upon their souls, and be baptized by the late Andrew Nuckolds, and united with the church of which he himself was pastor. Death has made sad inroads upon their numbers at the present time. One brother and one sister survive this once happy family.

Gershom Baird, the youngest son, and subject of this memoir, was born September 7th, 1808 and was a most dutiful son to his parents, in all the relations of life he was prompt and faithful in the discharge of his duty. A kind husband, an affectionate father and none entertained a more deep and abiding affection for those he knew loved the Lord in sincerity, and al-

though not a church member he had for many years expressed a belief in the gospel as advocated by the Predestinarian Baptists, and gave evidence by his walk and conversation, that he had been made a partaker of the heavenly calling and was brought to place all his reliance on the Lord Jesus Christ for life and salvation. He believed in nothing but a full and finished salvation through the person and work of the Lord Jesus Christ; electing love of the Father, redeeming blood and justifying righteousness of the son.

For many years before his death he was a great sufferer, particularly the last two months of his life was painful beyond description, he having inflammation of the stomach and bowels, and Brights disease of the kidneys. He had a soul conflict with the king of terrors, who seemed allowed to revel through every part of his mortal frame: he groaned aloud often exclaiming that his "cup" would have to be filled, his patience and resignation was a grace given him. He seemed impressed from the first that he would never recover, begged his family not to grieve, not to shed tears, but rejoice that his sufferings were over. He said our separation would be short, only a little while, told us never to be led away by false doctrine, told us not to follow him but follow Christ. He even called a grandson, took his hand and told him he would soon be a man to read the Bible and to make it his rule and guide through life. He talked of death with the utmost composure, admonished his children in the path of duty and gave directions for them to follow when he would be with them no more. Many friends beside his family were deeply affected by his words, and all seemed to vie with each other in the waiting upon and showing him every mark of esteem and love for which

he was very grateful. One morning his attending physician came in, enquired how he was, he said: "Blind and halt, feeble, lame all unholy, all unclean," he said those lines expressed his feelings. Often he called himself a poor ignorant worm of the dust, and could he now speak he would bid us not extol anything but the "grace of God" in him. One day he exclaimed aloud: "Come on grim death, you can't hurt me, all you can have is this old mortal frame." As he became more weak in body the Lord gave him such precious views of Christ, on the cross, and his sin pardoning blood, he would sing and praise his holy name for hours.

His countenance seemed illumed with divine love. Never shall his family and friends forget its heavenly expression. He would talk until we would beg him to rest, but soon commenced again, said he felt like "spending and being spent," for his Lord.

O, that we could give a more lengthy record of his dying experience. The last three days of his life his exhaustion was extreme, his voice gone and every symptom of a speedy and happy release, and on, Friday evening Dec. 29 1882, he fell asleep in Christ. Happy are they who trust in Jesus. He turns our loss to gain." "No sickness, no sorrow, no pain, shall ever disgust him now; For death to his spirit was gain. Since Christ was his life when below." Then let us forbear to complain, that he is now gone from our sight—We hope soon to behold him again with new and redoubled delight.

LAURA M. BAIRD.

Cave City, Ky.

MRS MARY WHITFIELD

entered into rest Sunday, July 16, at the home of her daughter, Mrs. Bradley, in Enfield, N. C., in the '83

year of her age. She was the daughter of John and Elizabeth Burgess, and was born in Bertie Co. March 22, 1828. Her parents moved to Halifax County in 1849. She united with the Deep Creek Church in 1877 and she lived and died in that faith.

Rarely has there ever passed into higher life a gentler, more patient or braver soul, nor one in whom there dwell' a purer and childlike faith and hope. She has left an influence which will live on and on in those lives which came in contact with hers.

She was always ready and willing to nurse the sick and visit the bereaved and afflicted as long as she was able. She had been in feeble health for some time but was able to be up. She was spending a few days with a friend when she was stricken with paralysis in her lower limbs. She was taken home and only lived two days.

Truly a pure and noble spirit has passed from earth to her heavenly home. She was ready and anxious to go and be with the Saviour in whom she had been trusting so many years.

Her son, George, wanted her to make her home with him in Virginia where she could spend her last days with him in comfort and ease, but she wanted to be near her dear old church where she never missed a service when she could possibly go. George was a devoted son and she often spoke of his kindness to her. She was the wife of P. L. Whitfield who died several years ago leaving five children, three sons and two daughters.

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RUFUS GRAVES ALDRIDGE

Born July 31 1836, died Feb'y 18, 1911, age 74 years 6 months and 18 days. Mr. Aldridge was raised in Caswell County, N. C., and was a believer in the Primitive Baptists, having pro-

fessed a hope in Christ in early life, but never attached himself to any church. He was married July 31, 1870 to Miss Elizabeth Ann Wyatt and to their union were born 8 children 3 dying in infancy. Two sons and three daughters and the wife still living. He belonged to the 4th N. C. Cavalry, Co. B. Mr Aldridge served through the war between the states and was spared to return to his home riding the same horse that he had rode off to the battlefield.

After the marriage he lived near New Me Crays Church in Alamance County. He was faithful to attend church and often met and conveyed the ministers from church to church, his home always being open to them as well as to all the good people who cared to share his hospitality. He was mild, modest and unassuming. A truly good

man.

For some time before his death he suffered with cancer but he was patient unto the end. The funeral services were conducted at McCrays 3rd Sunday in February in the presence of a large congregation of relatives and friends, after which his remains were laid to rest in the cemetery to await the call from Christ the elder brother who hath robbed death of its sting and the grace of its victory. By request of the family.

O. J. DENNY.

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8:20 a. m. daily for Washington, New Bern and Norfolk—Parlor Car service between New Bern and Norfolk.

5:00 p. m. daily except Sunday for Washington.

West Bound.

5:05 a. m. daily for Raleigh, connects for all points South.

9:15 a. m. daily except Sunday, for Raleigh.

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NORFOLK, VA.

ZION'S LANDMARK

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\$1.50 PER YEAR

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

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All brethren and friends are requested to act as agents.

All names and post offices 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.

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

EXPERIENCE.

Dear Friends and Brethren:—I have been impressed to write some of my experience for the Landmark. This impression has been with me for three years or more and now I make the attempt to do so, hoping the Lord will bless me to so write that it may be to His glory and the comfort of His children who may read it. Before Mrs. McRine died I told her of my impressions and she encouraged me to do so. My impressions are not as strong now as they once were, and yet I cannot get it off my mind therefore I will try to tell you some of my troubles.

When I was very young I would have serious thoughts about dying and about judgment and would shed tears but why I did so I could not tell. It went on in this way until my sixteenth year. I lay down one day to rest, all at once the Lord, as I hope and believe appeared to me. He was going towards the East and I started to follow Him but He soon disappeared and I turned back. From that time I began to fall away from the world as grass does when summer is going out and autumn is coming in. I well remember one day that I was in the field and I was commanded to go and pray. I tried to go to the woods but I fell at the end of my row. I could not get any further. It appeared that I was as much compelled to pray as I was to breathe. While I tried to pray the tears rolled from my eyes and down

my face. I went on in this way, praying a little and sinning a great deal for about two years when my troubles came with a great force and I was compelled to leave the house to try to pray, but I could not say anything but Lord, have mercy on me, a sinner. That relieved me some little time, and I would sin a long while and pray a little.

After I was married and we moved to ourselves my troubles came on me again and I began to read the New Testament. I would read and cry for every word condemned my very soul. I read until it seemed that I would go crazy. After a while the trouble began to wear off of my mind. Then it came again and oh how troubled I was, no tongue can tell it. I dreaded to see night come. I felt that I was a miserable wretch undone, pleading for life and feeling that death was tapping at my door all the time. I went on in this way for some time, when one night I lay down and dreaded that it was dark and rainy and I was standing in the door: there appeared a great light before me and I fell to the floor crying for mercy. That light appeared in the dark twice and the third time it was beaming down through the top of the house, and in that light there was a voice saying, "You are struck down by the light like Paul was."

When that voice spoke to me I rose to my feet and the darkness was all gone and I was a small child. While thinking of what had taken place I

heard another voice, saying, "There is a light going to shine around you brighter than that." When I heard that I got up and went out in another small building where my old grandmother was sitting on the side of the bed. I said to her, grandma I have been dreading to die and leave my little children but I am now willing to give up everything in this world for the sake of the Lord. At those words I became so happy I become a small lump of love and I was standing way up, and a voice spoke to me, saying, "View this world over and see what there is in it that you want." I looked and the world was in darkness, and I said, nothing Lord, nothing do I want in this world. Then I awoke and my troubles were so great on me that I did not sleep any more that night that I remember. The next morning I arose sick and weak from head to foot. It seemed that there was no soundness in me. I could not eat nor drink. I felt that I was almost dead. I left home that morning fearing that I would never return. Left my little children by themselves, and as I left the house my children, house, home, work and everything was forgotten and my heart crying every breath, Lord, have mercy on me a sinner. My head was in the locks of my shoulders and it seemed that I was barely putting one foot before the other. After so long I came to my aunt's who was then a professor of a hope but had not united with any church. I sat there and talked with her a little. Finally I told her my dream and she laughed. But I was so miserable that I could not smile with her. When I left her it seemed that my troubles were more than I could bear. It seemed that my feet were hobbled, and I was barely creeping over the earth. I felt that I had not a friend on the earth nor any in heaven. I felt that I must die and be banished from

the presence of God forever. The sky looked yellow and the sun shone dim, and the grass looked withered and dry. The trees looked as if they had on sadness and mourning. That morning I could not raise my head but my heart was crying, God, have mercy on me, a sinner. I said to myself, God has turned His back on me and heaven's doors are closed against me. Soon after I said this death showed down on me and I began to stagger, and said, Lord, if it is your will to cut me off and send me to hell do your will and not mine. I was altogether blind of this world and before me was a dark pit and it seemed that I was going in it head foremost. The next thing I knew after the world was presented to my view there was a song over my head saying, My trust is in the Lord, my trust is in the Lord; in all you say, in all you do my trust is in the Lord. I looked all around to see where the song came from but it was over my head. My very heart was leaping for joy and I was compelled to sing that new song and my mouth flew open to the sweet praises of the Lord. I felt that my trials were over and all my troubles gone. I felt so new, I felt so glad and I went on my way rejoicing and saying, I would not be back in that frame that I once was for ten thousand worlds like this. I said, now I will go home to my little children. My husband was in the field at work and no one to get his meals. I returned back feeling so much better than I did when I left. My husband, children, home and all had drifted from my mind.

I went on in this way for several days. I was so glad that I wanted to tell the whole world around what a dear Saviour I had found. But, oh! when that sweet joy was taken away I began to mourn like a dove, I began to weep and pray, begging the Lord

to carry me back over what I had seen and felt that I might know what it was. But my burden that I had been carrying so long, it never did return, but, oh my troubles! I felt that I was deceived and had deceived others. If I just could get those words back I would not tell it again for any thing in this world.

After this, one night I was made to rejoice in the blessed promise of the Lord that He would come again without sin unto salvation. That seemed to revive me for a short time. However I was soon made to mourn again like the lonesome dove and to pray and beg the Lord.

I ought to stop but I want to tell you something of my experience in the second death. On one bright evening as the sun was about to set I felt that it was my last day in this world. I went and knelt down to pray. It appeared that I could see the words going up, and words coming down to me, and my eyes were flowing with tears. When I had prayed I went to my bed and lay down and stretched out and folded my hands across my breast. While lying there breathing my life away I looked around in my house and felt to give up husband, children and everything in this world. My breath got shorter and shorter and death was so sweet to me that I felt like my head was lying on Jesus' breast. At last, I suppose about seven o'clock when the last breath left me there appeared a man in the door and he had a large book in his hand. I spoke and said, Lord if my name is written in that book I am lost. At that word the man opened the book to me and I read my name and Moses name just under my name. Then my soul took its flight and I went upwards and still upwards till I met the Lord and He had a great large book open and His right finger on my name, and

He said to me, "This is your name." I said, yes, Lord, that is my name. He spoke to me three times. I would turn my head and smile when I saw that His finger was still placed there. From that my soul was flying and hearing the prettiest singing I ever heard.

When I left this world it was about seven o'clock and when I came back to this earth the chickens were crowing for day. That is the first thing I heard. When the spirit entered this old frame again my husband had set up all night and I lying there in a trance or unconscious of the things of this world. I was sorry when I found myself here in this old sinful world again.

I will close my letter. I have given a portion of my experience. It seemed that I could not get around writing. It is my first effort. I have been a member of the Primitive Baptist church for twenty one years.

In the love of the Lord, I hope.

IDA NEAL,
(Colored.)

Reidsville, N. C.

Route 5, Box 53.

Dear Brother Gold:

It is with much pleasure that I copy and send to you for publication this rich experience of one of our colored sisters who lives near here. This is enough to put to silence the mouths of gain sayers, and those who in contradiction to the inspired word of God have said that the negro is not a human being. From whence cometh such feelings of deep conviction and sweet deliverance if there is not the same feeling that all the children have? I love Christian experience whether it is in the heart of the white, the brown, the black or any other race of men. I hope I love the work of God in any heart. The Lord be praised in His wonderful work.

Yours in hope and love.

L. H. HARDY.

Dear Bro. Gold:

I do not know that I am "a child of Jehovah, a subject of grace." but there are some things in my experience which cause me to hope in the mercy of God. The Lord says to His people, "Thou shalt remember all the way which the Lord thy God led thee." The following letter recalls one such instance. The writer and her husband had invited me to a dinner given at their home to celebrate his birthday. Neighbors, friends and invited guests had assembled and we had partaken of the good feast provided and to my surprise (for until this time I had no recollection of ever having heard of preaching, on an occasion of this sort) they requested me to conduct religious services. I felt to be in very bad shape for any religious service—had no text—had not even thought of any scripture during the day, but on the contrary my mind had been entirely upon worldly things and I suppose I felt as "The mother of Jesus saith unto him, they have no wine," that is, under the cruel oppression and reproach of the enemy as described in the 42nd Psalm, I saw how worldly minded I was, how vile and sinful I was, surely the grace of God is not in my heart, how can I be a child of God, much less a minister of the gospel? I believe I experienced the truth expressed by the Apostle in 2nd Cor. 4-8-12. In this dilemma, if not deceived, I was led to call upon the Lord, and immediately realized that He is "a very present help in trouble" for He gave me to think of and sweetly meditate upon the 23rd Psalm, which I used as a text and trust that I then ministered "as of the ability which God giveth" 1st Peter 4-11. How changed now was my condition. Having the Lord as "my shepherd" "who of God is made unto us wisdom, and righteousness and sanctification and redemption" "who forgiveth all thine iniquities, who

healeth all thy diseases", who "shall supply all your need according to His riches in glory by Christ Jesus," and whose "goodness and mercy shall surely follow me all the days of my life, what need I more?

"Jesus is all I wish or want,
For Him I thirst, I pray, I pant;
Let others after earth aspire,
Christ is the treasure I desire.

Possessed of Him I ask no more,
He is an all sufficient store,
To praise Him all my powers conspire,
Christ is the treasure I desire."

This is the "word" which "was in the beginning with God and was God." and I desire to.

"Hoard up the sacred "Word,"
And feed thereon and grow,
Go on to seek to know the Lord,
And practice what you know."

In this connection read the 342nd hymn (Lloyd's.)

Christ is, indeed, the "one thing needful" and I hope that I have, as Mary, "chosen that good part which shall not be taken away" from me. "One thing have I desired of the Lord (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 presence." I feel that,

"He did so very much for me,
I want to love Him more."
Yours in Christ, I hope.

J. F. FARMER.

Dear Bro. Farmer:

As I have to stay in very close on account of a deep cold and sore throat today, I thought to while away some of my time in dropping you a few lines. I have been thinking over your text. It stays on my mind most all the time. It takes my mind back to two years ago when, if not deceived, I felt

for once "the Lord is my shepherd, I shall not want and surely goodness and mercy shall follow me all the days of my life." I could see that all my troubles, trials and afflictions were a blessing and "before I was afflicted I went astray." Oh, dear friend, I can't tell it. I felt that the Lord was with me and I needed nothing else. After such a heavy load it was sweet rest to poor weary me. You may have heard me try to tell it before but it is a story that never grows old. Your sermon took me back to that time. I felt and do yet, that the Lord was with you in preaching and praying. It was the sweetest prayer I have ever heard. I feel that the Lord was in the midst. We had desired over a year for you to pray for us in our home, and now we feel assured that the Lord was in the matter. We appreciate your coming very much. My husband said today that it was a day he should never forget. We feel that we both naturally and spiritually had a feast. I think all our friends enjoyed it every way. I saw some good tears which looked to be tears of joy. Now I feel that our meeting was one of the best in the world. I have no doubt that we had the gospel preached to us and we enjoyed it. What can be better? I hope to meet you again at the next appointment, if the Lord will. I am glad my husband's brother was so drawn out to you. I think he enjoyed all you said. I hope to be able to go to (church) next meeting, if the Lord will. I have planned to go every meeting if I could only get well enough. I feel that it would do me good to go. My afflictions were for my disobedience, but oh dear friend, "I am so vile, so prone to sin, I fear that I am not born again, like one alone I seem to be, oh is there any one like me?"

Pray for us is our desire. May God's grace abide with you forever.

Your Sister in Christ, I hope.

"L."

A STRANGER.

Dear Bro. Gold:

While at leisure and looking over some letters which I have received, I find the following good letter from Sister Davis, which I would be glad for you to publish in "The Landmark" if it meets your approval. I think it is good that we have "The Landmark" in which we can read of the exercises of the brethren and sisters, their doubts and fears, trials, temptations, etc. Truly,

"Our hopes, our aims, our fears are one,

Our comforts and our cares."

I fear sometimes that our brethren fail to appreciate "The Landmark" as we should. It is cheap and I feel that our brethren generally should subscribe to it. I always find in each issue one or more articles which are worth more than the cost of the paper for a year. The experiences and the precious things of the "Kingdom" of our God, of which the brethren write in "The Landmark" are above mere monetary consideration.

Yours in fellowship,

J. F. FARMER.

Rocky Mount, N. C. July 9th, 11
Elder J. F. Farmer:

Dear Brother:

I received your letter last week and thought I would answer right away but did not. In reply, I saw my dream and your reply and read them (published in "The Landmark") and oh how it cheered my drooping heart to think I was remembered that much by one of God's little ones, though I feel too little and unworthy to be remembered by such an one as you, yet I hope I am remembered by One that is

greater than you and kept by His power. If I was not kept by His power where would I be? I can look back over my past life and see that the Lord was with me and I knew it not.

Surely the goodness and mercy of the Lord have been with me all the days of my life, yet sometimes I get so low down in the valley, my little hope seems to be almost gone, but when I look back at my deliverance and see how gently that little Child led me across the river, my little hope revives and seems to be sufficient if I were called to die. I feel like there is no one else on earth like me. I am a stranger to myself and feel like I am to others. I am lame, I can't walk right, but I will keep limping along till I reach my journey's end, then I hope to die in peace with God and all mankind, and meet "King Jesus" in the skies.

"Mixtures of joy and sorrow, I daily do pass through.

Sometimes I'm in a valley and sinking down with woe;

Sometimes I am exalted, on eagles' wings I fly;

I rise above my troubles, and hope to reach the sky.

Sometimes I'm full of doubting and think I have no grace,

Sometimes I'm full of praising when Christ reveals His face,

Sometimes I am oppressed by Pharaoh's cruel hand,

Sometimes I look over Jordan and view the promised land."

Brother Farmer, I have written scattering but my pen has followed my mind. Do with it as you wish to.

Your little sister, I hope,

SAVANNAH DAVIS.

A WONDER.

Dear Brother Gold:—I have wanted

for a long time to write to you. Why I can't tell for I feel that unless I am directed by the Holy Spirit, there is nothing I could say would be of any comfort or interest to any one, and may I hope that one so vile and sinful as I, can be the possessor of that priceless gift, and yet when I read your sweet, soul cheering messages of truth and love it seems direct from the bounty of our heavenly Father, and those of many others of the kingdom, I do feel that I can bear witness to these precious truths as it is in Christ Jesus our Lord and if I could only express the joy and gladness that fills my heart when I am thus permitted to look into these deep mysteries of God, hidden from the wise and prudent and revealed unto babes when they are unfolded to our understanding I would so much love to do so, but it is not better felt than expressed! Indeed it is inexpressible. The great wonder to me is that I who am so prone to sin, so unmindful of His benefits should be blessed with this sweet hope.

I felt when I was delivered from the burden of sin and Jesus revealed himself to me, the Saviour of sinners—even such as I, the chiefest among ten thousand and one altogether lovely, I really thought that all my days would be spent in his praise and service, but oh, how far short have I fallen. Often I think no one has the evil thoughts and get so low as I do and feel if I am following the Lord at all it is afar off. When I would do good evil is present and things I would do, I do not and those I would not, are the things I do. I realize more and more each day my dependence on God for every thing, both natural and spiritual. I enjoyed my visit to the Contentnea Association so much. Nearly all of the congregation were strangers in the flesh to me, but they were

so thoughtful and kind to me, and I never felt more underserving and unworthy in all my life, but thought surely we belonged to the same family, children of God, if children then heirs of God and joint heirs with Christ, or why should my heart go out in love for these people whom I had never seen. Is it not one of the strongest evidences we have that we are born of God? that we love one another. I felt like I wanted to sit at their feet and learn of Jesus. Many of the dear sisters whose faces are bright in my memory, asked me to write to them, but I have gotten faces, names and addresses mixed, and feeling my incompetency to write any thing that would comfort them, I have not written.

Brother I have had such a sweet manifestation of the presence of the Holy Spirit, that I want to try to tell you about it. Three weeks ago our baby, three years old, was playing in the yard and started to run, when he fell, breaking his thigh. I knew he was badly hurt, so called our physician, and when he said the bone was broken, I can't express my feelings. No one except a mother knows how heart-rending it is to see our little ones suffer and we so powerless to help them, but oh! what a friend we have in Jesus. I left the room feeling there was no one else to whom I could go, and tried to ask Him to be with my baby and me in this trial, and immediately there was a calm, as there always is, when Jesus speaks in that still and small voice, "Peace be still." I felt that he had heard my petition and all was well and was made to rejoice in the blessed truths of His word. That He will not leave us comfortless, but will come to us, and at the right time. To ask and we should receive. There is no God like our God, and his mercy endureth forever. I

feel that we are pilgrims in this world's wilderness, seeking a city whose maker and builder is God. While so much of the way is rough and we cannot see our way, and we think surely all of these things are against us, yet we know He hath delivered, doth deliver, and whom we trust will yet deliver, and there is no comparison in these light afflictions which are but for a moment to the bliss of the world, For it is written Eye hath not seen nor ear heard, neither have entered into the heart of man things which God hath prepared for them that love Him. Should we not feel encouraged to run with patience, the race that is set before us, looking unto Jesus the author and finisher of our faith who for the joy that was set before him endured the cross despising the shame and is set down at the right hand of the throne of God, and we are looking forward to the time when the toils, cares and disappointments of this life are over, when the Lord shall come. This corruptible put on incorruption; this mortal put on immortality, then we shall be like Him, for we shall see Him as he is, then we can ascribe praise, glory and honor due the Lamb of God which taketh away the sin of the world, through all eternity.

Bro. Gold, we had looked forward to your coming to see us with pleasant anticipation and were so sorry you could not come. Hope you will come later. Hope Sister Gold is better. Remember us in love to her.

Our baby is getting along nicely.

Charlie is away, he is with Brother Hardy down east, where he is filling his appointments.

Charlie says he is hearing good preaching. Hope he will enjoy it. We miss him greatly.

Come to see us when you can.

Yours in hope and love,
EVA HALL,
Goldsboro, N. C.

Elder P. D. Gold, Dear Brother in Christ:—I can do nothing but lie around and read and meditate. I read the scriptures mostly and for some time the fifteenth chapter of 1 Samuel has been on my mind and I can't reconcile the bleating of the sheep and lowing of the oxen to my mind. I think that I often, yes, too often, hear them bleating around for our pasture is not very green. Our pastor only comes once in three months so we often get hungry. I was told one day by a self-made christian that those sheep were my sins bleating at me, and while I do not see it just in that light, still I may be mistaken, so I want you (if not asking too much) to give your views through the Landmark on it. I would enjoy having it explained to me. My mind dwells on the scripture, but I do not understand them as well as I wish to, yet I know all those ites, represent sin and disobedience.

I am much better in health than I was when I saw you at our Association.

Remember me at a throne of grace.

I am as ever, your brother in hope,
A. J. WHITFORD,

Askin, N. C.

Elder P. D. Gold, Dear Brother:—Since reading the Landmark of February 1st, I feel moved to write you a few lines to tell you how much I enjoyed its contents. The whole of it is indeed comforting to my hungry soul, if I am not mistaken, and I am writing just to tell you what a comfort it is to me that the Lord has blessed me with the privilege of reading such good and able writings as yours and Brother Lester's editorials in that Landmark
wvs.

Your writings usually seem instructive and a blessing to poor ignorant me and I have to be thankful to the Lord for each and every blessing He bestows upon me which are many more than I deserve. I feel, if not mistaken, each day to inquire of Him the way more perfectly and I don't feel even worthy to fall upon my knees and ask His blessings although I lie upon my pillow and try to pray with groanings which cannot be uttered. And I feel to know that I am not able of myself to ask a blessing unless the hand of the good Lord guides me, and if I realize that in the right spirit, is not that a great blessing from the hand of the Lord? But if He will just be my righteousness, wont that be glorious and even too good for such a poor ignorant sinner as I. Yet even as sinful as I am I feel to get a crumb now and then from the Master's table.

I often think with pleasure of the dear, comforting things you said of me when you came out to our buggy during the Association at Little Creek while at Sister Bussey's. These words to me were like little drops of rain upon the tender herb. At that time I promised I would write again for the dear old Landmark and I have often thought of the promise, but my ignorance comes up before me as a mountain and I realize that what I write comes before such great men of God and heralds of the cause as Elders Corn, Philpot and even our dear old pastor who, I fear each time I write, will reprove me, but I know he has a forgiving spirit or he would not have borne with me these long years.

I have often thought of asking the church where I have my membership, if they objected to my writing, as it seemed such a cross at times while at other times I have felt to exclaim with the poet: "I am not ashamed to own my Lord nor to defend His cause."

My mind at times is burdened with writing and when I write I get peace of mind, while again the tempter says you have ruined everything, and then I am ashamed I have not kept my peace. Sometimes I can write to a brother or sister privately and get relief, then again I cannot. Sometimes I am in darkness and sometimes in light.

Dear brother, your piece headed "Glorious Walk" was instructive to me as also was the one on "Resurrection." I hope it may please the Lord to spare you many years yet for the comfort of His people, and I hope that when your time has ended the Lord will let your mantle fall upon some one else. The Lord will not leave Himself without a witness.

I want to have a watchful care of the brethren and sisters over me as we are commanded to watch over one another.

I wish to mention Elder L. H. Hardy's letter to his church. It is good and instructive as are all of his writings. I have often wanted to shake his hand and say, well done when I have read and reread his good letters in the Landmark, and especially on "discipline," but I have felt too little and unlearned.

I am I hope your weak but devoted sister in Christ,

MRS. B. W. ASHWORTH.

Penhook, Va.

Dear Brother Gold:—Your letter was gladly received and much enjoyed, but I was sorry to hear of Sister Gold's illness. I hope as the Spring opens up she will improve and gain her usual strength. I would love to visit her.

Yes, Bro. Gold, for a long while I have wandered in the desert, lonely and desolate, and could not find myself, or rather locate my self; and I grew weary at the thought of trying to describe my situation to others; for

I thought their journey was more smooth than mine, and they would not care to listen to my sad lamentations; so in silence I wept alone, nor disclosed my feelings to any one, as no one here understands my case or knows how to sympathize or speak an encouraging or cheering word. And yet this is sometimes a comfort to me to know that the world cannot give that rest for which my soul pants, nor can it take away the comfort which that Holy Comforter can give, even in the darkness of the night.

I wish I could tell you how happy I was made in my sleep this morning before day. I was traveling in the wilderness, as I am so much of my time and all at once I came into the most beautiful place or building—too beautiful for mortal eyes to behold. My tongue is too weak and language too feeble to describe its beauty. It was light and more beautiful than day; and yet it had no need of the sun, for it was lighted with the glory of God. The streets and walks were of the most beautiful tiling, and every thing was reflecting the glory of God. As soon as I entered this beautiful place my harp was restored to me in full tune, and I began singing Glory, Halleluia, in praise to Him who had delivered me out of the wilderness and the desert place. An invisible power lifted me above, and I was in the midst of—I can't say space, for space is empty—and that was full of the glory of God which needs no addition to make it more complete. I can't say between earth and heaven, for there was no earth nor any thing earthly there. Then, while my natural tongue shrinks from saying it, I must have been in the midst of heaven; and I was singing "Amazing grace, how sweet the sound,

That saved a wretch like me:

I once was lost, but now I'm found,

Was blind but now I see."

This was sweet, but here I awoke, and behold it was a dream.

Much of the comfort I receive is given me in the stillness of night when in deep sleep, and comes in such a way that I am glad to receive it. All I receive in this way I have the comfort of knowing that no man has any hand in.

O, that I could praise Him with my whole heart who has done so much for me. "Create within me a clean heart and renew within me a right spirit oh, God," that I may not murmur nor complain at my lot, or forget to acknowledge Thy hand in all changes.

Brother Gold, you asked me to write you of my whereabouts—whether I am in Judah or in Benjamin, or with what tribe. Previous to last night I had been for such a great while in such a tempest-tossed state that I was not able to discern in myself any good traits which typified that I belonged to either tribe; and the bad that I could see in myself seemed to be so much worse than the worst that I could find in them that I seemed to be cut off there. But when our spiritual Joseph sends for me and brings me into his own house and spreads, or commands to be spread, the feast for me, then I am not in any trouble about which tribe I belong to, but feel at home with Israel, and can say as did Ruth, "Thy God is my God, Thy people my people" &c. Perhaps in one thing my case is similar to that of Benjamin—in that I am so greedy it takes so much for me—so much to keep me from starving. But Joseph is not impoverished any more from giving to Benjamin a double portion than to the others their smaller portion; and his love for Benjamin causes him to supply his needs.

Bro. Gold, I remember your birthday. Is it your eightieth? I trust that

the presence of the Lord was with you to comfort you and cheer you on that day as well as all of your remaining days. I know that to feel His presence is your chief joy: and then to be given liberty to speak of His glory unto others must be next.

Our Association is to be at New Zion, not far from Concord this spring, 1st Sunday in May. Do you think to be there? I fear I am not going to get to go this time, but can't tell yet. The dear Lord has opened up the way for me many times when I could see no way, and then I could rejoice in Him alone.

I still remember with pleasure that little meeting in Salisbury, and what a feast it was to me.

I received a letter from Brother Bell recently in which he said that himself and sister Bell had both been sick this winter; also one from Sister Mary C. Stewart saying she has been extremely low.

With love and sweet fellowship, I am unworthily,

LOUISA A. EDWARDS.

Marshville, N. C.

ASSOCIATION NOTICE.

The Pig River Association will meet with the church at Camp Branch, 6 or 7 miles North East of Martinsville, Va., on Friday, Saturday and first Sunday in May, 1912.

REQUEST.

There are brethren that enjoy reading the Landmark that are unable to pay for it. Those feeling able and inclined to help such, if they will send me the money, I will so apply it for their benefit.

P. D. G.

ZION'S LANDMARK

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

P. D. GOLD.....Wilson, N. C.
F. G. LESTER.....Floyd, Va.

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EDITORIAL

STRAIT AND NARROW.

Sister J. A. Clayton requests my view of Matt. 7:13-14, "Enter ye in at the strait gate; for wide is the gate, and broad is the way that leads to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

One common, world wide objection that the popular denominations allege and urge with much pertinacity against the Primitive Baptists is that they are too narrow, illiberal, hide-bound, contracted, selfish, elannish and particular in their doctrinal sentiments—too exclusive and illiberal; while they claim that they themselves are broad-minded, liberal, unselfish and not bigoted.

According to the constitution of the

mind of man he considers those the wisest and most liberal that hold just what he himself holds, and believe just what he himself believes. That is true of all of us. One may say I do not know the truth, and am very ignorant and no christian I fear, yet if he hears one preach what he believes that one to him is the wisest of men. Why? Because he believes like I do. Another may differ with you, and talk so reasonably that you cannot answer him, yet you feel that he is wrong because he does not see as you do.

The worst objection that many urge against Primitive Baptists is their illiberality which causes them to be so unpopular. It is urged that but few believe what they do, and that they are queer, odd and peculiar—that they are separate from other people, and are not numbered nor counted with other people.

Now why is this? It is because they enter in through a strait gate, and travel in a narrow way. They must be made very small before they can enter this strait gate. It is as the eye of a needle so that one must become as a little child with no strength in order to enter it. He must feel he is less than the least, not worthy of the smallest favor or notice. Then it is a narrow way as well as strait. He cannot take the world with him, nor even himself. He must deny self or leave self behind.

This makes it so unpopular that few there be that find it. Ye shall be hated of all men said Jesus for his name's sake, There is no doctrine of the world so unpopular as the doctrine of Jesus is.

You must follow Jesus Christ in the regeneration. You must believe in him and be baptized, or take his yoke on you and follow him, or you cannot be his disciple. This is very strait and narrow. Jesus exemplified what bap-

tism by water is by going down into the Jordan and was buried. We hold that is the one baptism, and that believers only should be baptized. For holding this the followers of Jesus are counted narrow, close, illiberal—while those that hold any other way call themselves broad-minded, liberal and charitable. If one should attempt to climb up some other way Jesus says he is a thief. Christ is the way, the truth and the life, and there is no other way. There is no other way to heaven or to the Father but Jesus Christ.

Blessed are they that enter into the city by keeping the commandments of Jesus.

The broad way and the wide gate will receive any and all that profess that any way will do so they are sincere, and this is very popular and many there be that go in thereat; while few there be that enter in through the strait gate and the narrow way. All that enter in this way press in. They become very small and leave off, forsake, the way of the flesh. There is room only for those that forsake all for Christ's sake, and know only him.

They find the pearl of great price and sell (forsake all) and buy that.

P. D. G.

Was Elias John the Baptist?

Brother A. D. Johnson asks this question. Matt 17:12-13, "Did Jesus mean that John the Baptist was Elias or not?"

A very marvelous scene had been presented—the transfiguration—when Jesus' face shone as the sun, and his raiment was white as the light, Moses and Elias appeared. Luke said they the disciples were in great fear, but Jesus was with them, and that was enough.

He charged them to tell no man of this until the Son of man was risen from the dead.

The disciples then said, why then say the scribes that Elias must first come. They thought that Elias perhaps would literally, naturally appear again on the earth. Jesus said Elias has already come, and they have done what they pleased with him, not knowing him; and in like manner will they do unto the Son of man. Then the disciples understood that he spake unto them of John the Baptist.

It was said by prophecy that John the Baptist should come in the spirit and power of Elias to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just. Elijah or Elias (for Elijah is the Hebrew word and Elias is the Greek form of the same word) means the same character. He was a great reformer with power of God upon him, and John the Baptist came sent from God to make ready a people prepared for the Lord. Truly he was a burning and a shining light. He was greater than any prophet of the old Testament. The law and the prophets were until John, since then the kingdom of heaven is preached.

Was this literally Elijah risen from the dead? No: for Elijah did not die. But John came in the spirit and power of Elias. Jesus came to fulfill the law in every jot and tittle. He loved the law and magnified it. Moses the law-giver comes in glory and Elias with him, and they talk with Jesus about the manner of his decease. Then there is no conflict between the law and the gospel. As face answers to face in water, so does the law to the gospel. When a man looks in clear still water he sees his own face. That which appears in the water is the type or outline of his own face. We are changed from the glory of the law to the glory of the gospel, even as by the spirit of the Lord.

The spirit of the prophets testified

of Jesus. Whether in the Old or New Testament they see eye to eye and speak one and the same thing in Christ Jesus.

Such a beloved man as Daniel seems to appear to John while he is in the Spirit on the Lord's day. Yea ten thousand of his saint came as the Lord comes. For all in heaven and on earth and under the earth shall be gathered together in one Christ Jesus.

It is in the flesh that we are in darkness and blindness, and cannot see afar off. But in the resurrection life there is perfection of knowledge and peace, love and truth.

Whether it is Elijah or Samuel, Moses or John the Baptist all are as one. Hence this is Elias which was for to come, and behold he is come, and they knew him not and beheaded him.

So Jesus the substance and glory of all prophecy, the perfection which the law requires the restorer of all things, has come in the flesh, and they knew Him not, but have done unto Him as they pleased, but wisdom is justified of her children.

P. D. G.

Brother P. D. Gold—I have before me some scripture that seems to read contradictory. But Paul says, "rightly divide the Word." Will you explain in the Landmark the following scripture that seems to contradict itself: "By grace are ye saved, not of works," &c. Eph. 2:8-9. "Work out your own salvation with fear and trembling." Phil. 2:12. "No sign shall be given but the sign of Jonas the prophet." Matthew 12:39. "There shall be signs in the Sun, Moon and Stars," Luke 21:25. "Honor thy father and mother," &c. Ex. 20:12. "Except you hate your father ye cannot be my disciple," &c. Luke 14:26.

"I have hoped in thy judgments." Psalms 119:43. "I am afraid of thy judgments." Psalms 119:120.

Brother Grother Gold please explain the above scriptures through the Landmark, and why is it that they seem to read contradictory?

REMARKS:—"Rightly divide the word of truth." Paul instructs Timothy to study to show himself approved unto God. In doing this he must rightly divide the word of truth. Some parts of the word mean one thing and some another thing, but these portions are to be so explained or so divided as to show that each one has its special or particular meaning, but that one scripture does not contradict or oppose another scripture. "Rightly dividing the WORD of truth." Does the law mean the same thing as the gospel? It is all the word of truth. The law has a use and a good one. Wherefore serveth the law. It cannot justify an ungodly man. It cannot condemn a righteous man. By the deeds of the law shall no flesh living be justified. Then what is the use of it? How divide the word? Whatsoever the law saith it saith to them that are under the law. It was added after the gospel was preached because of transgressions until the seed (Jesus) should come unto whom the promise was made. By the law is the knowledge of sin. I had not known lust or sin if the law had not said thou shalt not covet. Paul said I was alive without the law, but when the commandment came sin revived, and I died.

The strength of sin is the law. When sin becomes exceeding sinful slaying me by the law which is good. This abases, slays me so that Jesus, who is the end (the fulfiller) of the law for righteousness to every one that believeth appears as the brother born

for this adversity. My sins are separated from me righteously. Thus there appears a right division of the word. Each has his portion, and there is no contradiction, for faith establishes the law.

If a preacher or teacher is not faithful in rightly dividing the word he brings confusion, and fails to feed and establish the flock of God, and he is not approved unto God.

"By grace are ye saved—not of works." Now how could one rightly divide grace and works if he should teach or preach that any are saved by works? Grace is not works. Then if one is saved by grace he is not saved by works. But the scripture says, work out your own salvation with fear and trembling, for it is God that works in you both to will and to do of his good pleasure. Grace and works here stand for the two systems, the law and the gospel. By the deeds of the law or by works shall no flesh living be justified, for by the law is the knowledge of sin. The grace of God brings salvation—that is the gospel or the fulfilling of the law covenant by Jesus Christ who saves his people. Christ in due time died for the ungodly. Jesus gave himself for our sins. But **GOD WORKS**—not man works in his people, both to will and to do of his good pleasure, and that enables them to work out or make manifest that they are saved by grace through faith, and that not of themselves; but it is the gift of God—for we are his workmanship, created in Christ Jesus unto good works, which God has foreordained that we should walk in them. Now in this rightly dividing the word of truth there is no contradiction, but the true meaning of the word is shown.

"No sign shall be given but the sign of Jonas the prophet."

An evil generation seeks a sign in derision and mockery. That is not as

Gideon sought signs to strengthen his faith. This is not condemned. Many signs and wonders appear to them that love and serve God.

The signs mentioned in Luke 21:25 should be a comfort to the disciples who believed in Jesus. The connection of these portions of scripture when properly considered explain themselves without any opposition or contradiction to each other. The scripture should be allowed to explain itself, and then all the crumbs are gathered up and saved, and nothing is lost, and there is no contradiction.

"Honor thy father and mother," &c. "Except you hate your father and your own life ye cannot be the disciple of Jesus."

It is the duty of every child to honor its father and mother. Now in what sense is one to hate his father, yea and his own life? The Adam life or the life of our natural father and mother and hence our own life is a corrupt life, which we must hate, if we love and follow the holy life of Jesus.

The man that has both of these things in the proper spirit truly honors his father and mother as the bible teaches, and calls no earthly man his father, but has the spirit of adoption and cries Abba, Father; for God is his Father. *Psa.* 119:43 and 119:120 set forth the safe condition of the child of God who hopes in God's judgments, but his flesh trembles for fear of God, which is a good sign, for the fear of the Lord and of his judgments is the beginning of wisdom. It is a good thing to fear God in his judgments and to hope in them also.

When we earnestly seek to find truth, and seek for it as for precious, hid treasure, and study the word of him that cannot lie, and in whom there is no darkness, and are afraid of ourselves in whom there is much darkness and contradiction, then we are hum-

ble seekers after truth, and shall find comfort and peace in all God's word in which there is no lie.

P. D. G.

A friend requests my view of Rev. 20:5-6.

Our friend considers that most of the troubles at present among Baptists come from the pulpit and religious papers. There is nothing perfect in man, and so much that is imperfect and defiling that the purging, correcting superintendency of Almighty God only so purifies and keeps the church of God that it is preserved unto the final redemption of perfection. There have always been false prophets and false teachers. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." 2nd Pet. 2:1.

We need pastors and teachers that are faithful, and church members that watch as well as pray, and trust in and serve the Lord only.

The remedy is not to slay all the preachers or writers because some are false, and because many follow the pernicious ways of false teachers, but take heed that no man deceive you. For many shall come in the name of Christ and shall deceive many. Again, because iniquity shall abound the love of many shall wax cold. God's people are forewarned of perilous times. Shall they turn back to the world? To whom shall they go? He that is faithful—that endures unto the end—the same shall be saved. It is no cause for desertion, nor for despondency because many are unfaithful. It is a great reason for being faithful—for watching.

This friend desires to know if I do

not think that all editors have the right to reject what stirs up strife? Yes. I think they ought to be careful what they write themselves, and what they publish from the pens of others; and I think the readers of papers should examine the bible to see if what is written in papers is supported or proven by the scriptures, and if writers or preachers present what is not sustained by the word of God it should be rejected. Indeed the people who take the word of God for the man of their counsel are the safe ones, while all other teaching is false.

Our friend asks if the time has come for the book of revelation to be fully understood. I think we must wait on God until he is pleased to show us the meaning of scripture. This book is a prophecy, and no man can understand a prophecy until it is fulfilled.

For instance the thousand years when satan shall be bound I do not consider is yet fulfilled. Where is the proof that satan is not now going up and down the earth seeking whom he may devour? Have you ever seen a time of much more confusion, restlessness, deception, fraud, dishonesty, killings and pretension than there is now? Yet many cry peace, peace, saying times are so much better than they were a few years ago. The more members the different denominations induce to join their churches the greater the corruption in the country.

I think John was shown that which must shortly come to pass, see Rev. 1:1, "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass, and he sent and signified it by his angel unto his servant John."

How much of that which was shown to John has come to pass I cannot tell. One thing is assured and of great comfort, and it is that the true servants of

God are always kept and are safe, and do not receive the mark of the Beast, or the false prophet, for they are sealed and preserved from delusions that destroy. The true servants of God greatly desire to know the truth—for they love the truth, and they hunger for the truth as it is in Jesus.

Another thing they feel is true and that is that it shall go well with the righteous, for it is not a vain thing to serve God.

Another thing is that the church of God, the New Jerusalem comes down from heaven—that every good gift, and every perfect gift comes down from above, from the Father of Lights—that the church of God comes down from God out of heaven, and therefore cannot be destroyed by the world, the flesh or the devil: but that in the world is its tribulation, and it must be tried.

Also the experience of a child of God as well as the scriptures prove to him that when all these things are fulfilled that all the enemies of God and of his church shall be cast into the lake of fire and brimstone, and the church shall be caught up to God and to glory in perfect and everlasting happiness.

P. D. G.

PREACHING.

In the bible use of the word preaching there is nothing but good. It is a higher, greater service than prophesy, because it declares the fulness and completeness of prophecy. As prophecy is joined to the Old Testament so preaching is joined to the New Testament. Prophecy foretold what should be whether good or evil—but preaching declares that good has come for it declares glad tidings of great joy, because unto us a Saviour is born. The apostles preached peace—good will to men. One of the best things ever heard is that the poor have the gospel

preached to them.

How beautiful are the feet of them that preach the gospel, that publish peace, that say to Zion behold thy God reigneth. Why are their feet so beautiful? Because they stand in the shoes of Jesus, they wear his garment of salvation, a coat without a seam, no rent in it, a robe of righteousness. They preach Jesus Christ and him crucified, risen and glorified. The excellency of the power is of God who has made them able ministers of the New Testament.

The greatest honor bestowed on man by the Lord God is to endow him with the gift of preaching Jesus Christ and him crucified. He then becomes as God's mouth, for it is not ye that speak, but the Spirit of God that speaks in you. The gift to preach comes from heaven. The Holy Ghost said separate me Paul and Barnabas for the work whereunto I have called them.

In preaching the gospel every word is truth. There is no lie of the truth. All the promises of God in Christ Jesus are yea and amen to the glory of God the Father. We are unto God a sweet savor of Christ in them that are saved, and in them that perish. The gospel of reconciliation sweetly proclaims salvation in which God is the justifier of him that believeth in Jesus, and that God is holy and just in the condemnation of the ungodly who hold the truth in unrighteousness.

As the needy one believes in Jesus it is the revelation of the healing, saving power of Christ who died to redeem him from all iniquity, while the proud reject the kingdom of God in putting far from them the Holy One of Israel.

Who is sufficient for these things! None but such as the Lord calls and in whom Jesus is revealed that they may preach him the wisdom and power of

God unto salvation to every one that believes.

P. D. G.

Elder P. D. Gold, Wilson, N. C.—

Dear Brother Gold:—I am sending you old Sister Posey's experience. She asked me to send it to you, and she wishes to see it in print in the Landmark while she is living. She is very old and feeble, so please publish it at your earliest possible convenience.

Your sister in hope,

NANNIE B. TURNER.

Keeling, Va.

REASON OF HOPE.

Dear Brother Gold:—I seat myself to try and tell you what I hope the dear Lord has done for me. I got in a great deal of trouble, but it wore off. There was a great deal of sickness and death around where I lived and I got in deep trouble again. Then the war broke out and took away my neighbors and also my dear husband. Then I got in so much trouble that I wouldn't work. I went and got the Bible and thought I would read it and see if there would be any comfort for me, and I opened it and read "blessed are they that are hungry and thirsty after righteousness for they shall be filled." I thought that verse was for some one else, it wasn't for me. I felt so bad. I was out in the cotton patch one day and I felt like the ground under my feet was too good for me to walk upon and went in that way for several days.

I was out in the garden one night between sunset and dark, trying to pray and all at once my troubles left and I rose and began to slap my hands with joy. I went in the house thinking all my troubles were gone, and then I got in trouble again. But it was not the same sort of trouble. I thought

I had thrown all my troubles away and had no religion. I was out under an apple tree one evening trying to pray and trying to get my trouble back. I thought there had been a chance for me, but there was no chance for me. All at once it came to me that my sins were pardoned in the garden that night and I arose and slapped my hands again, then I got beter satisfied. I saw a lot of trouble about joining the church. I went to hear Brother Dameron preach. He told my feelings so well that I couldn't stay away no longer so I was received at the old Mill church about 1875, and was baptized by Brother Dameron.

I will close. Remember me in your prayers.

Your sister in hope,

LYDIA M. POSEY.

Sutherlins, Va.

My neighbor Mr. Henry Blount wrote the folowing tribute on my 80th birthday. It has been requested that it be published in the Landmark. I feel that it is overdrawn. I am not worthy of such notice.

P. D. G.

A GREAT MAN'S BIRTHDAY.

(Henry Blount.)

Elder P. D. Gold celebrated today his eightieth birthday, and his sons and daughters—all of them being useful, high toned, honorable gentlemen, and lovable, attractive and most worthy women—assembled under the paternal roof, and lived over again the happy days of boyhood and girlhood, when life's current flowed so beautifully and so radiantly and so musically and when every sparkling ripple was attuned to the ecstatic rhythm of joyous gladness and every shimmering dimple was a radiant nestling place for those bright sun-

beams of blissful anticipations that glisten in the golden skies of buoyant youth. In this meeting to-day of aged father and mother and devoted sons and daughters the checkered past, with its struggles and its triumphs, its battles and its victories, its clouds and its sunshine, its sorrows and its joys, its dirges and its anthems—came back again with all its hallowed treasures, and bound heart strings in sweeter and tenderer and closer fellowship as all knelt in affectionate union around the hallowed communion table of the treasured past. And while the occasion was fitted for memories and for tears, it was freighted with joyous thanksgivings in the blessed fact that this good man of God had been spared so long to bless humanity with his precious ministry, and to make mankind better and nobler and purer and higher by his example and his teaching for his well spent life has been pure and stainless, and like the iceberg when floating away from its snow roofed home in eternal winter shows only the sunbeams of purity glistening upon its shimmering bosom in their Heaven given radiance, so his immaculate life as it comes floating down the channel of the years, shows no stains of vice and corruption and malfesance upon its invulnerable bosom, but all is pure and stainless, and as free from all tarnish as the glimmer of the stars that twinkle so radiantly in the coronet of the skies.

Elder Gold is wonderfully endowed with the strongest mental and physical powers, and though this is his 80th birthday his intellectual forces are still vigorous and virile and strong and he is able to preach two or three sermons a day with all of his usual power and effectiveness and impressiveness. The last sermon we heard from him was one of great power and vigor abounding in towering flights of loftiest elo-

quence, and stamping him as a preacher of masterly ability. We think beyond doubt that he is the ablest preacher in the Primitive Baptist church in America. And he is a fine writer, using the most ornate and elegant rhetoric to clothe the emanations of his richly stored mind—that mind in which the richest gems of ripest wisdom and soundest sense and sagest reflections and truest philosophy are gleaming in brightened lustre, and revealing in undimmed radiance some of the rarest jewels of thought that ever sparkled in the casket of mental culture and development. And all of these intellectual forces and literary attainments are crowned with the fragrant wreath of the sweetest and mellowest christian graces, making him ever ready to walk and commune with God, and fellowship with angels, for in the beauty and attractiveness of his purity of life we see the flower of religion in fullest bloom and sweetest fragrance, thus giving to his presence a benediction as pure and as sweet as that which follows earnest prayer. And the passing away of this good man of God will be like that of the bright resplendent Morning Star which fades away not into the rayless darkness of night, but melts its brilliant beamings into the auroral streamings of effulgent day, so in his passing his life will not pass into the night of death but into the everlasting flood light of blissful immortality, and for his redeemed soul the grave will not be a prison of gloom shadows but a golden tunnel of light, luminous with the intruding waves of the fadeless glories of the resurrection and resplendent with the reflected beamings of celestial splendors, and his saintly face will glow with the radiance of the grand sun burst of the Eternal Morning.

And with these reflections we extend our heart felt congratulations to

this good man and his sweet, noble, lovable, most devoted wife, who has been to him such comfort and such a solace and such a precious "help-meet" during all of the years they have lived so happily together. And now, with our best wishes we will leave them with that "peace of God that passeth all understanding."

SPECIAL NOTICE.

(Thirteenth Edition.)

The new edition of our Hymn and Tune Book, shape note, is now ready for distribution. The new edition of round note will be ready soon. Will those churches that are intending to get a supply in the near future kindly let us know as nearly as possible how many they will need, and which note? The price is 70 cents each, sent by mail postpaid, and six dollars per dozen, sent by express at cost of the purchaser. There will be sent with each book, upon request, without additional cost, a neat pamphlet of 30 pages, containing Rudiments of Music and graded lessons for use in singing classes, in connection with the H. and T. book. Send orders to Elder Silas H. Durand, Southampton, Pa.
Elds. Silas H. Durand and P. G. Lester.

ELDER W. R. HELMS.

New Zion, May 18.
Concord, 19.
Meadow Creek, 20.
Running Creek, 21.
Bear Creek, 22.
Freedom, 23.
Albermarle, at night.
Mountain Creek, 24.
Harwards Chapel, 25 and 26.
Jones Hill, 27.
Liberty Hill, 28.
Clarks Grove, 29.
Crooked Creek, 30.

Brooms Grove, 31.
High Hill, June 1 and 2.
Conveyance needed.

W. B. STRICKLAND AND W. F. STATON.

Tarboro, Monday after 1st Sunday in May.

Lower Town Creek, Tuesday.
Pleasant Hill, Wednesday.
Upper Town Creek, Thursday.
Toisnot, Friday.
Mill Branch, Saturday.
Moores, Sunday.
Autrys Creek, Monday.
White Oak, Tuesday.
Meadow, Wednesday.
Farmville, Thursday.
Tysons, Friday.
Great Swamp, Saturday.
Red Banks, Sunday.
Galloways, Monday.
Washington, Tuesday.
Smithwicks Creek, Wednesday.
Jamesville, Thursday.
Skewarkey, Friday.
Bear Grass, Saturday and 4th Sunday.
Spring Green, Monday.
Robersonville, Tuesday.
Flat Swamp, Wednesday.
Conoho, Thursday.
Will need conveyance off of Railroad.

Elder P. D. Gold, Dear Brother:—I send herewith for publication proceedings of the church at Macedonia of Feb. 24, 1912.

The Macedonia church was organized Saturday before the 4th Sunday in June, 1911, and our beloved brother, G. M. Trent, who was a licensed preacher being one of that body.

On Feb. 24, 1912, this church saw fit to call a presbytery, composed of Elders P. W. Williard, B. B. McKinney and our pastor Elder J. W. Flinchum,

to ordain Brother Trent to the full work of the ministry.

So after preaching by Elder Williard and Brother Trent the church was called to order and proceeded to business. Brother G. M. Trent was set apart to the full work of the gospel ministry by prayer and laying on of hands by the above named brethren, Elder P. W. Williard delivering the ordination prayer and Elder J. W. Finchum the charge.

W. S. SMITH.

Reidsville, N. C.

BEDFORD J. PAGE.

It is with a sad heart that I attempt to write the death of my dear father, Bedford J. Page who fell asleep in Jesus, January 4, 1912.

Father was 75 years old, was married to Martha S. Gunn in the year 1869, unto which union were born 9 children. Mother and one sister preceded him in death several years ago; eight are now living to mourn their loss.

Father was not a member of the church, but went to hear the good Primitive Baptists, preach as long as he was able to go. He had been in feeble health for some time. He was stricken with this dreadful disease peflegra, which caused his death. He had all the attention a good physician, loving children and kind friends could give, but none could stay the hand of death. It is hard to give father up, but I have satisfying evidence that he is asleep in Jesus. Ah, what a blessed sleep. He bore his afflictions with great patience. He would often tell us he could not be with us much longer, but was waiting for the Lord to take him away.

Weep not dear brothers and sisters, for I feel that he is with Jesus; he cannot come to us, but by the grace of

God we can go to him, where there is no death and where no sad tears are shed.

His body was laid to rest at Oak Grove in the presence of a host of mourning friends and relatives. Elder J. P. Johnson sang a hymn and made a few remarks and spoke many comforting words to his bereaved children.

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

We miss thy kind and willing hand,
Thy fond and earnest care;
Our home is lonely without thee -
We miss thee every where.

'Tis the wink of an eye,
'Tis the draught of a breath;
From the blossom of health,
To the paleness of death.

Dearest one, we must lay thee
In the peaceful grave's embrace,
But thy memory will be cherished,
Till we see thy heavenly face.

Now thy blessed form lies sleeping,
In the cold and silent tomb;
Thou shalt have a happy wakening
When the blessed Lord doth come.

Farewell dear, but not forever;
There will be a glorious dawn,
When we shall meet to part no more,
On the resurrection morn.

Submitted by his loving daughter in sorrow.

MRS. J. E. NETHERY.

Fitch, N. C.

CORA DUPREE.

It is with a sad heart I have a mind to try and write the obituary of our

sister-in-law, Cora Dupree.

She was the daughter of Dempsey and Ellen Brown, being born *ad.* thirty years ago in Edgecombe county and dying Jan. 21, 1912, with pneumonia. Her sufferings were severe, but only lasting for a few days. All was done for her that a loving husband and kind friends could do. Doctor Buck Mercer with the assistance of Dr. John, did all that could be done, but none could stay the hand of death for it was God's appointed time to take her. We hope she is much better off than here in this world of trouble.

She was married May 4, 1898. I was married at the same time, both of us marrying brothers. Her mother died when she was a little girl, so she never knew a mother's love or care.

She married young, at the age of 16 and was a kind and true wife always looking to her husband for guidance. She was very industrious, seldom leaving home. I often heard her say she saw more pleasure being at home with her children, of which she had several, one being afflicted who always remained by her side and which died a few months before she did, than she did any where else.

We feel it was a great blessing that this afflicted one went first.

Unto this union were born eight children, six boys and two girls. She left an infant girl one day old which is still living. How sad it is for her husband and little ones. God knows best and may His tender care and mercy be with them.

She was not a member of any church but believed in the Primitive Baptist Doctrine. Her mother was a member.

It was not my privilege to be with her during her sickness or death as we lived a long ways apart.

She was laid away beside her two children in the family grave yard to await the resurrection morn.

May God who keeps us by his grace guard, guide and keep us all in the prayer of the unworthy writer,

LEAH A. DUPREE.

Greenville, N. C.

W. H. BROWN

It is with a sad heart I attempt to write the death of my dear father and brother in Christ I hope, W. H. Brown.

He joined the church at Autry's Creek on Friday in Oct. 1894, and was baptized by Elder D. A. Mewborn, and was a faithful member until his death which occurred when he was 75 years, 4 months and eleven days old. He always filled his seat unless providentially hindered. He never had a law suit and was never a witness in court. He lived a moral life from his youth and set a good example for his children to follow and oh how I do hope the blessed Lord will give me grace to follow in his footsteps. His house was always open to Baptists and oh how much he enjoyed being with them.

He leaves a wife and several children to mourn for him, but not as dead but asleep in Jesus where I hope to meet him in heaven. It is hard to give him up but we feel our loss in his eternal gain.

I say to his companion and children: weep not but strive to follow him in life and when death comes we may say like Paul, "We have fought a good fight," and there is a crown laid up for us. I would ask the brethren and sisters to pray for us as it is so lonely not to see him at home and his seat at church not filled.

Written by his son,

J. F. BROWN.

Macesfield, N. C.

MRS. LEM NEVILLE.

The Heathsville community was

greatly saddened last Saturday morning when news of Mrs. Neville's death was spread among them. She had been sick only two weeks, but pneumonia did its work rapidly, and all efforts on the part of the doctors, nurse and loved ones was of no avail.

She seemed to realize from the very first that hers was a hopeless case and expressed herself thus to her children.

Miss Maude, her daughter, who is in training at the Wilson Sanatorium, faithfully and untiringly nursed her during her illness.

Mrs. Neville was in her seventy-sixth year. She had been married twice; first to Mr. Warren, by whom she had two children, Mr. Thad Warren and Mrs. Trevathan, of Rocky Mount. Then she was married to Mr. Lem Neville, this union being blessed with four children, Messrs Crit and Sidney Neville, Mrs. Ed Robertson and Miss Maude Neville.

Mrs. Neville joined Rocky Swamp church in early life and was a devout member throughout her days but her greatest influence for good was not felt so keenly by her church as by her children and those who came in daily contact with her pure character. She was timid and reserved in disposition. Like the little violet, she never made any show of her beautiful deeds, but in a quiet unassuming way, she gave pleasure to many. Unselfishness was the keynote to her character.

She never tired of doing good and she went quietly about doing her Master's work. Our loss is her eternal gain and none should mourn her departure for the Christ fruit was ripe and 'twas time for it to be plucked and garnered by the Master.

Her remains were laid to rest in the Rocky Swamp cemetery, the funeral services being conducted by Mr. Moore of Whitakers.

There is no flock howsoe'er well at-

tended—

But one dead lamb is there;

There is no fireside howsoe'er well defended—

But there's one vacant chair.

A friend,

ANNIE LAURIE CREWS.

ELIZA E. CLAYTON.

Sister Eliza E. Clayton was born Sept. 15, 1854 and died Feb. 23, 1912, making her age 57 years, 5 months and 8 days. She made a profession of religion in early life and joined the Methodist church and remained with them for a few years but becoming dissatisfied with her home among them she became united with the Primitive Baptist church at Wheelers in Person county where she lived a consistent member for several years thence getting a letter, together with her husband, Brother Louis Clayton, she joined at Burlington in which church she remained a faithful member until the end, always filling her seat when not prevented by illness.

She lived with the Primitive Baptists for something more than thirty years, but now she has gone never to return, leaving behind to mourn the loss of a dear and tender wife and mother, a husband, three boys and three girls. Besides these brethren and sisters in the church and many friends not members who loved her will greatly miss her.

I wish to say in conclusion that "she is not dead but sleepeth" with those who never wake in trouble and who never again will need the services of a doctor.

Sleep on dear mother and companion and take your rest with the blessed that have gone before.

Written by her poor unworthy pastor,

W. C. JONES,

REDUCED RATES

Confederate Reunion, Macon, Ga.,
May 7-9.

Account above occasion the Atlantic
Coast Line, the Standard Railroad of
the South, offers special reduced round
trip rates from all stations:

Selling Dates, Final Limit: May 5,
6, 7, and 8, 1912. To reach original
starting point not later than midnight
of May 15th, 1912, unless deposited
for extension by original purchases,
with Jos. Richardson, Special Agent,
No. 414 Fourth Street, Macon, Ga., not
later than May 15, and upon payment
fee of 50 cents, limit may be extended
to June 5th, 1912.

For rates, schedules, reservations,
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T. C. WHITE,
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Wilmington, N. C.

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D. B. HERNDON.

Elder P. D. Gold, Dear Brother:—It is with a sad heart I inform you of the death of my dear husband who was sick for about three months. He was nearly seventy years old. I know I can't do him justice and I don't believe in taking too much space in praising one after they are dead, but he was a good man in his family and kind to all with whom he had any dealings as far as I know.

He was a member of the Primitive Baptist church for many years and took a great deal of interest in it. He talked with me about dying and was willing to go, saying his trust was in the Lord and that he wanted to die praising His name. He spoke many words of comfort to me.

He was a subscriber to the Landmark for many years and dearly loved to read it. It is hard to think he has gone never to return, but the Lord's will be done and not mine. I myself have been a reader of the Landmark for more than thirty years and I hope you will continue sending it to me. I hope to see you at the Association in August.

I desire to be remembered by all good people in my sad bereavement.

I heard through Sister Wood that your wife is sick and I am so sorry as I know how to sympathize with any one who has a sick companion. I hope she is better now.

Good bye, your sad and lonely sister I hope,

NANNIE W. HERNDON.

Witt, Va.

NORFOLK SOUTHERN RAILROAD.

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Travel via Raleigh (Union Station) and Norfolk Southern Railroad to and from all points in Eastern North Carolina.

Schedule in effect December 18th.

N. B.—The following schedule figures published as information only and are not guaranteed:

Trains Leave Wilson—Eastbound.

11:30 p. m. daily—Night Express, Pullman Sleeping Car for Norfolk.

8:20 a. m. daily for Washington, New Bern and Norfolk—Parlor Car service between New Bern and Norfolk.

5:00 p. m. daily except Sunday for Washington.

West Bound.

5:05 a. m. daily for Raleigh, connects for all points South.

9:15 a. m. daily except Sunday, for Raleigh.

6:12 p. m. daily for Raleigh.

For further particulars and reservation of Sleeping Car space, apply to W. J. Williams, T. A., Wilson, N. C.

W. W. CROXTON,
Gen. Pas. Agt.

W. R. HUDSON,
Gen. Supt.

NORFOLK, VA.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA.

Primitive or Old School Baptist

VOL. XLV. WILSON, N. C., MAY 1, 1912. NO. 12



P. D. GOLD, Editor..... Wilson, N. C.
 P. G. LESTER, Asso. Editor..... Floyd, Va.
 J. H. FISHER, Cor. Editor..... Graham, Tex.
 M. L. GILBERT, Cor. Editor..... Dade City, Fla.

\$1.50 PER YEAR

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.

NOTICE!

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 receipted, please inform me of it. When you can always send money by money order or 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 post offices 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.

Dear Brother Gold:—I feel tonight like I want to write to the Landmark, so all my dear friends can hear from me. First I want to tell how very much I enjoyed our association last fall. It was indeed a time of rejoicing with me for there is nothing on earth I love and enjoy more than to be gathered together with the dear saints, and see the love manifested one to another, and hear the blessed gospel set forth by His tried and true servants.

I was blessed to have a nice little company of Baptists at my home during the association, and want to say, if they all enjoyed being here as I enjoyed having them here, I am satisfied.

But many have been the dark and lonely hours I have passed through since then.

My poor little afflicted baby has been very sick for weeks, but she is better again now, and we hope if it can be the will of the Lord she may get well and some time be like other children.

I often wonder, and wish I could know why she is so afflicted, but one thing I am sure, the Lord knows what is best for us all, and I have never had any doubt but there is a purpose in it. And if I am a child of God it will all work out for my good in the end.

Some times I have many doubts about myself, and wonder how can one so vile be an heir of God; and then I look back at the many blessings I receive daily from the blessed giver of all good things, and the love I have for the dear saints, and the sweet fellow-

ship of the church, where we meet together in the sweet bonds of love and fellowship, each one esteeming others better than self.

When I look at all this I feel that surely the Lord has forgiven me all my sins, and does not look at the blackness of my soul as I see it.

And how sweet to thus enter into the promises of God, and feel His protecting arm underneath us. And come what may, sickness, sorrow or even death, I feel that I can say, The Lord is my Shepherd, I shall not want, and though He slay me yet will I trust Him.

This has been a long, cold winter with me spiritually, as well as naturally. I could not get to church much, my baby being sick kept me home. I was badly disappointed our last meeting as it was our quarterly meeting and dear Bro. Hardy had been away since December and I had thought to enjoy a good meeting. But it was not the Lord's will I should go, and I want to be resigned to His will in all things.

With love to all the household of faith I will close asking an interest in your prayers.

I am yours in bonds of love,

MRS. MARGIE ROWE.

Aurora, N. C.

Dear Brother Gold:—I have been afflicted ever since the 2nd of January and can't work as old age has got me. We have to acknowledge old age. I am infirm in the flesh and feel that I am camping in the wilderness with

Moses wondering over the next move. But we will have to stay there until the last one that is of age dies before we can see the Promise Land. Work and worry, wandering in the wilderness is my lot.

Brother Gold we are near the line that is drawn between time and eternity. According to our ages we will soon have to lie down and leave all that is in this world behind and approach another world. Here comes our hope: I hope I have a hope and I hope the Lord Jesus Christ will strengthen my hope so that my hope will be made manifest, for this is all I have to look to which is the thing unseen.

Brother Gold I think of you often, could you think of me seldom. I would be glad to see you but it is doubtful that I ever will.

Farewell,

G. W. MASSENGILL.

Four Oaks, N. C.

Brother Massengill, you are dear to me.

P. D. G.

Elder P. D. Gold: Dear Brother:—I desire to write a little for the Landmark if found worthy of space, and I will use the words of our Saviour as recorded by John: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Brethren, I see so much it seems to me, to be the opposite of this text. I have desired to see the people of God striving for the things that make for peace. It is heart-rendering to see the coldness now existing in the church, and the brethren living in disorder and disagreeing, making little minor differences a test of fellowship. We are told, "If the light that is in you be darkness, how great is that darkness." How great an impression it makes on the minds of others, per-

haps others who are desiring to find peace and union among the saints, and are often made to say, I didn't think such and such are that way. They become offended by the seeming greatness of the darkness, manifesting in their outer lives.

I have had people tell me that they are as good as the church, or in other words, would not exchange their religion for some in the church. I would love to see the church as Zion, a quiet habitation. And I am persuaded that the men in my text are as spoken of there, are the people of God, who have a hope and no doubt are enabled to see the light if we should so let it shine. Bear in mind it does not tell us to get a light that we didn't have. But to let the one we have shine. The Bible says neither do men put their light under a bushel, but on a candlestick, that it may give light to all that are in the house.

How much better it would be if Primitive Baptists would follow after the things that make for peace, whereby one may edify another. It hurts me to see the coldness that abounds in the camp of Israel. Jesus said, If ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses. I think some times if we just knew that the weapons of our warfare are not carnal but spiritual, and mighty through God to the pulling down of strongholds, instead of fighting each other, we ought to look over each others faults, bear each others burdens and so fulfill the perfect law of Christ. I would be glad to see the Primitive Baptists living in harmony with their profession. I am satisfied the doctrine they preach is the doctrine of God our Saviour when in spirit and power of God. Yet some times we hear one once in a while forcing his extreme views on the brethren—others taking the opposite,

and they seem to differ in my mind.

Brother Gold, both are on the extremes, for instance one preaches the absolute predestination of all things, that God is the immediate cause of every sin and act that comes from men and devils and men could not help doing what they did, and what they yet may do. And it occurs to me that when one is brought to see himself as he really is, he is made to feel that God is high and just in all his attributes, and still he rules over all things and creatures, governing and controlling all things, hence God is under no law. He cannot transgress, and what he does is right. I believe He not only rules heaven but earth and even devils and wicked spirits are subject to Him, and that without Him we can do nothing. Where is there a child born of God that feels God is the cause of his sins? And on the other hand some preach what some call conditional time salvation, and others are ready to adjudge him unsound in the faith.

Why dear child of God, do we believe we can by our outward performances or our workings change the Most High God, hasn't He wrought all our works in us? Can we think a good thought without Him. But when it comes to practical godliness we should live it in a manifest sense, by living soberly, righteously, and godly in this present world. My brethren think how much Jesus has done for us, if we be His, when we were enemies to Him by wicked works. Think of Him in the garden of Gethsemane pouring out His holy soul unto death. Can we not look over the imperfections of our brethren and esteem others better than ourself.

In conclusion let me admonish each and all to pray for the peace of Jerusalem, that the men in my text might see our good works and be constrained to glorify God by coming and telling

us that they love us and want a home among us.

In the blessed cause of the Lord Jesus, and welfare of his people, these thoughts are submitted.

T. W. WALKER.

South Richmond, Va.

EXPERIENCE.

(From Landmark of July 15, 1876, and published by request.)

Broth Gold:—I am not personally acquainted with you (and fear that I am not in the Spirit,) though I hope we are both taught by the Spirit of the All-Wise merciful God who has all power.

I have been requested by one of my friends to write out what I hope the Lord has done for my poor soul; but at times I feel so little, so unworthy, my heart almost fails me at the attempt. So time has been passing away until now.

I will commence at my youth: I was brought up in the Sunday school and also in the belief that I could make peace with God at my own will. I attended the Sunday schools to get tickets and prize-books until I was about thirteen years old. I then stopped for a season; but at the age of sixteen re-registered my name to be with the young folks again, and not for the good of my soul. In this way I went on until I became tired of being confined. I have none to accuse of it —I was blind! I was then about nineteen years of age; my heart was black with sin; strong drink and evil company suited me better than my Testament. I walked according to the course of this world with the rest of my comrades. Being a man of good health and strength I was looking for a long life, thinking I could make peace with the Lord at my own will. I thought there was time enough. I

served the drinking saloon and the ball-room a faithful term. The people with whom I resided I looked upon as being the lowest grade of human beings. The Free-Will was the grace course, as they seemed to conduct everything in fine style.

In the twenty second year of my age (1869) I was married, still rolling sin under my tongue as sweet morsels, until the month of October, 1874, when great heaviness took possession of my heart at times, which caused me great uneasiness. I tried to get rid of these feelings which seemed to be unmovable. I would appear before my comrades as if nothing was the matter with me, but when alone this weight and heaviness would visit me again, which caused me to have many aching sighs. I was then in my twenty-seventh year and blessed with good health all my past life; and then to think about death, I thought I never could stand it. I remained in this condition until January 3, 1875, when I was attacked with a violent pain across my loins about 7 o'clock in the morning which continued until 4 o'clock in the evening. I got in every position I could and took every thing which I thought would relieve me, but nothing did any good.

About 12 o'clock that day I began to think that death was my portion, and then was the first time I ever felt myself to be such a great sinner—the first time I ever saw the need of a Saviour! Sin after sin that I had committed years before would present themselves to my mind, and, it seemed as though death's cold hand was ready to snatch me into eternity. O wretched condition that I was in! The bottomless pit, it seemed, was for me! All I could say was, Lord! have mercy, have mercy! spare me this time! It then pleased my Heavenly Father to relieve me. I had promised the Lord,

let others do as they may, I will try and lead a different life, if He would spare me.

I remained in bed for several days and prayed to the Lord in my feeble way. After I recovered I went in search of some secluded place and tried (as I had often thought I could) to make peace with my Lord, but my mortar failed to stick. Then this thought was presented; was I trifling with God or man? Oh how guilty I was. I had been trying to force myself on the Lord at my own will. What to do I did not know! I went to the law and read chapter after chapter, but no resting place could I find. These words lingered around my heart; if you don't use this chance you will never have another!

Brother God, I can never describe to you my feelings at that time; my thoughts were turned back to the day when I was convicted, when I saw myself such a sinner—what to do I knew not! I thought I was going to die soon, and that in my sins. My cry was, Lord, have mercy on me a sinner! Lord give me a spirit of prayer! What shall I do to be saved? Free-Will does me no good! It seemed that every one hated me. I thought there was no more pleasure in this world for me or in the world to come. Then I began to pray and saw in my view a great many sparkling objects such as my eye never before beheld. My troubles then ceased and my heart was filled with amazement. I felt that a change had taken place within me, but did not think it was religion.

I meditated over these views, wondering what they could mean, when one night (March 14, 1875,) it seemed I was led a short distance from the house, under an apple tree, (a spot long to be remembered by me,) where a poor, broken heart was healed. As I bowed my knees and laid my hat upon

the ground, a ray of light bursted forth and I viewed the narrow brink that the sinner stands on, which looked to be only the breadth of a hair. Then I viewed the christian's ground in front of me, which was very wide. My eyes were then turned towards the heavens and these words came with force to me, "This body can sink but your spirit shall take its everlasting flight beyond the skies. And Oh, the overwhelming power of love that gushed forth my tongue can never tell. It seemed that the whole world was full of love. I could not see why everybody did not believe; it was so easy to love the Lord! But they could not, they were dead in trespasses and sins.

After rejoicing a good while over the change I had undergone, I returned to the house and the next morning my heart was still full of love. Every thing seemed to be sending up praises to God—even the little twigs on the trees.

My heart was drawn in love to the Old School Baptists, and my desire was to join them at Mill Creek church and be baptized according to the commandments. May 14, 1875, there was preaching at the church and after services Conference was opened and I went forward and related a part of my little hope, was received and on June 11, 1875 was baptized by Elder James S. Dameron. Since that time, however, I have passed through many trials and tribulations.

Brother Gold, please pray for me. May the Lord be with and bless you and all of His flock is the prayer of one who trusts to see a beauty in holiness.

H. W. CHANEY.

Laurel Grove, Pittsylvania Co., Va.
February 24, 1876.

Elder P. D. Gold, Dear Brother:—I

herewith send a letter received several years ago, the writer for some cause withholding his name, or I should have answered it or made the attempt. I think it will be read with interest by readers of the Landmark, and should this fall into the hands of the author I would be glad for him to write again and this time sign his name. It may be he has passed from this world of sin, sorrow and pain into the fulness of light and glory to dwell in the presence of God forever. Here we tabernacle in the flesh groaning within waiting for the adoption, to-wit: the redemption of our body.

It is sweet to contemplate this blessed and glorious exchange when mortality of life shall be swallowed up and when our vile bodies shall be changed and fashioned like His glorious body. I believe, Brother Gold, as we get older we enter more sensibly into this feeling and desire to put off the body of this flesh and to be clothed with immortality. "To live is Christ, to die is gain."

I read with a sad heart the death of dear Elder George Roberson. I met with him first at his home thirty years ago and at intervals since and had a very high esteem for him as a faithful servant of the Lord Jesus. It was my privilege to meet him at the Spring Associations last year and enjoyed his company very much. We agreed upon an exchange visit this year, if it was the Lord's will, but he has gone and his labors are ended. Soon we shall have finished ours and, if so be I am one, I must say for myself, a poor unprofitable one.

A few days since I was looking over a diary I kept during the two months of my visit to North Carolina in January and February 1882, and although it was thirty years ago how my mind was refreshed as the scenes vividly came before me. Many has He called

home who were dear to us in that blessed tie that binds the heart in Christian love. Should this fall under the notice of any with whom we met we extend greetings in the Lord.

I hope, dear Brother Gold, this will find you and Sister Gold reasonably well and leaning upon the staff. May you be favored in the evening of life to find comfort and strength in God's gracious promise, "As thy days thy strength shall be."

With love unfeigned,

P. W. SAWIN.

Shelbyville, Ky.

"And the Lord said, 'Let there be light and there was light' ". What was the condition before this sentence? Darkness covered the earth. God Himself is the author and fountain of light. In Him there is no darkness at all. He has but to speak and the elements obey His voice. We hear Him say to the raging tempest, "be still!" and there is a great calm. When God commands the light to shine darkness takes its flight; it will not tarry. When God withdraws His matchless presence darkness covers the earth and gross darkness covers His people. God gave the Sun as a greater light to light or rule the day and the Moon and Stars or lesser lights to rule the night. We admire the lesser lights at night-time, but when the Sun with all its glory appears it so much outshines all lesser lights that we fail to behold any other yet the smaller lights still occupy their places in the firmament where God Himself has placed the

So it is when the earth or nature intervenes between us and our God we are in comparative darkness, and in this state of darkness we look for perfection among men. We see and admire the accomplishments of our fellows, but when all the earth is rolled behind us and God appears as the true

light that lighteth every man that cometh into the world, we lose sight of all other lights and are enabled to see and know of a truth that God is all and in all and that He is the only source or fountain of light, and the lesser lights are subservient to Him and exist only by Him. The natural Sun with all the lesser lights will go on and on fulfilling the mission that God gave them until it is His purpose to roll the heavens and the earth together as a scroll and swear by Himself alone that time shall be no longer. Then and only then will they cease to run their course and serve their creator: just so the Kingdom of God as set up here in the world will go on and on increasing as God gives it strength until God sees fit to redeem it from the earth and its fulness and take it to Himself in eternal glory. Then to the lovers of this kingdom nature will cease to intervene between them and their God and they will be forever blessed with the eternal presence of God who is and will be the light of the celestial city. All greater and lesser lights will fade into insignificance and we will with one accord see ourselves in Christ's own image and be fully satisfied.

When the earth intervenes between us and the Sun we are in darkness. When self and selfishness intervene between us and our God we are cast into darkness and often well nigh into despair. When clouds intervene between us and the Sun we are cast into gloom, yet the Sun shines on with its usual brilliance. The clouds are products of the earth and not of the Sun; so when we are entangled with the things of earth, we fail to behold God (our Sun and shield) in His true light, yet all our forebodings, dread, doubtings and fears are the outgrowth of what we are by nature and not chargeable to God who is without

sin, doth not sin nor tempteth us to sin, but is the life, light, liberty, resurrection and eternal life of His children.

"The race is not to the swift nor the battle to the strong, but it is all of God that showeth mercy." Read 103 Psalm and note from the 8th to 12th verses. We are as often comforted by the conversation and writings of our brethren when they are in great doubt and fear as when they can triumph in the goodness of God's presence. If you were never in darkness you could not reach and comfort the trembling lambs of the "fold" who often feel that they are of all the most helpless and hopeless. May you live long to feed the flock of God. They must be made hungry to enjoy, being filled. You must be made thirsty before you can enjoy a foretaste of the blessings that God has in store for His children.

A friend and brother I hope in Christ.

Greensboro, N. C., Dec. 15, 1905.

Dear Bro. Gold:—The language of the Psalmist when he wrote "Why art thou cast down, O my soul! and why art thou disquieted in me?" and why ed to my mind tonight, expressing as it does something of my feelings; but he doesn't stop here, for he continues by saying "hope thou in God, for I shall yet praise him for the help of his countenance." This must have been added for the comfort of the weary pilgrims. The writer begins this psalm by saying "As the heart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God. When shall I come and appear before God." I believe, dear brother, that this language is familiar to the ears of every one of God's children, and I have thought that were we to speak oftener

and more freely of our pilgrimage journey here below that we would be brought into a more sacred fellowship for each other, but when I attempt to write of the greatness of our Father's kingdom, I find the things contained therein are too wonderful for me and that I can't attain unto them. I feel like the prophet Isaiah, after having beheld the Lord sitting upon his throne, high and lifted up, and his train filled the temple with the seraphims crying, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory." After seeing this Isaiah said "Woe is me! for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the king the Lord of hosts."

How wonderful it all is, and then what am I that I should attempt to describe it. But I said that I believed it was good for us to speak often one to another. I can recall many times when I was comforted and felt edified by what some brother or sister said or wrote, but I am made to feel that surely no one can derive any benefit from me. As I came up on the car tonight the thought came to me that of all the thousands and millions of people in this great city certainly there cannot be one such as I. Dear brethren I went to my closet and plead with God to remove the burden or else give me grace sufficient for the trial. I felt unequal to keep the fight up. I am reminded of the prayer of our blessed Jesus, when he said "O my Father, if it be possible, let this cup pass from me: nevertheless (said Jesus) not as I will, but as thou wilt." How hard it is for us to say "thy will be done, O God." Not long since while in the valley of despair, I came across this scripture: "For we know that all things work together for good to them that love God, to them who are the called according to his purpose."

These words lingered in my mind and I was comforted in meditating upon them. I have endeavored at several different times to write something in connection with my thoughts along this line, but I find myself shut up so that I cannot come forth. How dependent upon God are we for a mind to even think upon His name, and then we are equally dependent for words to express our minds. Poor helpless creatures that we are. I have had some very precious thoughts regarding the scripture referred to, but they may be meaningless to others. They must be applied with power from the Holy Spirit in order to carry with them that which makes alive. The apostle says: "For we know that all things work together for good to them that love God, etc." There are times when I believe this with all my heart, and there is much comfort in believing it, for I really believe that it embraces everything that can be conceived of, but we remember it is addressed to the children of God, and so the doubt arises that I am one. Surely I could not have the thoughts of evil that I do and be a child of the most high God. There doesn't seem to be any soundness in me at all and I am full of putrifying sores from the crown of my head to the sole of my foot. But, isn't it the fact that we feel and know this an evidence that God has shined in our hearts, that his light has made manifest our vileness and pollution? It seems to me so. The land of Canaan is a land of hills and valleys and it appears to me that the God of sunshine in our souls is also the God of the rain, snow and winter season. He is Lord of the night as well as the day. He holds the winds in the hollow of his fist and causes the billows of an angry sea to do his bidding. When he speaks the lion's jaws become locked—the prison doors fly open and the captives go

free, for he opens and none can shut, he shuts and none can open; neither can the fires of hell burn one hair more on the heads of his people than he hath said, for he hath set the bounds of sathan and said "thus far shalt thou come, but no farther." But his chain is long enough to purge out all the dross, chaff, wood, hay and stubble and burn it with unquenchable fire, for the Lord's people must pass through the fiery furnace and be refined as silver is refined—they must come forth pure, and it seems to me that this is the mission or purpose God had for the devil:—that he might consume all the works of the flesh manifested in his (the Lord's) people. None but the house whose foundations are built upon that rock, Jesus, can withstand the storms, for "other foundation can no man lay than that is laid which is Jesus Christ. He is the chief corner stone.

So then, dear ones, if our house is founded upon him, the waves will simply make manifest his power and he will be glorified the more. It was in the wilderness that he blessed the loaves and fishes and multiplied them so as to feed the multitude. It was at the Red Sea that the Israelites saw the salvation of God. It was from the belly of hell that Jonah was delivered. The sick are the ones who need a physician—the lost a Saviour—the blind one to go before and lead them, and so this is Jesus' mission to make known his salvation, to deliver those who feel to be in the belly of hell, put their feet upon a rock, a new song in their mouth, even praises to God, and establish their goings. The flesh cries out against the things that bring us to be heirs of his promises. He says "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Not will be at some future time, but ARE. The flesh says we will not have this man

to rule over us. But we see that we are blessed if we mourn and hunger and thirst after righteousness—the meek and lowly in heart are the ones to whom the promises are given. The poor have the gospel preached to them. The ones John saw all robed in white came up through great tribulations. The Lord has declared that his people shall be poor and afflicted. Like Jacob, we go limping, halting and inquiring, is this the way that Christian traveled! It is all an evidence to my mind, brethren, that the strong man's goods have been disturbed and that a stronger than he has taken up his abode in our hearts, even Jesus. As a consequence there is a warfare and always will be so long as we dwell in this tenement of clay, but Christ has triumphed gloriously and put the last enemy under his feet. Glorious thought, I thought just before I united with the church that peace would reign supreme after I got into the church, and that the old soldiers of the cross really didn't mean what they said in talking of the continual warfare, but what a lesson I have learned. I knew not then or rather did not realize that the flesh must be killed daily. Now, sometimes I think I never knew such darkness, for it seems to cover the face of the earth.

Brother Gold, I have thought time and again that I would never write again, but when the last Landmark came the very first letter in it, by sister Louisa Edwards, was so good that I wanted to tell some one about it. My heart was burning with fellowship for her, and this is what I mean by saying we should speak often of these blessed truths. This sister is a stranger to me in the flesh, but I hope not in the spirit. It is so wonderful to me to contemplate how the Lord works in his people. How true the words of the poet when he said "God moves in

a mysterious way his wonders to perform." But these precious things are hid from the wisdom of this world and revealed only to babes—those who feel to know nothing as they ought to know.

Brethren forgive anything that is amiss and remember that I am nothing but a poor worm of the dust. And you who are called to pass through deep waters, remember the words of the apostle: "All things work together for good, etc." He may call a bosom companion, as he did from a mother and three little ones here recently, but he has promised to be a husband to the widow, a father to the fatherless—a friend that sticketh closer than a brother. He cannot err. He is too good to be unkind. He must bring us to a realization of our need of him before we can seek him, and while the night may be long, joy cometh in the morning. May his name be exalted and praised, world without end, Amen!

Brother Gold, this is for your approval before publishing.

Yours in a precious hope,

R. LEVYER DODSON.

New York.

REQUEST.

There are brethren that enjoy reading the Landmark that are unable to pay for it. Those feeling able and inclined to help such, if they will send me the money, I will so apply it for their benefit.

ASSOCIATION NOTICE.

The Pig River Association will meet with the church at Camp Branch, 6 or 7 miles North East of Martinsville, Va., on Friday, Saturday and first Sunday in May, 1912.

ZION'S LANDMARK

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

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

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EDITORIAL

ETERNAL LIFE.

This is not natural life, nor does it belong to any natural substance. Iron does not possess eternal life, nor does wood, nor fire, nor water, nor air, nor flesh, nor blood, nor cattle, nor fish, nor any natural matter or substance.

Man as a descendent from Adam has only natural life, and therefore can die and return unto the dust; but that which possesses eternal life cannot die or return to the dust, but is immortal, indestructible, and fadeth not away. Every thing that is mortal and temporal does die and fade away. That which is born of dust and ashes does die and fade away; because it at best has only natural or temporal life: but that which is born of God is spiritual, immortal, possesses eternal life through our Lord Jesus Christ. Is it the truth that the child of God does not

possess eternal life? Does he wait till the resurrection, before he has eternal life? This is so with reference to the body. But Jesus says, "Fear not him who is able to kill the body, and hath no further power," man may kill the body, but can he kill the soul? Is the soul natural and temporal like the flesh? Is the inner man, which is indeed a true Jew, going to die and rot in the grave, same as the body? Surely not. No, a thousand times no.

Stephen said, "Lord Jesus receive my spirit." His spirit or inner man could not die, nor decay in the ground. The eternal life is not possessed by the body before the resurrection. But that which never dies, is passed from death unto life, is quickened, born of God, who is a spirit; born of an incorruptible seed, (Jesus,) can not sin, can be made pure by faith, righteous, is a good tree, and always brings good fruit, and cannot bring forth evil fruit, can't be separated from the love of God, can "never thirst—or hunger," "shall never see death," lives in Christ, "bone of his bone, and flesh of his flesh," "heir of God and joint heir with Christ," "sanctified," delights ever in the law of God; dead to sin and to the world; as the fruit of the Spirit which dwells in him, he brings forth "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance," "being in Christ Jesus, he is a new creature, old things have passed away; and behold all things have become new;" and he lusteth against the flesh, and the flesh against him; walks by faith, which is his eyes and feet and ears; he is now brought nigh by the blood of Christ, though once he was far off; if he be Jew or Gentile in the flesh, yet now he is neither Jew nor Greek, neither bond nor free, neither male or female; by the Holy Spirit this man, whether in the body or out of the body, as one

man was whom Paul knew, yet he has access unto the Father; he knows no Husband but Jesus, no king but Jesus, no physician but Jesus, no medicine, bread, no water, no food or raiment but Jesus, no shelter or guide or deliverer, or hope or peace, or power but Jesus, to save, lead and bring home to glory; he some times while absent from the brethren in the flesh, yet like Paul can say, "yet I am with you in spirit, joying and beholding your order, and steadfastness of your faith in Christ;" he is complete, entire in Jesus wanting nothing, is in immediate and full possession of Eternal Life in and through Jesus. Some of these things are some times referred to the old man when they are made manifest in the flesh. But as a red hot stone soon cools off, so the old man, falls back and proves that in the flesh really dwells no good thing. The flesh or carnal mind is not the dwelling place of that good thing which we are to keep by the Holy Spirit that dwelleth in us.

Eternal life is God's life. The born child always has the same life of the parent.

"That which is born of the flesh, is flesh, and that which is born of the spirit is spirit." God's children are not born of the will of the flesh, nor of man, nor of blood, but of God. Thus, though weak as babes in knowledge and wisdom and power, yet they have the exact life of God, or else we must do away with the figure. But the flesh will possess immortal life—eternal life, in the resurrection.

If I am not very much mistaken the Bible teaches these experimental things for our peace and hope.

J. H. FISHER.

A QUESTION.

Why cannot we always feel free from sin, and be happy all the time

like we do a few weeks after we are baptized. After I was baptized the 3rd Sunday in Oct. I did not think I would ever see any more trouble. I felt free from sin. Every thing looked new to me, and every thing seemed to praise the Lord. Not a wave of trouble rolled across my peaceful breast. But now I feel like I am in doubts and fears, and only think am I in doubts and fears—am I right or am I not right.—am I one of his or am I not?

When I go to our church I feel so little, so sinful, that I feel to be the least of all.

Brother Gold, I guess you will think this is an unimportant question, but I think you can answer.

I seldom hear preaching. The most of my preaching is reading the dear old Landmark.

I hope the Lord will enable you to send them out to us many more years, for it is a source of much comfort to me.

Pray for me and my household.

Your unworthy sister in hope of eternal life.

V. D. WHITFIELD.

Graham, N. C.

REMARKS:—When the Lord Jesus appeared to me as my righteousness I thought I would never have any more trouble. Before he appeared to me I felt to be the vilest one that ever lived, and was sinking down into everlasting misery, and that I was fit only for destruction or banishment from the presence of the Lord God, and that he was so holy and I so vile I should have to say amen to my condemnation.

But when Jesus appeared to me I saw him as my righteousness: and verily all things appeared new as sister Graham states it was with her. But since then I have had much trouble—have often felt vile and to abhor myself.

Now have we any thing in the bible to prove this matter?

You know Israel is the Lord's portion. When the great bondage of Egypt was bearing him down, and the Lord delivered him with an outstretched arm at the Red Sea, so that Egyptians attempting to pursue them, and carry them back into slavery were drowned and Israel saw the dead bodies of those Egyptians their taskmasters, and knew they were dead, and the Lord told them they should see them no more. Then they sang the song of Moses the servant of the Lord and the song of the Lamb, and no doubt thought they would have no more trouble, but would go at once to the goodly land the Lord had promised to give them. But it was only three days after this they were so distressed they murmured against Moses, and often after that they murmured against the Lord and against his servant Moses, and said we had better have died in the land of Egypt than to come out here and die. They murmured against the Lord and against Moses. They had an evil heart of unbelief in departing from the living God. They said our little ones shall be a prey in the wilderness and shall perish.

They did not believe God although they had seen his miracles, and God declared they should not enter the promised land because of unbelief. So they had to linger in the wilderness until all that came out of Egypt fell except Caleb and Joshua who believed God.

This flesh is a wilderness. There is nothing good in it. There is no overcoming except by faith. Doubts and unbelief always bring trouble. Except we believe we are not established. The just shall live by faith. God has no pleasure in them that draw back unto perdition.

Peter began to doubt and began to

sink. There is no standing except by faith, no overcoming without faith.

When Israel was singing the song of Moses the servant of the Lord and the song of the Lamb they did not think they would doubt any more. But how quickly they are changed when things all appear against them. For events undesirable call forth opposition; yet such is the nature of tribulation that it works patience and strengthens the things that remain.

Some of us when we see one in joy and gladness after baptism will say to that one, look out for a fall, intimating if you are a christian you will be sure to have doubts. But it seems to me that we should encourage followers of Jesus to trust in him if we could. You need not seek for doubts. They will come sooner than we ought to want them. The exhortation is today harden not your heart. Lay aside every weight, and the sin that doth so easily beset us, which it seems to me is unbelief. God never commends one for doubting, but honors such as trust him. Abraham was strong in the faith giving glory to God. Without faith it is impossible to please God. Jesus said to Peter, wherefore didst thou doubt O thou of little faith? He that doubteth is damned or condemned. But he that has faith even as a grain of mustard seed, which is the smallest of all seeds, can remove mountains. It is by faith we stand, and the just shall live by faith.

We are to be steadfast, always abounding in the work of the Lord, knowing that our labor in the Lord is not in vain. We are to trust in the Lord forever. We are to seek him with the whole heart.

But what shall we do when our comfortable feelings are all gone? We are to wait on the Lord by seeking him. We ought always to pray and not to faint. For in due time we shall reap

if we faint not. Without Jesus we can do nothing, therefore we should call on him. Has the Lord left us when we mourn? No. He says blessed are they that mourn, for they shall be comforted. The Lord will not suffer us to be tempted above that we are able. The trials of God's people of old ended in good to them. They are written for our learning that we through patience and comfort of the scriptures might have hope. Weeping may endure for a night, but joy cometh in the morning. He that endureth unto the end the same shall be saved.

P. D. G.

BAREFOOT, OLIVES, DIVORCES, LAST FIRST.

Sister Gwatney of Tarboro, requests my view of King David walking barefoot, "And David went up by the ascent of Mount Olivet and wept as he went up, and had his head covered, and he went barefoot," &c. 2nd Sam. 15:30.

This was perhaps the greatest humbling of King David: and all his people went up that mount weeping.

David was fleeing from his rebellious son Absalom. He felt he had sinned in the matter of Uriah. But he is a type of Jesus the Son of David in the flesh, and David's Lord in the Spirit—the root and the offspring of David.

When King David walked barefoot and with covered head up the Mount of Olivet what a striking type of the humiliation of Jesus at the Mount of Olives. One gets near the earth when he walks on the ground barefoot, with head covered in token of shame and humiliation. Jesus knew no sin—was holy, yet is made sin for his people. All their guilt is laid upon him. It pleased the Lord to bruise him. Up the Mount of Olivet he bore his cross—after having fallen on the ground

while his sweat became as great drops of blood falling to the ground. The Olives are pressed out for special use, Jesus is pressed as a cart under sheaves. Here is humility in its perfect development. Jesus walked out—wrought the blessed salvation of Zion.

When David was so humbled and walked barefoot as King with his head covered in sorrow it shadowed forth the coming of Jesus in the flesh, who thought it not robbery to be equal with God, but who made himself of no reputation. He MADE himself of no reputation. It was willingly, lovingly done. He humbled himself to the shameful death of the cross, he became poor that we through his poverty might be rich.

The suffering, humiliation and obedience of Jesus unto death was no mere sentiment or imagination, nor fiction, but it was the most bitter and solemn reality. He drank the dregs of the bitterest cup of death ever held to man's lips, and by the grace of God—not the wrath of God—tasted death for every one—every one of the children. There was never sorrow, suffering nor humiliation like unto his. Alone he tread the winepress of the wrath of God.

King David fleeing from his vain and ambitious son, walking barefoot before all his people, importuning for the life of that rebellious son, and saying would God I had died for thee, can never equal the humiliation of the holy Jesus who died for the rebellious, and gave his life a ransom for many.

Sister Gwatney also requests my view of Matt. 27, 27, also Matt. 19:11 and 12 and Matt. 20:16.

Then the soldiers of the Governor took Jesus into the common hall" &c. They stript him and put on him a scarlet robe in mockery of a king, and platted a crown of thorns and put it on his head, and bowed the knee and

mocked him in derision. Not only did he bow under his shame, but darkness covered the earth, veiled the sun. In sackcloth the earth appeared draped in mourning and the sun was in blackness of sackcloth, and the earth trembled in sorrow and astonishment at the scene. Matt. 19:11-12. The question of man's right to put away his wife was raised by the Pharisees who tempting Jesus said, "Is it lawful for a man to put away his wife for every cause?" The answer of Jesus God made them male and female, therefore a man shall leave his father and mother, and shall cleave unto his wife and the twain shall be one flesh. What therefore God hath joined together let not man put asunder. Why then said they did Moses command to give a writing of divorcement? &c. Jesus said, Moses because of the hardness of your heart suffered you to put away your wives, but from the beginning it was not so. Jesus said, whosoever shall put away his wife, except it be for fornication, and shall marry another committeth adultery. A man should put away his wife for fornication, or a wife should put away or leave her husband who is guilty of fornication. Otherwise they would be joined to a harlot, or to a fornicator.

Should either party leave or put away the other who is not guilty of fornication, and marry another, both parties would be guilty of adultery.

The disciples then say if the case of a man be so with his wife it is not good to marry. Jesus said all men cannot receive this saying. Some men are born eunuchs, some are made eunuchs by men, and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it let him receive it.

It is a great thing for a man to keep his body under and not walk after the lusts of the flesh as Paul did. If a

man marries in the Lord that is honorable. Marriage is honorable and the bed undefiled, but whoremongers and adulterers God will judge. He that loves his wife and honors her and keeps himself pure—he that loves the word of God is one that in that sense hath not known woman, but is a virgin, whether he is married or not, it seems to me.

Paul said I would that all were as I am, and it is good for a man not to touch a woman. For I would that all men were even as I myself. But every man hath his own proper gift of God, one after this manner, and another after that. I say therefore to the unmarried and widows that they abide even as I. But if any cannot contain let them marry: for it is better than to burn." 1st Cor. 7:7-10.

Job was a perfect man, one that feared God and eschewed evil, yet he had a wife that had borne him seven sons and three daughters.

I have thought that a preacher that traveled as Paul did was freer without a wife, and that a man who marries a woman and leaves her alone all the time wrongs her. She would be far better off without him.

Also Matt. 20:16, "So the last shall be first and the first last: for many be called, but few chosen."

This is the case wherein the kingdom of heaven is like unto a man that is a house holder which went early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day he sent them into his vineyard. Others afterward the same day he sent into his vineyard saying whatsoever is right I will give you. At the 11th hour—the last hour of the day—he sent others saying go ye and whatsoever is right I will give you. When the evening was come the lord of the vineyard said unto his steward call the laborers be-

ginning at the last, and give every man a penny. But when the first came they supposed that they would have received more, saying these last have wrought but one hour, and we have borne the burden and heat of the day. They thought they should receive more. But he answered, friend I do thee no wrong. Didst not thou agree for a penny a day? Take that thine is. I will give unto this last even as unto thee. So the last shall be first. If the last are first of course the first shall be last. This shows that salvation is by grace, and the more one expects for what he has done the less shall he receive, and the less one expects the more he shall receive. One that feels he deserves nothing shall receive what is wonderful to him. The one that expects more than others as the reward of his labor shall be as one not chosen. Many be called but few are chosen.

P. D. G.

WHY THIS BLEATING OF SHEEP, &C.

"And Samuel said, what meaneth this bleating of sheep in mine ears, and the lowing of oxen which I hear? 1st Samuel 15:14.

In answer to a request of Brother A. J. Whitford.

The children of Israel desired a king to be like other nations. In doing this they rejected the Lord God who was their king. To be like the world, or like other nations, is always wrong, because the world is always wrong. God gave the people Saul in his anger, and took him away in his wrath. The granting of a request to an impure desire never brings benefit to the petitioner. Saul was a curse to Israel.

God sent him to destroy Amelek, the ancient enemy who hated Israel, with the direction to spare nothing—but slay every thing. Every thing of en-

mity to God must be slain before there is true prosperity. Instead of obeying the word of the Lord Saul spared the best of the flock, and spared Agag their king, yet slew what was vile or considered as worthless. He comes to Samuel with his declaration, I have performed the commandment of the Lord. Then said Samuel, what meaneth then this bleating of the sheep in mine ears &c. And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and the oxen to sacrifice unto the Lord thy God.

It repented the Lord that he had set up Saul to be king. He showed this in removing the kingdom from him, and giving it to one after his own heart. Does it repent the Lord, or does the Lord repent as a man repents when he sees he has done wrong, or was deceived, or disappointed? No. Samuel said in this chapter (v. 29,) "And also the strength of Israel will not lie, nor repent: for he is not a man that he should repent." The Lord is never deceived or surprised at what man does, for he knows man and what is in man. Nor can the Lord do wrong, as men do wrong, and afterwards repent of it because they were wrong. But he brings to light the hidden things of darkness wrapt up in man that man may know what is in man, and that God is the just and righteous judge and will therefore judge and punish man for his disobedience.

Saul's excuse for his disobedience showed his self will, and that he thought he knew better than God did what is right. Is it pleasing to God to bring the fat and sleek cattle of the wicked to make an offering to the Lord with them? "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken

than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." 1st Sam. 15:22-23. Thus it repented the Lord, or he took away the kingdom of Saul which he had given him, and gave it to David who loved to obey the Lord, and did the pleasure of the Lord.

Saul represents the flesh under the law or first covenant wherein man is shown to be a failure. Saul was a failure and wrought not the will of God. But David represents the covenant of grace in which covenant mercies—*græ mercies*—*græ* given.

God displays his indignation against sin in the execution of his wrath against disobedience, and also grants repentance or shows his mercy in granting repentance unto Israel. Blessed is the man to whom the Lord will not impute sin, to whom the Lord imputeth righteousness without works. For the sins of Israel are laid on Jesus the Lamb of God who was made a curse for us, and died for us, and rose again from the dead for our justification, and is exalted a prince and a Saviour at the right hand of God to give repentance and the remission of sins unto Israel in the name of Jesus Christ.

There is mystery in Saul who is among the prophets, and showed zeal in putting away witches. When Samuel anointed him to be king over Israel out of a vial, and the Spirit of God came on him, and he prophesied and was turned into another man Saul behaved well for awhile. But Saul lost his kingdom by disobedience to God. Samuel told Saul that the Lord had rent the kingdom from him and given it to his neighbor who is better than he was. The Lord sends Samuel to anoint David out of a horn to be king over Israel, and the Spirit of the Lord

came on David from that day forward. But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord (not the Spirit of the Lord,) troubled him. His servants counsel Saul to seek out a cunning player on the harp that should play before him when the evil spirit troubled him. They sought out David cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord was with him. This is one of the finest descriptions of a noble character to be found in the bible. What a difference between rash, envious, impulsive, disobedient, ambitious Saul, and the meek, lowly, lovely, sweet singer of Israel who could play on the harp to quiet Saul, and was prudent in matters, and though not from his shoulders and upward higher than any of the people, yet he surpassed Saul in all noble and excellent things, and the women of Israel who are good judges of character and of gospel service, sang Saul hath slain his thousands but David his ten thousands. The evil spirit at times possesses men, and a gift of playing on the harp may quiet the troubled one. This playing on the harp represents preaching, and at times quiets restless, ambitious spirits, but how much better if we so love the Lord Jesus that such an evil spirit does not possess us, and always we are humble at the feet of Christ.

It is good to be a sheep and hunger after the sincere milk of the word. If you do not have as many opportunities to hear preaching as you desire wait on the Lord and he will deal you out a bottle of wine, and a piece of flesh and bread, for he has decreed that those that tarry at home with the stuff shall receive as much as those that go to the battle; for he has slain all the enemies of Israel.

P. D. G.

Elder P. D. Gold, Dear Brother.—I will send you a piece published in the Mt. Airy News which I hope you will publish in the Landmark with such comments as you may feel to make on the same.

I feel that such statements are misleading and calculated to cast a reflection on our people.

Your brother in hope,

H. W. JOHNSON.

Brush Creek, N. C., April 22, 1912.

THE MOUNTAIN PEOPLE.

Some Observations Upon Their Life and Condition.

HONEST AND VIRTUOUS.

Editor Johnson, Who Lives Under the Very Shadow of the "Big Hills" Gives an Extended Account of His Mountain Neighbors.

It is timely and proper to discuss at length the conditions that are present in that part of the mountains where men live who are capable of taking the law into their own hands and administering punishment to their offenders as was done at Hillsville on March 14.

To judge properly the situation one must know the country as well as the people. The Blue Ridge range of mountains passes through a number of counties in Virginia and western North Carolina and in the face of the mountain, which is something like an average of five miles wide, the land is rough and rugged to a degree that one who has not been there can hardly form an idea of how rough and rugged the country really is. Spurs of the mountains extend out into the country and on these spurs conditions are similar to those in the face of the mountains proper.

The farms are small and corn is the

crop that the people depend largely upon for a living. The homes are, many of them, built far back in the mountain valleys where it is not practical to build large and roomy houses. For this reason there is no house pride. Well-to-do citizens are often found living in one or two-room houses. The land produces good corn, but wheat and cotton and tobacco are not grown to advantage.

The people live in isolated conditions that are such that churches and schools have never prospered as they do in more level countries. In all that mountain section the Primitive Baptist ministers are almost alone in their efforts to enlighten the people. These faithful ministers make their living on the farms, as do the other people, and receive almost nothing for their services to the public. They preach a Calvinistic doctrine that is the rankest fatalism and one of their fundamental principles is that a minister should not receive a salary for his services as a minister. "What is to be will be" is a fundamental doctrine and God will save men when He wants them saved is preached as a fact. The result is that the people have never been taught to consider the great questions of the Gospel as they are taught by progressive ministers. The fundamental doctrines held by the men of the mountains is to be honest and virtuous.

The Primitive Baptist people have always had the reputation of standing for strict honesty in all dealings and a man will be turned out of one of their churches for not paying a debt more quickly than he would be for almost any other charge.

The result is that one finds in that mountain section fewer petty thieves and fewer women of unquestionable virtue than are to be found in almost any other section of the country.

The men are reared in the atmos-

phere of independence. They see little of each other. Every man is a law unto himself. Alone on the mountain side he works his little crop and hauls it down the mountain in his sled to his cabin home. Once a week he goes out to the little country store and once a month he comes down to the nearest market town. His dealings with his fellow-men are always on a cash basis, for his worldly possessions are small and his credit limited. He asks few favors and expects none. He is good to his neighbors when they are sick and will always return a favor.—Mt. Airy News.

Elder P. D. Gold, Wilson, N. C., Dear Brother:—Yours of the 5th inst. to hand and contents noted. The New River Association of which I am Moderator, contains over 1,500 members, as sound and devoted Primitive Baptists as live any where, and none that some are please! to call the "Allen Gang" are connected with us. Elder G. P. Allen, a brother of Floyd and Sidna, is not one of the accused. He denies having any thing to do in the tragedy, and I understand that it is credibly denied for him.

Elder James M. Allen was a member of our Association, (The New River,) until death and was a good, orderly orthodox brother, but was of different kin. None of the accused are not now, nor ever have been members of the New River Association.

Elder G. P. Allen is the Moderator of the Zion Association.

It has been published in some newspapers, I hear, of us, that we the "Hard Shell Baptists," as our enemies call us, in our deep religious convictions, only bend to our tenets of liberty to order our lives as we will without interference or molestation from any source, equal to holding criminals in fellowship. Satan was never more

false than this in his vilest execrations. The papers should be demanded from the publisher, and he required to make amends for this captious, vile and wilful slander.

'Tis true, as now and always has been, there are offenders and violators of law to be found, but that does not render all transgressors.

Please answer me at leisure.

Yours truly,

ISAAC WEBB.

Hillsville, Va., R. 3, Box 45.

April 15, 1912.

REMARKS:—I have had the pleasure of knowing Elder Isaac Webb for more than 30 years. A more lovely, useful, truthful and faithful man I do not think I know—though the Lord has blessed us with others of like standing.

The Mt. Airy News reports that the Primitive Baptists preach the rankest fatalism, and that paper explains that as follows, "What is to be will be." If that is not true the opposite of this is true—which is what is not to be will be.

We do not call ourselves Calvinistic Baptists, but Predestinarian Baptists. Men that give us nick names do not love us. It looks like people ought to be called by the name which they like,

"And God will save men when he wants them saved."

The word want is not applied to the Lord in the Bible. God does all his pleasure. All the Lord God gives to Jesus shall come to him, and all that come to Jesus he saves. But no man can come to Jesus except the Father that sent Jesus draws him.

The Mt. Airy News does not represent the Primitive Baptists as a very bad people if they attend to their own business, are kind to the sick, &c.

What is the sin in a preacher who does not receive a salary for preach-

ing the gospel?

Where in the New Testament is it said that a preacher should demand a salary?

I am not surprised that preachers of the popular denominations of the day, who form the standard for their people, shape their sentiments &c., and demand salaries for their preaching—who do not labor with their hands as Paul did, and told others to do, should condemn the Primitive Baptists because their practice condemns them. If you wish to be unpopular with the world contend for the faith once delivered to the saints.

The leading papers of the United States have charged the Primitive Baptists with all this shooting and killing, when not one of them had any thing to do with it.

In Paul's day the enemies said Paul preached Let us do evil that good may come. A man of bad character who lived in the Blue Ridge country once said to one of our preachers, Predestination is the cause of all the meanness in this country. The preacher replied to him, It is not the cause of any of your meanness, because you do not believe a word of it.

P. D. G.

PLEASE HELP.

I am in need of money to pay the expenses of the Landmark. The subscribers behind will do me a great favor by renewing promptly. If others can be induced to subscribe in considerable number that will also help me.

P. D. G.

Elder J. E. Adams expects to fill his appointments published recently in the Landmark, if the Lord will. If appointments appear but once that means that they will be filled unless called in.

OBITUARIES.

RESOLUTIONS OF RESPECT.

Whereas God in His infinite wisdom has seen fit to remove from us our very much beloved pastor, Elder George D. Robinson, therefore,

Resolved, That we bow in humble submission to His holy will, knowing that His will is, "that all things shall work together for good to them that love God and that are the called according to His purpose."

Resolved further, that we invoke His mercies on the bereaved family who are left to mourn his loss and we extend to them our heartfelt sympathies in this sore trial

Resolved further that a copy of these resolutions be recorded on our minutes and a copy be sent to his widow.

(Gospel Messenger please copy.)

FRANK P. SMITH.

Frank P. Smith, the precious infant son of Joseph and Lena Smith, Pelletiers, N. C., was taken up to heaven on August 28, 1911, in his 7th month.

Though parents and grand parents know that little Frank is happier and his precious life is blest with celestial joy they have been left torn and bleeding by the separation from their darling boy.

The tendrils of parental love for little Frank, and the hopes of life and success of their precious boy, are now no longer earthly, but heavenly. They know where he is and have the consolation that they can go to him. Little Frank is an anchor cast in Paradise, whose cable of love entwines the hearts of his earthly parents, making heaven nearer and dearer to them. Unexpected bereavements come and are of-

ten prostrating in their sore affliction, but let us console ourselves with the assurance that all things work together for good to those who love the Lord.

Parents and grand parents have the sincere and heartfelt sympathy of their friend,

I. W. SANDERS.

CHLOE ANN BURNETT.

The subject of this notice, sister Chloe Ann Burnett, was the daughter of Alford Philpot and Delilah his wife, and was born in Martin County, N. C., April 8th, 1845, and died January 23, 1912.

She was married to Amariah Burnett, June 12, 1876, but they never had any children born unto them, although she had left to her care the son of Mr. Burnett's first wife who was her sister. She was baptized into the fellowship of the church at Conoho, in the year 1876, by Elder John W. Purvis.

It may truly be said of her that she adorned the doctrine of Christ by a well ordered life and Godly conversation for she was at all times ready to speak about heavenly things and was gifted to express herself both in conversation and writing to the comfort and edification of others. She was a faithful, humble and devoted wife to her bereaved and lonely husband who is left by himself. She was a great help and comfort to her church and pastor and when able always filled her seat and encouraged him.

Her health was bad for a long time and she contracted pneumonia which caused her death. She said she wanted to die and desired very much to see her sister who lived in Florida before she died. She left several pieces of writing on spiritual subjects among which was a letter to Brother Gold written in

November, which is sent for publication with this. We believe she has fallen asleep in Jesus to awake in his blessed image in the morning of the resurrection. May this thought comfort the hearts of the bereaved ones she has left behind and may they too obtain a part in that resurrection.

Affectionately her pastor,

M. T. LAWRENCE.

ELANOR J. JACKSON.

My dear mother who departed this life at her home in Tampa, Fla., Dec. 13, 1911, was born February 24, 1839, her stay on earth being nearly seventy-three years.

She was married to John S. Jackson, March 1, 1855, who preceded her as we hope to that upper and better kingdom Jan. 29, 1910, in the 83rd year of his age.

To them were born one son and two daughters, who with many sorrowing relatives and friends mourn her absence. But we have a blessed hope that they have gone to the place prepared by the Saviour for them that love him.

January 8, 1890, she together with her beloved husband were received in the fellowship of the Primitive Baptist church and lived constant and faithful christian lives until called away from this world of sorrow. She was almost helpless for seven years from a stroke of paralysis, but she bore her afflictions patiently, and had great faith in the power of God. And in my weakness I tried to comfort her by reading the bible, and the many good pieces in the dear old Landmark and Oh how she rejoiced to hear those hymns of praise to God.

My eyes are so dimmed with tears that I can hardly write.

I can see her as she lay there singing praises to God and praying that she might go on to meet the Lord in

heaven.

All was done for her that loving hands could do, but the Lord was ready for her to come up higher, and I pray that we may be comforted in that blessed thought and be resigned to his will.

Written February 25, 1912, by her son,

JAMES J. JACKSON.

Tampa, Fla.

W. H. BROWN.

Dear Brother Gold:—It is with a sad heart I attempt to write the death of my dear father, W. H. Brown, who calmly fell asleep in Jesus March 11, 1912. Father was born Oct. 31, 1838, and was married the first time to Avith Henrietta Dunford, May 10, 1866, to which union were born five children. She died Oct. 19, 1876, and on Jan. 28, 1880 he married Florence Walston, they having by this union eight children, two of whom are dead. The rest are all living to mourn their loss.

His wife and children miss him so much, but we have a great consolation that he had a good hope. The doctor said he had locked bowels, although he had been in feeble health for about two years. I know his time had come to die, God called him and he was ready to go.

He joined the church at Autry's Creek about eighteen years ago being baptized by Elder Mewborn or Hardy. I have forgotten which and he lived as near a christian life as any one I ever knew. I don't think he had an enemy in the world. He loved to go to preaching and always went when he was able and he believed that Christ was all and in all. All he dreaded about dying was the sting of death.

He leaves a wife, a dear companion to him in his old age, seven children,

several grand-children and a host of friends to mourn their loss, but we believe our loss is his eternal gain.

Written by his daughter,

MRS. J. L. D. CORBETT.

Macesfield, N. C.

B. C. WOODARD.

Dear Brother Gold:—By request of the Union church and dear sister Mary Woodard, I attempt to write the obituary of our dear Brother and Deacon B. C. Woodard.

He was the son of Henry Woodard and Sally his wife, and was born Sept. 9, 1847 and died January 2, 1912, making his stay on earth 64 years, three months and twenty-three days.

He was united in marriage to Miss Mary Howell in the year of our Lord 1870. Born unto this union were 12 children; 6 boys and 6 girls, two boys and two girls preceded him to his grave. He has 27 grand children, all living but one.

He united with the church at Johnson Union, June 10, 1876 and was a bright light in the church until his death, always filling his seat as long as he was able, when not providentially hindered.

He was ordained Deacon of the church Dec. 10, 1876, and faithfully discharged the duties of that office as long as he was able.

He was stricken with rheumatism about 10 years previous to his death, and was confined to his room for about 5 years.

He was a great sufferer but bore his sufferings with great patience, never murmuring.

He was a loving and faithful husband, a kind and indulgent father and raised a large family of smart and industrious children.

I feel my inability to do justice to his worthy name.

I have been acquainted with him from his boyhood and never heard aught against his noble character.

We feel sorry to give him up though he had suffered so long. We feel our loss is his great gain, for we feel that he is now resting in the arms of Jesus, whom he so faithfully served.

Done by order of Conference.

J. T. COLIER, Mod.

LOUIS BRASWELL, Clerk.

Elder P. D. Gold, Dear Brother:— Please announce in the next issue of the Landmark that the next session of the Mayo P. B. Association will convene with the church at Spoon Creek, Patrick County, Va.

Rates on the D. & W. R. R. will be reduced to one and one-third fare with round trip ticket to Critz, Va., but passengers will get off and on at Tatum Siding in about one mile of the church, about one and a half or two miles east of Critz.

Tickets on sale from May 17 to 21.

A general invitation is extended especially to ministers.

Yours in hope,

J. P. VIA.

Critz, Va.

SPECIAL NOTICE.

(Thirteenth Edition.)

The new edition of our Hymn and Tune Book, shape note, is now ready for distribution. The new edition of round note will be ready soon. Will those churches that are intending to get a supply in the near future kindly let us know as near as possible how many they will need, and which note? The price is 70 cents each, sent by mail postpaid, and six dollars per dozen, sent by express at cost of the purchaser. There will be sent with each book, upon request, without additional cost, a neat pamphlet of 30 pages, con-

taining Rudiments of Music and graded lessons for use in singing classes, in connection with the H. and T. book. Send orders to Elder Silas H. Durand, Southampton, Pa.

Elds. Silas H. Durand and P. G. Lester.

W. B. STRICKLAND AND W. F. STATON.

Tarboro, Monday after 1st Sunday in May.

Lower Town Creek, Tuesday.

Pleasant Hill, Wednesday.

Upper Town Creek, Thursday.

Toisnot, Friday.

Mill Branch, Saturday.

Moore's, Sunday.

Autrys Creek, Monday.

White Oak, Tuesday.

Meadow, Wednesday.

Farmville, Thursday.

Tysons, Friday.

Great Swamp, Saturday.

Red Banks, Sunday.

Galloways, Monday.

Washington, Tuesday.

Smithwicks Creek, Wednesday.

Jamesville, Thursday.

Skewarkey, Friday.

Bear Grass, Saturday and 4th Sunday.

Spring Green, Monday.

Robersonville, Tuesday.

Flat Swamp, Wednesday.

Conoho, Thursday.

Will need conveyance off of Railroad.

ASSOCIATION NOTICE.

The Pig River Association will meet with the church at Camp Branch, 6 or 7 miles North East of Martinsville, Va., on Friday, Saturday and first Sunday in May, 1912.

Brother J. E. Simmons, R. 1, Fitch, N. C. will take subscriptions for the Landmark. P. D. G.

ELDER W. R. HELMS.

New Zion, May 18.
 Concord, 19.
 Meadow Creek, 20.
 Running Creek, 21.
 Bear Creek, 22.
 Freedom, 23.
 Albermarle, at night.
 Mountain Creek, 24.
 Harwards Chapel, 25 and 26.
 Jones Hill, 27.
 Liberty Hill, 28.
 Clarks Grove, 29.
 Crooked Creek, 30.
 Brooms Grove, 31.
 High Hill, June 1 and 2.
 Conveyance needed.

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ZION'S LANDMARK

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The Purpose of Zion's Landmark

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

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

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

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

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

"THE GOSPEL OF THE GRACE OF
GOD."

(A Sermon Delivered by Joseph Jarvis.)

"But none of these things move me, neither count I my life dear to myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."—Acts xx. 24.

The kingdom of God is a kingdom "which cannot be moved", the subjects of that kingdom when "established, strengthened and settled" upon Christ the true Foundation are also immovable. Neither the deceitfulness of sin, the glamour of false religion, nor the gates of hell can move them away from the "hope of the gospel," for, "they that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever;" and it is specially delightful to behold the Lord's messengers whom He makes "pillars in the house of our God" immovable in all that pertains to His kingdom and glory. We have just such a delightful picture of the grace of God presented to us in the text. Here is the blessed Apostle of the Gentiles; he has been surrounded by terrible dangers, involved in fearful persecutions, agonised by divers torments, he is now wearied by abundant holy labours in the gospel field; and as for the future, he has the witness of the Holy Ghost that in every city

"bonds and afflictions abide him;" yet with a holy composure of spirit he triumphantly exclaims, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." You see, brethren, that Christ and His gospel were everything to the apostle. He lived by the faith of the Son of God," and lived for Him; living or dying he was the Lord's. It was this holy assurance which made him exclaim, "I am ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus." Brethren, how solemn is the rebuke which the fervour of St. Paul's holy love administers to our lamentable cold-heartedness! Oh that we might each possess such powerful, glowing and self-consuming love to the Saviour! May the blessed Spirit kindle this divine flame in these cold hearts of ours.

In the consideration of our subject I must first of all call your attention to the "Gospel of the Grace of God." The apostle did not consider his life dear to himself so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus, to testify the gospel of the grace of God. St. Paul was a man with but one message, and that message was salvation from the Lord for wretched, dying men. With him Christ was All in all. Immediately after his wonderful conversation he began to preach the gospel of the blessed God; hear

the words of the inspired record; "Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues that He is the Son of God. Him not, nor yet the voices of the prophets which were read every Sabbath day, they have fulfilled them in condemning Him. And though they found no cause of death in Him, yet they desired Pilate that He should be slain. And when they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre. But God raised Him from the dead: and He was seen many days of them which came up with Him from Galilee to Jerusalem, who are His witnesses to the people. And we declare unto you Glad Tidings, how that the promise made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again. Be it known unto you therefore, men and brethren, that THROUGH THIS MAN IS PREACHED UNTO YOU THE FORGIVENESS OF SINS: AND BY HIM ALL THAT BELIEVE ARE JUSTIFIED FROM ALL THINGS, FROM WHICH YE Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ." Paul laboured especially to prove that Christ is the sum and substance of the gospel, that through Him alone the holy glad tidings came. Referring to David as the man after God's own heart he says, "Of this man's seed hath God according to His promise raised unto Israel a Saviour, Jesus." "Men and brethren, children of the stock of Abraham, and whoever among you feareth God, to you is the word of this salvation sent." He next reminds his audience of the ignorance

and blindness of the Jewish rulers who, says he, "because they knew But all that heard him were amazed, and said: Is not this he which destroyed them which called on this Name in **COULD NOT BE JUSTIFIED BY THE LAW OF MOSES.**" You see, brethren, that Christ and Christ alone was the apostle's theme; he through the Holy Ghost was most emphatic upon this all essential point, for well did he know that there is salvation in no other: "for there is none other Name under heaven, given among men, whereby we must be saved." Thus did the apostle preach Christ as soon as called and commissioned, and thus did he continue to preach Him as long as he lived; and his determination was to know nothing among men but "Jesus Christ and Him crucified." Paul gloried only in the cross of our Lord Jesus Christ, and by Him was crucified to the world. Christ was everything, yea All in all to the apostle. His gospel was his supreme delight, His service, His servant's all-absorbing pleasure; living or dying Paul felt himself to be the Lord's; his joy was to spend and to be spent for Him, and at last he fell a martyr for His holy cause. You see then brethren, that Christ was to our great apostle the sum and substance of the gospel, and he ye well assured that He will always remain so. Christ is the "Dayspring from on high who visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace." He is the great Sun of Righteousness who has created this glorious gospel day in which we live; He is the true Light which lighteth every man that cometh into the world, and He is the Day-star which ariseth in the hearts of all believers. Christ is the Fountain of grace and the Channel of grace; with Him the great God made the covenant of grace. He is full

of grace and truth, He giveth grace, yea, "He giveth more grace," all grace, pardoning grace, preserving grace, directing grace, restoring grace, living grace, dying grace, for "the Lord will give grace, and He will give glory: no good thing will He withhold from them that walk uprightly. O LORD of hosts, blessed is the man that trusteth in Thee."

But I wish to call your attention in particular to the gospel of the grace of God. Brethren, the gospel of God is most emphatically a gospel of grace; salvation is "not of works, but of Him that calleth." Very definitely and distinctly does our blessed apostle affirm this again and again. "By grace," says he, "are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." The best works of the creature, you see, are utterly rejected as a price for salvation, but on the other hand be very careful to observe that good works are the sure and necessary fruits of grace. "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Salvation therefore is of grace and good works are of salvation. Salvation is ours by faith, and not by works. "It is of faith," says the Word of God, "that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all (as it is written, I have made thee a father of many nations), before Him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed

be. Now it was not written for his sake only that it (namely his faith) was imputed to him for righteousness; but for us also to whom it shall be imputed, if we believe on Him who raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." You see, beloved friends, that the whole of the apostle's argument here is to prove that salvation is all of grace, through faith; and that works have no place whatever in the cause of its procurement, for "If (salvation be) by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work." Salvation, my friends, is, and must be wholly of the Lord, and when the poor sinner, like Jonah, finds himself at the bottom of the mountains and at the bottom of all his carnal hopes and efforts, and feels as though he were already in the "belly of hell," he will vow like him that if he ever obtains deliverance and pardon that "Salvation is of the Lord," and when he is delivered he will pay that vow too, nor will all the delusions of sin, men and devils drive him from the blessed anchorage of free and sovereign grace. The gospel is the "Grace of God," because it was nothing but pure grace that moved the almighty Father's heart in boundless pity towards millions of our fallen race. The grace of God drew the glorious plan of the everlasting covenant; every statute of that covenant was enacted by grace, every soul-saving and soul-comforting stipulation of this holy and merciful compact was conceived, formulated, and ratified by grace, and every soul whose name is inscribed in this Divine Will and Testament was fore-known, chosen, and predestinated only by the Lord's abundant grace.

‘Twas Grace inscribed my name
 In God's eternal Book;
 'Twas Grace that gave me to the Lamb,
 Who all my sorrows took.

Grace all the work shall crown
 Through everlasting days,
 Grace lays in heaven the topmost
 stone,
 And well deserves the praise.”

How clearly are these glorious mysteries of grace set forth by the apostle in his Epistle to the Ephesians: how heartily he here blesses God for these creature-humbling but Christ-exalting truths which today so many carnal minds despise! Listen to these warm utterances of his Christ-adoring heart: “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 to the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved.” Surely brethren, this is grace, all grace, all of grace, and nothing but grace.

Again, the gospel is the gospel of the grace of God because the covenant engagement of our adorable Lord Jesus to suffer as the sinners' Surety was an unparalleled act of pure grace. The great and glorious mystery of godliness, God manifest in the flesh, was a mystery of grace. “Ye know the grace of our Lord Jesus Christ, who though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.” Though equal with God, yea, God Himself, “He made Himself of no reputation, and

took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.” What wondrous grace appeared in all the instruction He imparted, in all the loving invitations He issued to the labouring and heavy laden, in all the mighty wonders and miracles He wrought for the comfort and salvation of suffering and sinful humanity. What grace appeared in His fastings and temptations, in His nights of prayer, and days of toil! here was grace indeed; but if you would see the grace of God in a light beyond all comparison, beyond all degrees; boundless, bottomless, infinite and inconceivable grace, you must behold it in the agony and bloody sweat of Gethsemane, and in the stupendous Sacrifice of Calvary. Here grace flows in rivers of sorrow, in streams of blood, in torrents of tears, in “strong cryings and prayers,” and in the awful water-floods of Divine wrath which overwhelmed both the body and soul of our agonizing Surety, who here, in unparalleled grace, shed every drop of His precious heart's blood, and poured out His spotless soul unto death, bore the sins of many, and made intercession for the transgressors. Here indeed every wound of our incarnate God “appeared a river, flowing with eternal love.” Here the voice of grace pleads for the rebel, and here the omnipotent power of grace opens and provides a way for his return. In Jesus we behold the great Fountain of grace, and from His loving heart it flows to the perishing sons of men. “It pleased the Father that in Him should all fulness dwell; and from His fulness have all we received, and grace for grace.” In the gospel we behold the unsearchable riches of Christ, for “He is made of God unto us wisdom, and righteous-

ness, sanctification, and redemption." And all this, brethren, do not forget Christ becomes to us only through His cross, for He was delivered for our offences, and raised again for our justification. Ponder well that most emphatic statement of the Holy Ghost by the apostle, "CHRIST DIED FOR OUR SINS ACCORDING TO THE SCRIPTURES." There is no gospel of the grace of God but through the suretyship death of Christ. The dear Redeemer Himself, when explaining the mystery of His holy passion to two of His sorrowful disciples said, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem." Here you see plainly that our Lord Himself preaches salvation only through His own cross and sufferings, and shews that on the ground of His passion alone repentance and remission of sins must be preached. The blessed Apostle of the Gentiles very clearly understood the commission he had received of the Lord; hence in all of his inspired writings he clearly shews that the only channel of grace is a crucified Saviour. Hear his bold declaration and defence of this glorious doctrine as delivered in his epistle to the confused and divided church at Corinth; he says, "Where is the wise? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and

Greeks, Christ the power of God, and the wisdom of God." O blessed, blessed gospel of the grace, wisdom, and power of God! how my heart loves it, and trusts it! here my guilty soul finds rest, for here I have peace with God through our Lord Jesus Christ, by whom we have received the atonement. Here we behold our glorious Jehovah "A JUST GOD AND A SAVIOUR!" here the Holy One of Israel, even the eternal God, is our Refuge, and underneath are the everlasting arms.

O safe and blessed shelter,
O refuge tried and sweet!
O trusting place where heaven's love
And heaven's justice meet!

As to the holy patriarch
That wondrous dream was given,
So seems my Saviour's cross to me
A ladder up to heaven!"

Brethren, we must, like the apostle, be always determined to know nothing among men "But Jesus Christ and Him crucified," for, as the Lord liveth, there is no other hope for our souls. But again, the gospel which Paul preached and we preach is "the gospel of the grace of God," because even our calling is all of grace. "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought thing that are: that no flesh should glory in His presence." The birth from above is all of grace, the gift of a new heart is all of grace, the very sense of our need is the gift of

grace; every sigh, and groan, and tear, because of our sins, is of grace; and every heartfelt prayer for pardon in the name of Jesus proves that the Lord hath poured upon us, as inhabitants of the house of David, "the spirit of grace and supplications." Moreover, the pardon revealed, the mercy bestowed, the peace and joy which we have in the Holy Ghost, together with the unspeakable blessing of eternal salvation, are all of grace, for they are not given us in exchange for our tears, our promises, our reformation of manners, nor for our sufferings, whatever they may be; for that salvation which is of the Lord from first to last comes to us "without money and without price." The precious Bread of life is a gift, the invaluable water of life is a gift, all the fruits of the Spirit come to us as heaven's gift, yea, the Holy Ghost is a gift, Christ Himself is a gift; yea, Christ, and the Holy Ghost, and grace, and glory, are all the gifts of the great Father of all mercies, for, "The wages of sin is death, but THE GIFT OF GOD IS ETERNAL LIFE THROUGH JESUS CHRIST OUR LORD." What a glorious gospel! "Blessed is the people that know the joyful sound." Here is pardon for the vilest, salvation for the lost, heaven for those who deserve hell. Come and welcome, then, to Jesus, ye guilty and despairing souls.

"Here's mercy for sinners whose guilt may appear
As black as the confines of endless despair,
Who stripped of all merit whereon to rely
Are taught by the Spirit to Jesus to fly.

If conscience accuse you as oftentimes it may,
Here's blood that can wash its defilement away.

In Jesus the Saviour the sinner shall view

A city of Refuge and righteousness too.

We must now, in the second place, make a few observations concerning that gracious and holy stability with which the apostle was so signally favoured. Listen to the text again, for then you will hear his own words: "But none of these things move me, neither count I my life dear to myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." What a mercy to have such fixity of purpose in the ways of the Lord, to be able to join with the psalmist and sing, "O God, my heart is fixed; O God, my heart is fixed!" In the midst of commotions, troubles and dangers, Paul's heart was fixed trusting in the Lord; his heart was fixed first of all in the faith of Christ, and then in the doctrine of His blessed gospel. Here he was "stablished, strengthened, settled." Our apostle could say, and did say, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." Therefore he was not ashamed of all the ignominy and reproaches cast upon him for Christ's sake, nor was he moved by all his most painful afflictions. Paul tells us that, when compared with others, he was "In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils of my own countrymen, in perils by the heathen, in perils in the

city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watching often, in hunger and thirst, in fastings often, in cold and nakedness; beside those things which are without, that which cometh upon me daily, the care of all the churches." These are some of the apostle's past painful experiences for Christ's sake, brethren; he remembers them all as an old warrior of the cross, the pains and agonies can never be forgotten by him; he does not merely contemplate them with the hot blood of a young recruit, but, knowing the pain and hardships of all, is willing to endure all, and more than all, again if necessary. As for the present and the future he says, "And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. Yet, with the distinct remembrance of so many past sufferings, and with the certain prospect of undefined pains and penalties before him, this noble warrior of the cross cries, "But none of these things move me, neither count I my life dear to myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." What blessed God-given resolution and strength was here! Paul stood like a rock in the ocean, unmoved by all the raging billows around, so firmly was he grounded upon the great "Rock of Ages." O how wonderful is the love of Christ! how majestic, how quenchless, how all-prevailing and all-sustaining! Brethren, although we are not apostles, not such bold champions for the truth, although we are, comparatively, but "A feeble folk," and our graces are weak, and we are not called upon to fight and suffer like

apostles and martyrs, yet tribulation, more or less, is our lot. It is your lot, child of God; it is my lot.

To-morrow, if my life is spared, I pass another milestone on life's rough way; and oh, how full my life has been of sin, and sorrow, and conflict! The trials and pains have been outnumbered only by the multitude of the Lord's tender mercies. Such sorrows have been my lot that I must have sunk under them, but for Divine support; yet, thinking calmly on all the mental anguish, the heart troubles and painful discipline, I can say, in the strength which grace supplies, "But none of these things move me (and I would say, had I the grace,) neither count I my life dear to myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Sorrow does not come alone; I have proved that "The Lord is good: a Stronghold in the day of trouble; and He knoweth them that trust in Him." Brethren, I testify to the honour of Him whom I try to serve in the gospel of His Son, that in tribulations which have made me physically ill, His visitations of grace and love have instantly healed both body and mind, and I have been made exceeding joyful in the most painful of afflictions, trines of His blessed gospel. Here he nesses of the Lord's presence in the fiery furnace; the joy is overwhelming, and the confirmation there given by the great Shepherd and Bishop of our souls appears greater than in any other experience. Till the Lord came to me in the hottest furnace of my life, and overwhelmed me with His presence and love, I had no idea whatever that such irrefragable proofs of the Divine presence, such manifest communion with a holy God through Jesus Christ, such unwavering assurance, and such holy, solemn triumph ever fell to the

lot of redeemed mortals in these latter days; I thought such miraculous manifestations of Jehovah's grace belonged only to the ages past. But now I know that the adorable Son of God still walketh with His servants in the burning, fiery furnace of uncommon afflictions, and that when He hath tried them they come forth as gold.

But we must come at once to our third point, and make a few observations concerning the Christian's course. The true Christian's course begins and ends with God; indeed, He is the Author of it from first to last. We have this great truth illustrated in the life of the apostle. He began his Christian career, through the almighty power and grace of God, on the road to Damascus; his ministry he received of the Lord Jesus at Damascus, and finished joyfully the course of both in a martyr's death and a martyr's crown at Rome. Paul's spiritual pilgrimage was begun when the grace of God unhorsed him on his journey of blood and slaughter; and it began by heaven's arrest, and ended in conviction, conversion, regeneration, and pardon. The result was a total change of thought, feeling, heart, and life. The law came home to his conscience in all its solemn power and spiritual significance. By this operation of the Spirit, "sin revived, and he died." Thus he, "through the law became dead to the law, that he might live unto God;" and thus it is with all who are born from above:

"How strange is the course that a Christian must steer,

How perplexed is the path he must tread;

The hope of his happiness rises from fear,

And his life he receives from the dead!

His fairest pretensions must wholly be

waived,

And his best resolutions be crossed;
Nor can he expect to be perfectly saved

Till he finds himself utterly lost.

When all this is done, and his heart is assured

Of the total remission of sins,
When his pardon is signed, and his peace is procured;

From that moment his conflict begins."—Joseph Hart.

Yes, then the Christian warrior begins earnestly to "Fight the good fight of faith," that he may lay hold on eternal life, to which also he is appointed. Brethren, the conflict within, if not without, will often be terrible; you will find, as many of us do, that there is fearful work between the new man of grace, and the old man of sin; for "The flesh lusteth against the Spirit, and the Spirit against the flesh, so that ye cannot do the things that ye would." But be of good cheer, for if the Holy Ghost is the Author of your religion it shall be well: "For death that puts an end to life shall put an end to sin." But in conclusion, observe how earnestly the apostle wished to finish his course with joy. The Lord was the Author of his Christian course, and the Inspirer of his unique ministry; and he was rightly anxious for a joyful close to both. The Lord blessedly fulfilled his desire. Listen to his dying testimony: "I am now READY to be offered (O, blessed, blessed gift of grace to be ready!) and the time of my departure is at hand. I have fought a good fight, I have finished my COURSE, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

Oh for a joyful departure, an abundant entrance into glory: a life here like that of the righteous, and our "last end like his!" Amen.

—(Selected.)

Elder P. D. Gold, Dear Brother:—I want to send you a copy of some writing written by my grand father, Elder John Jones. He moved from Patrick County, Va., to Surry County, N. C., in the year 1827, where he lived until death, which was on the third Sunday in December, 1875. Grand mother died when papa was about 16 years old. Her words are sweet to me.

Some may think this is going too far back to speak of loved ones, but I love to go back in my mind to those old ancient worthies, whose words and memories linger sweetly in my mind. I love to go back to the crucifixion of Christ, which has been over nineteen hundred years ago, and to the views I have had of Him on the cross, and of His suffering and death, not that I am glad He had to suffer, but that through His suffering there was a way made for my escape, for there was no other way that would have ever reached my case.

These things are precious to me.

There is no other God like my God, for He so loved the world that He gave His only begotten Son to suffer, bleed and die that whosoever believed in Him should not perish, but have everlasting or eternal life.

Brother Gold, will you please publish grandpa's letter for the comfort and benefit of His many relatives and friends.

Yours in hope,

J. R. JONES.

Revolution Mills, Greensboro, N. C.

Messenger of Truth will please copy.

Surry County, N. C., August the 6, 1833.

Dear Mother:—In discharge of my duty I take my pen in hand to write to you which I should have done before now if it had not been for a crippled thumb, which I got severely cut so that I could not use my hand, though I have been at loss to write on such an important occasion. I do it now with trembling hand and throbbing heart. Dear mother, I must unfold to you something of my trying seasons in the loss of your daughter, my dear wife. Alas! she is gone. It is surely in vain for me to undertake to tell you of my trials. You can in a measure witness with me, and could I be resigned to the hand of Providence, it would be well for me, knowing I have to submit. The Lord giveth and the Lord taketh away, and surely He is blessed. He has taken to Himself.

She was taken on Saturday, the 15th of June, with the pangs of death. Myself and children were at her bed-side. It was a trial I was hardly able to bear. She said to me, "Don't you think I am most gone?" I felt to answer according to the question. I said, "I do without another change you cannot stay here long." Her looks appeared to be much cheered and her speech likewise. She replied, "I am so glad of it," at which she replied two or three times, adding, "I want to be at rest, though you are a precious one to leave," looking at me affectionately; "though I must go." I asked her if she thought she was in her right mind; she observed: "I don't think I am, my mind appears to be weak." My little Russel was standing close by her side. I said, "Do you know your child?" She endeavored to put her hand on his head, but failed through weakness. I then supported her arm, and she guided her hand to his head, saying, "O Russel, my child," turning her eyes to the children saying, "Lord have mercy on you, it will be your time next."

This was more than death to me for a few moments. Fortitude being received again I said to her, "I reckon you have a hope, if it pleases God to remove you, you will be at rest." She appeared to be much cheered and with lively speech replied, "Oh, yes! I have a great hope, a great hope twice or thrice, secret joy and rising." Thanks seemd to occupy my throbbing heart. I said to her, "If you have anything on your mind you wish to reveal, don't keep it back, but speak freely. She replied, "I want you all to do well, but I have nothing particular as I know of." By this time or in a few minutes her speech failed, and she lay as though she was asleep about half the time. When she was awake I understood the signs of her head until Sunday evening. The 16th of June she failed to give any signs by not moving, and lay as though she was asleep, though received drinks when given until Monday the 17th. About eight o'clock I, believing that in a few moments she would fall asleep, was desirous to know if she was in her senses, turned her over and gave her a little wine. She appeared to wake up out of sleep, and I asked her three times if she knew me, saying, "Do you know me?" I understood her to say "Yes." Then she turned her eyes on her children with looks of a adoring mother, then turned her eyes to me, as I stood with my hand under her head, and with a tear of affection which stole from her eyes she smile and closed them on this world without the least kind of a struggle or move. It is finished. The conflict is past, the heaven born spirit has fled. Her wishes are accomplished at last and now she is entombed with the dead. Her months of afflictions are over; her days and her nights of distress. We see her in anguish no more. She gained happy release, no sickness or sorrow, pain or care shall disturb

her now, for death to her spirit was gain since Christ was her life when below, her soul has now taken its flight to mansions of glory above, to mingle with angels of light, and dwell in the kingdom of love. The victory now is obtained. She is gone, her dear Saviour to see. Her wishes she has fully gained, and she is now where she has longed to be. Then let us forbear to complain though she has gone from our sight. Our souls be hers again with new redoubled delight, but when in my humble cottage I look around and view nine motherless children bereft of the council, instructions and admonitions of a tender wife and mother, no one to guard when rambling abroad or no bosom friend to welcome the first appearance on my return, why should I wish to stay the will of the Lord.

My head and eyes are full, but I must close.

I conclude my rude scribbling. Your unworthy, but affectionate son till death. Farewell.

JOHN JONES.

To Mrs. Isabella Boaz, Pennsylvania, Va.

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

Dear Brother:—I feel that I want to pen you a few lines this morning and tell you some of my feelings. I have been reading some borrowed Landmarks, as I am away from home teaching school and do not get to read them only as I borrow or get them when I go home.

I have enjoyed them very much. Especially sisters Hodnett and Speight, and brother Dodson's pieces, all in Feb. 15 number. Also your editorial on the unpardonable sin. You explained it just as I believed it but I could not express it as you did.

Brother Gold, I do not get to mingle with Baptists very much here, nor hear preaching very often either for the

weather has been so unfavorable I have missed the two last meetings at Flat River, my home church.

I intended going to Wheelers yesterday but it rained.

It has been very nice of brother Moore to send for me twice and carry me to Wheelers. I felt too unworthy of it, yet I enjoyed it. I am so vile, so full of sin, I do not feel worthy of the least of His blessings. I have so many mean thoughts and do so many things, that do not become a child of God, I think surely, surely, I am mistaken in the whole matter. I even get so far off sometimes as to wonder if there is a God at all. I don't have any idea that any one else ever has such thoughts.

I love to hear preaching and read after the dear brethren and sisters and love to mingle with them. But if they knew me as I know myself they surely would feel like saying she has no business in the church. If I should be cut off from them I would have no home. I should be miserable. "We know we have passed from death unto life because we love the brethren." This is one consolation to me. But the question arises, is it the right love?

Brother Gold, I dreamed about a week ago that I was at an association and heard you preach, but I did not remember anything you said.

Sometime before that I dreamed of being at an association and heard brother Coats preach. I enjoyed his sermon so much in my dream that I was glad when some one told me after preaching that it would be published. I have dreamed of hearing our pastor Elder J. J. Hall, preach too.

I enjoy having these dreams.

Brother Gold, I would like for you to give your views on opening school by prayer. I mean a lady teacher just to get up every morning and repeat the prayer the Lord taught the dis-

ciples to pray, but call it the Lord's prayer.

I do not do it but the lady that teaches with me does. I did a few mornings when school first opened, to keep up with the rest, or rather to keep down talk. But I felt condemned for it and looked for judgment on every hand. I do not know whether I am right or not, but I follow my mind on it. I would like to know what you think of it, also of the expression as, "See that thou tell no man," that Jesus said to the ones that he had healed.

Brother Gold, this is very imperfect like the writer, but I have written as it came in my mind.

May the Lord bless the household of faith according to his will and purpose.

Your sister I hope, in hope of a better world.

ELLA A. BLALOCK.

Hurdle Mills, N. C.

Elder P. D. Gold and Father in Israel:—I have a good letter from our highly esteemed gospel minister Elder F. A. Chick, of Hopewell, N. J., and feeling that the brethren and sisters of North Carolina will be glad to hear from this dear brother, I send it to you for publication.

Dear Brother Gold, may the Lord enable you to comfort Zion with tongue and pen in the future as he has in the past and enable you to realize as your days your strength shall be and when life's journey is over enable you to say, I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is a crown laid up for me.

From your unworthy sister whose hope is in Christ,

MAGGIE A. STATON.

Bethel, N. C.

Miss Maggie A. Staton, Dear Sister

in Christ:—I received your letter last evening and feel like writing you a few lines in reply. I am glad that the papers reached you and that you so much enjoyed them. I very often recall my delightful visits in North Carolina in former years, and when I do, you are very sure to be among those who come up in remembrance. I had not heard from you for a long time, until I saw your good letter in the paper, and then I felt like letting you know that I remembered you. Many changes have taken place since I was last in North Carolina, it is now I think about twenty years. I have desired to visit there again, before I leave this world, but many things have hitherto been in the way. I am fully occupied all the time, and then other calls have seemed to press upon me at the time of the October Associations there. Of one thing I feel sure, viz: that our footsteps are all marked out, and that the dear Lord leads us in His providence, as well as in His grace, in the right way. And His ways are best for us, and most for His own glory. I should find great changes there, as well as here. Those living have grown twenty years older, and many have gone the way of all the earth who were dear to me then.

I felt in my visits among you all, that you were a dear people. You were dear to the Lord, and bore His image, and I felt that it was a great privilege to be among such a people. But it is the same here. My lot has been cast among the people of God ever since I was eighteen years of age. What a great blessing that has been! How good it is to be favored to say, "I dwell among mine own people!"

The Lord has been good to me in my health, in my family, in my surroundings, and in my friends. How can I ever praise Him enough for all His wonderful works to me, who feel oftentimes entirely unworthy of the least

of all His mercies. But it is true that we are all unworthy. We have all sinned and come short of the glory of God. Sovereign grace must indeed reign if we are to be blessed and saved.

This, your letter to me, tells me that you also feel deeply. It is in this common experience of self and sin, and of grace in our blessed Lord Jesus Christ that we find our fellowship. And that fellowship is with the Father and with our Lord Jesus Christ. Poor sinners need a rich Saviour. Great sinners need a great Saviour. And we have a rich and great Saviour. Our sins are real, and not imaginary sins. But thank God, we have a real, and not an imaginary Saviour. He is our very present help in every time of need. You have found it so, and I have found it so, and millions besides, in every age. What a blessed source of consolation this is to know that there is not one atom of righteousness required of us for our justification and salvation. We have no righteousness to bring if any were required. I think sometimes of the words, "great and marvelous are thy works Lord God Almighty; just and true are thy ways thou king of saints." But I must hasten to a close. I am writing you hurriedly. May the Lord bless you, my dear sister, as He has done in the past.

If there are any around Bethel, who remember me, whom I used to meet there, give them a renewed expression of my regard and love in Christ.

I have some little hope of coming to N. C. next Oct., but it is too far off yet to plan for it, and much may intervene to hinder.

I thank you for writing to me as you did.

I remain your brother in the hope of the gospel.

F. A. CHICK.

Dear Bro. Gold:—I have been think-

ing of writing you for some time but have neglected it. This leaves my family all very well and I hope you and family are well.

I have thought of you and Sister Gold many times since you were with us last fall. I hope you can come to see us again and preach for us. We have been having some good meetings at our church (Union) since you were with us. We have had had four or five to join by experience.

Our young brother Emmett Bryant, that talked some when you were at Union, has improved right fast in his talk. I believe the Lord is with him and he will make a good preacher.

We have had a cold, snowy and rough winter, and I haven't been out any where to preaching, except my home church.

I get the Landmark regularly and I am anxious to read them.

We had some snow here last Sunday and on Tuesday night snow fell 8 to 10 inches deep, and the land is covered now.

Come to see us again when you can. I hope the Lord will bless you in your labor is my prayer.

Your little brother I hope,

J. J. WRIGHT,

Dodson, Va.

-COMMUNICATED.

To the Editor and Readers of Zion's Landmark.

Dear Brethren:—Though not a subscriber of your paper I have had the privilege of reading the January issue and have felt impressed to write a letter.

I do not claim to be a Primitive Baptist, yet I am a Baptist and love and trust the same dear Christ that you do. I wish to write some helpful quotations from a very good little book called the "Christian Secret of a Hap-

py Life," by Hannah Whitall Smith, and published by Fleming H. Revell Co., Chicago, New York and Toronto.

Some very good quotations from the chapter on doubts are these: "Will you undertake to tell me that it is an inevitable necessity for God to be doubted by his children? Is it an inevitable necessity for your children to doubt you? Would you tolerate their doubts a single hour? Would you pity your son, and condole with him, and feel that he was an interesting case, if he should come to you and say, 'Father, I am such a doubter that I cannot believe I am your child, or that you really love me?'" "He declares that he came to save, not the righteous, but sinners; and your very sinfulness and unworthiness, instead of being a reason why He should not love you and care for you, are really your chiefest claim upon his love and care. As well might the poor little lamb that has wandered from the flock and got lost in the wilderness say, 'I am lost, and therefore the Shepherd cannot love me, nor care for me, nor remember me; he only loves and cares for the lambs that never wander.'" "All doubts are an attack of the enemy: The Holy Spirit never suggests them, never. He is the comforter, not the accuser." Then here is something about temptation. "Temptation, therefore cannot be sin; and the truth is, it is no more a sin to hear these whispers and suggestions of evil in our souls, than it is for us to hear the wicked talk of bad men as we pass along the street. The sin comes, in either case, only by our stopping and joining in with them. If, when the wicked suggestions come, we turn from them at once, as we would from wicked talk, and pay no more attention to them than we would to the talk, we do not sin."

This is from the chapter on failures.

"Let every failure, then, if any occur, drive you instantly to the Lord, with a more complete abandonment and a more perfect trust; and if you do this, you will find that, sad as it is, your failure has not taken you out of the land of rest, nor broken for long your sweet communion with him."

You may publish this if you please, and I wish that many would read and be helped by the good I referred to.

Your sister in the faith,

MISS MILLY LYND.

Palouse, Wash.

Dear Brother Gold:—A few days ago I had a deep impression to write to you but something intervened and I did not write just then, and very forcibly the words of Paul came to my mind in Romans 7:19; "The good I would do I do not, but the evil which I would not that I do." And the 20th verse: "Now if I do that I would not, it is no more I that do it but sin that dwelleth in me," &c. So that there is a continual warfare goin on, "The flesh lustin' against the Spirit and the Spirit against the flesh, and these are contrary one to the other, so that ye cannot do the things that ye would."

A short time ago in my travels I happened to come in contact with one of those who said he could live without sin. He was an old man, over ninety years old, and he was a Jesuiver. For John says, "If we have no sin we deceive ourselves and the truth is not in us," and I referred him to the 7th Romans. "Oh," he said, "that chapter ought never to have been in the bible." So to gratify his own peculiar notions he would if he had the power erase from the inspired Word of God Paul's experience which has been a blessing, a comfort and a building up of many a poor child of God in their conflicts with sinful flesh, the

world and the devil. I can say for myself that the 7th chapter of Romans has been very comforting to my cast-down soul. I often have to mourn over the barrenness, coldness and indifference I feel in my heart and I ask myself this question:

"If I love why am I thus? .

Why this dull and lifeless frame?

Hardly sure can they be worse,

Who have never heard His name."

The above verse is by John Newton, beginning: "Tis a point I long to know." And there is another hymn which is very sweet to me but I don't know who the author is:

"Mixture of joy and sorrow I daily do pass through,
Sometimes I'm in the valley, then sinking very low;
Sometimes I'm exalted, on angel's wings to fly,
Rising above Mount Pisgah I almost reach the sky."

And what a mercy it is for the poor child of God that amidst all the ups and downs and changes of this life, I read by the inspired prophet, Malachi, 3:6, "For I am the Lord, I change not: therefore ye sons of Jacob are not consumed." And I have often been comforted in reading in the Psalm 55:19, "they have no changes therefore they fear not God."

I was reading a letter in the "Gospel Standard" of June, 1853, of Thos. Godwin, of Woburn Bedfordshire, and in his day he was one of the valient men of Israel. I was called to live at Woburn while he was there and I heard him preach many times. Then I was a persecuter against him but the Lord out forth His Almighty power and delivered him from the hand of his enemy. But I want to tell you what

he wrote in 1852 which I felt so blest in reading. He said:

"But this morning my heart was touched with the compassion of the Lord Jesus and melted down at His dear feet with a few sweet tears brought up out of my heart under a feeling love to Jesus my best friend—a friend that loves at all times—one who sticks closer than a brother—one that smiles when others frown, and who picks me up when others knock me down—one who heals when my foes wound—one who saves me alive when others kill—one who justifies when enemies condemn—one who saves me when others are trying to send me to hell—one who opens my mouth when others are looking to see it stopped—one who holds me up while others are prophesying my downfall and are watching for my halting. The Lord Jesus is a friend of publicans and sinners; He sticks close to a living conscience: His testimonies stick fast and firm to a regenerated heart, and His Word sticks close to the mind so that the soul can sometimes say, "Thy testimonies are my delight and my counsellor, I have stuck unto Thy testimonies. O Lord, put me not to shame." Truly the testimonies of the Lord are sure, making wise the simple.

I would like to write the whole of that sweet letter, but will forbear as there are many who wish to tell through the Landmark what the Lord is doing for their soul and body in providence and grace, and may the Lord by the Holy Spirit bless what has been written and to His glorious name shall be all the glory and praise.

May God be with you and bless you and all who love our Lord Jesus Christ in sincerity and in truth.

I am as ever, your affectionate brother,

JAS. W. FLITTON.

Springfield, Mo.

ZION'S LANDMARK

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

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

P. G. LESLER.....Floyd, Va.

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EDITORIAL

FROM BAD TO WORSE.

Elder G. W. Boswell requests my view of 2nd Peter 2:4 and 20.

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."

The characters here considered by the Apostle Peter are among the most vicious and ungodly. False teachers among you who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. If there is one point or mark in their character or conduct that is dear to a lover of righteousness I fail to see

it. If there is a black ungodly trait of a foul character not chargeable to them I fail to see it. False teachers who privily, slyly, deceitfully, shall bring in damnable heresies—even to the denying the Lord that bought them—bought the field for the pearl that was in it, and hence bring on themselves swift destruction. So many will follow after their pernicious ways that the way of truth shall be evil spoken of. And through covetousness shall they with feigned words (hypocritical words, deceitful words,) make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not. Shall they escape the damnation of hell? God reserves the unjust to the day of judgment.

If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness where no repentance is granted, to be reserved unto judgment; if God saved Noah a preacher of righteousness, drowning the ungodly with a flood and saved Lot a just man, turning the cities of Sodom and Gomorrah into ashes condemned them, making them an ensample unto such as live ungodly, the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished; chiefly them that walk after the flesh in the lust of uncleanness and despise government, presumptuous are they, self willed, not afraid to speak evil of dignities, whereas angels which are greater in power and might bring not a railing accusation against them before the Lord. But these as natural brute beasts made to be taken and destroyed speak evil of things they understand not, and shall utterly perish in their own corruption. What folly for people to speak evil of things they understand not. Such are not afraid to speak evil of God's dominion.

Such shall perish in their own corruption. To be left in ones own blindness and corruption, and to utterly perish in his own corruption surely is a shocking end. Such shall receive the reward of unrighteousness as those that count it pleasure to riot in the day time—sports and blemishes sporting themselves with their own corruptions while feasting with you—or with the church—having a name to live while they are dead.

Their eyes are full of adultery—idolators, unclean, that cannot cease from sin—beguiling unstable souls—such deceive unstable souls—draw off and entice such as are not established. They have a heart exercised with covetous practices, cursed children, not blest, which have forsaken the right way,—gone astray. If one loves the right way will he forsake it to follow corrupt practices? Will the love of money exercise him with cursed practices as it did Balaam the soothsayer or flatterer, who loved the wages of unrighteousness?

They seem to be such as by their swelling words and high sounding teachings of the ability of man to attain unto righteousness by his own vain endeavors entice, draw off and deceive such as have never felt the depths of human depravity, nor the great need of a redeemer; but are themselves overcome in their own corruptions. When such are entangled and overcome, after having through the knowledge of the Lord Jesus escaped the pollution of the world, but are again snared and taken the latter end is worse than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known to turn from the holy commandment delivered unto them. God has no pleasure in them who draw back unto perdition. True believers are not of them who draw back unto

perdition, but his pleasure is in them that believe to the saving of the soul.

We are persuaded better things of true believers, and things that accompany salvation. For God is not unrighteous to forget your work and labor of love, for he began it in you, and is faithful and will perform it in you to the end. But it is happened to these false teachers as it did to the false prophets, according to the true proverb, "The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." The dog gets sick and throws up his filth in his qualmish moments, but after will turn to his own vomit again for he is a dog. Likewise the sow though washed yet having the nature of the sow will return to her wallowing in the mire.

I do not see how these are God's people, horn of incorruptible seed by the word of God that liveth and abideth forever.

They are warnings that the true followers of Jesus will give heed to. The wise profit by these examples of warning.

P. D. G.

Gilliam, Ark., May 6, 1912.

Elder P. D. Gold, Dear brother:— If a member of your church offers himself for membership in our church, under the promise of bringing a letter, and the time had gone on for 6 or 8 months and no letter came, and said member in the course of this time goes into disorder, which church would be the proper one to deal with this member.

Also would you fellowship one that does not have time to go to the church meetings, but would take time to make socialist speeches, and organize socialist clubs, and would go into any chance games say pay 50 cents for a chance at any thing, to get a gun or

watch. What is the difference between that and gambling?

Please give your views of this matter through the Landmark and oblige, yours unworthily,

LOUIS C. JOHNSTON.

Remarks:—1st. question. One member cannot dismiss himself from a church. The church dismisses him by letter and he on this letter is received into another church. He cannot belong to two churches at once.

If you grant one of your members a letter while he holds it he is still a member of your church, and should he misbehave you are the only church that can call him to account or deal with him.

2nd question. Who would wish to hold such a member in his church? If I love the church I am a member of I love to visit this church and be with the members. Primitive Baptists are to be separate from the world and behave themselves prudently.

Nor do they want games of chance, nor to bet, or obtain things from others by cheating or defrauding, or without paying for them. Nor do they love money so much as to sacrifice their honor or degrade themselves to make money. They love honesty and truth and are not drawn away or enticed by the love of money.

P. D. G.

PLEASE HELP.

I am in need of money to pay the expenses of the Landmark. The subscribers behind will do me a great favor by renewing promptly. If others can be induced to subscribe in considerable number that will also help me.

P. D. G.

OBITUARIES.

ELDER JAMES SIMMS WOODARD.

This famous, gifted brother departed from this world of sorrow to the bright world of joy and glory on May 4, 1912, at his home in Wilson Co., N. C., in the presence of his family, within a few yards of the place of his birth.

He was born Feb. 22, 1833, and passed nearly all his life in this county.

In early life he was an active man in politics. In the reconstruction days he took much interest in State government. At the August election in 1870 or 71 he started to the "Big August" at White Oak church where Elder Jesse Baker was pastor. Great crowds gathered there, not to hear preaching, but to meet and talk politics, hear the news &c. Elder Woodard started there that Sunday morning with election news and pocket full of newspapers. On his way God began to speak to him of another election. The question was asked him as he rode along, who put that little weed there? Why did it not grow some where else? It could not. Who placed that pine tree where it stands? Who fixed everything as it is? God did it all. The predestination of God opened to his mind all fixed. His heart was so filled with the sovereignty of God that he went down to White Oak, gave his newspapers to friends and left without talking politics and went home.

When I first met him he was a leading, active lawyer. When impressed to preach the gospel he abandoned that profession and soon gave his labor chiefly to that high calling of God.

When a young man I read law and purposed to spend my life in its practice, but this mind was taken away from me. Perhaps that brought me

closer to him.

About 40 years ago he joined the church at Wilson, and was soon ordained to preach the gospel. The Lord made him a wonderful preacher of the gospel. Seldom have I known a man so well informed in the scriptures, or that was an abler expounder of them.

He was faithful in preaching as long as he was able. The last years of his life he became very feeble, and weakly and peacefully passed away.

His parents were noted Baptists. His mother was a mother in Israel, and much gifted, and was a wise woman, and greatly beloved. There were four brothers, two preachers, two deacons, a beloved sister, the only survivor. He leaves four children. His wife died nearly 40 years ago.

Brother Woodard was a brother of fine qualities and noble principles, and let his light shine before men. He was much beloved.

We shall miss him much. Very pleasant was he to me. Our labors in the ministry and our social dealings were sweet to me.

P. D. G.

ANNIE LAURA DODSON.

Elder J. P. Via, Dear Brother:—It is with a sad and aching heart I attempt to write the experience and death of my little daughter. As I have already told you part of this I will relate it exactly as she did to me a day or two before she died.

During her illness I would often ease to her bedside to see if she was sleeping, and she would be whispering a prayer. The last night she lived I fell on my knees by her side and joined in her whisper of prayer. She continued praying and I heard her say, "Oh Father, I thank Thee for sending my papa here to pray for me."

She had learned to read some in the

bible, and was fond of reading the hymns in Lloyds hymn book and thought much of hymn No. 698. She always reproved her little brothers for anything they did or said that was wrong.

Annie Laura Dodson, daughter of J. W. A. and Nannie E. Dodson, was born Jan. 13, 1901 and died Jan. 27, 1911, aged 10 years and 14 days. She always obeyed her parents and was kind to every one. She was unusually bright for her age. She was sick for eighteen days and suffered untold agony but she kept her right mind to the last.

One week before she died she began begging her parents, relatives and friends to pray for her. She called her father and said to him, "father I want you to pray for me to get well, because praying does me more good than anything else." She also said, "Papa, when I was about four years old I went over to grandma's and told her a story and she came home with me and told mama about it, and I knew I had told a story and felt all that day and night as if I was born for hell. The next day, though, I felt that God had forgiven me and I have been praying ever since. I pray for every one of us and every body else every night, for I believe in secret prayer, and papa you know when little Everett was sick and we were afraid he was taking pneumonia, I went behind the crib, knelt down and prayed that he would not have pneumonia, and he got well. And papa, I believe you and mama go to the right church; I believe the Primitive Baptists are right. I will never forget how I felt last summer down at Wilson when old uncle Alfred Stewart got up to preach. He looked so pitiful. I believe he is going to heaven. If I could live to get grown and be converted I would join the Primitive Baptists, but I don't believe in children

joining the church.

And papa I want you to pray for Willie. He doesn't obey Mama and the bible says, "Obey your parents," and I expect to do that as long as I live. I don't know why I have to suffer so, but our Saviour had to suffer and I had rather suffer than to see a cold black negro suffer as I am doing. I want you to pray for me; I have gotten so weak all I can say is, God hear Mama's and Papa's prayers."

She leaves father, mother, four brothers and one sister, besides a host of relatives and friends to mourn their loss which we trust is her eternal gain.

The funeral services were conducted by Elder J. P. Via.

Written by her bereaved father,
J. W. A. DODSON.

Sandy Ridge, N. C.

(Primitive Baptist and Messenger of
Truth please copy.)

SEAWELL HOWELL.

In the still hours of night on February 10th, the death angel came and claimed for his victim the object of this sketch.

Seawell Howell was born March 2, 1833, making his stay on earth seventy-eight years, eleven months and eight days. He was a faithful soldier during the civil war, but when the war closed he accepted defeat bravely and pursued the even tenor of his way. He never took the pride in re-hearsing his war experiences as did some others who were in the same conflict.

He was twice married, the first time to Louise Augusta Woodward, unto which union was born one son. This good wife and mother lived about one week after the birth of her darling babe, who grew to young manhood and was likewise snatched away like the lovely blooming flower.

Several years after the death of his

first wife he married her sister, Mary Jackson Woodard. A son and daughter were born to bless this home, but Christ in his infinite wisdom took the little girl unto himself while an infant. The little son lived a few short years and he too was taken to reign eternally with Jesus in heaven above. Therefore, we can understand to some extent the many heartaches which crowded themselves into the life of this man. He always bore his afflictions with Christian fortitude, never seeming to complain, but with humility could say, "Thy will, O Lord, and not mine be done." Until a little over a year ago it was an inspiration to be thrown in his company. He was full of life, always took the optimistic side of things, could see the silver lining beneath the cloud. He was a devoted husband and a good neighbor, and last but not least a devout christian. He united with the Primitive Baptist church several years ago and remained a consistent member of same until the end, this being the only organization he ever connected himself with. He was always strong in the faith once delivered unto the saints. His life is well worth emulating. About one year ago his mind became weak and gradually failed with the body, yet he remained firm in his trust in God. He was confined to his bed not quite a week. All that loving hands could do was done. His faithful wife stood by his bedside day and night excepting little intervals of necessary rest. Yet God's time had come and he had to go. The doctor said that water had settled on his brain causing death. Besides the grief-stricken wife he leaves two aged sisters and one brother, and a host of relatives and friends to mourn his loss, but not as those who have no hope for we earnestly believe that our loss is his eternal gain, and that now he is singing praises with those who

have gone on before around the Great White Throne.

His remains were laid to rest in the family burying ground, beside the grave of his first wife to await the resurrection morn.

A LOVING FRIEND.

MRS. H. G. WORSLEY.

It has become my painful duty to write my mother's obituary, Mrs. H. G. Worsley, by the request of her many friends. I feel too low in spirit to write the life and death of so beautiful a character, both spiritual and mental, as she has led. She was the daughter of John and Lucinda Proctor. She was born July 8th, 1843, and died on October 22, 1911.

She was married to H. G. Worsley on December 14, 1859, to whom she lived his happy wife until they celebrated their golden wedding, to which their children gladly responded with golden offerings.

God blessed this union with eleven children, three of whom preceded her to the grave in infancy and Mrs. Emma Bradley, who died three years ago. Seven children still live to try to follow the beautiful and spiritual life she so earnestly and anxiously mapped out for them to follow. They are Mrs. M. G. Moore, Messrs. W. H. Worsley, J. L. Worsley, T. L. Worsley, B. F. Worsley and Mrs. Spense Robbins and Mrs. A. T. Griffin.

My mother joined the Primitive Baptist church at Pleasant Hill and was baptized by Elder William Fly. She always went to church when her health would admit, and encouraged others to go and would point them to Jesus who had so wonderfully blessed her in all the many years of troubles and trials; and yet she clung to Him with an everlasting faith which none have except the Child of God.

Mother was an invalid most all of her life and yet that sweet, cheerful disposition never left her. She was always trying to cheer the weak and the fallen, administering to their wants as far as her financial condition would permit. She was stricken to her bed seven years ago last October with something like paralysis; she seemed to gain consciousness and be rational. Then it seemed that her worse disease was cardiac asthma, which she bore with all patience. It seemed that none other than Christ could have borne what she did without murmuring. She taught all who knew or came in contact with her a lesson of patience. There were weeks at the time when she could not lie and her breath was so short that she could hardly take enough nourishment to sustain life. She would again get better so as to talk to her friends and give her children advice, which is planted in our hearts and will be fresh in our memory as long as we live. There has never been a sweeter or dearer mother than ours was. She would often have her pastor come and say a few words from the bible and sing a few words in praise of the Dear Redeemer, which seemed to be a heavenly feast for her.

Her children were very faithful to her in all her sickness, never leaving one stone unturned, and never leaving her neglected no matter what their duties were at home. My dear old aunt I will never forget for her watching so patiently and carefully over mother when we could not be by her bedside. The grand-children loved her so much and were so glad when they could be with grandma or do anything for her, as she would appreciate it so much. She lived in this sweet, cheerful way, asking us not to grieve for her any longer than the day of her funeral. "Your loss will be my eternal gain."

She was taken worse on Thursday morning about nine o'clock, and was unconscious from poison that came from kidney trouble. Even in this state we could hear her murmur for the first few hours "Lord have mercy." Then she dropped in a coma which lasted until Sunday morning at half past eight when the Death Angel came to bid the soul depart to a fairer world on high where pain and sorrow never come, to join the everlasting songs and praises forever more.

"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.

"We miss her, Oh! we miss her,
How much no one can know,
And still we know it's best for her
For she is now at home with God.

Her suffering now is ended,
No more she'll feel a pain,
And we know our great loss
Is her eternal gain.

Written by a devoted daughter,
MRS. SPENSE ROBBINS.

EMLY WILLIS.

This dear sister was born October 15, 1853. She was the daughter of Manning Mason and Sidney, his wife.

Mr. Mason was a lover of the Primitive Baptist doctrine but never became a member of the visible church.

Sister Mason was a very devoted member of the church at Morehead City.

Sister Emly Willis was married on the 25 of December, 1875 to G. Warren Willis. To them were born seven children. Two sons and a daughter preceded her to the grave while two sons and two daughters yet live. The

two daughters with her husband, brother G. Warren Willis are members of the church at Morehead City.

Sister Willis lived an exemplary life and loved right living. She loved the company and conversation of the brethren and sisters and the meetings of the church and the preaching of the gospel of which she was a good judge.

Sometime after the organization of the church at Morehead City, one Sunday morning at the water she came before the church with these words, "I don't know whether I am worthy to come here or not, but I hope I am." It was very striking to me for her mother said the same words when she went before the church, but sister Willis was not present and knew nothing of what her mother had said. She was received into our fellowship and it was my pleasure to baptize her with two others. It was a blessed day to all of us who were there. Sister Willis' life agreed with her professions and whenever it was in her power she was always in our meetings. The last two years of her life she was very much afflicted and met with us very few times.

The day of the dedication of the meeting house here was a happy day to her. It was a thing she had very much desired. We had communion and feet washing on that day and sister Willis was very happy and could not restrain herself from speaking her feelings. She was never again in a communion meeting. The brethren and sisters with their pastor, would visit her and hold evening meetings, which she very much enjoyed.

She died on July 22, 1911, and she left her husband, sons and daughters, with some sisters and many friends to mourn her departure.

The Lord bless all of them to comfort and to fill the vacancy with His holy presence is the prayer of their

brother and friend,

L. H. HARDY.

MY FATHER, WALTER WILLIS.

It is with a sad heart I attempt to write of the death of my dear father who departed this life Feb. 10, 1912; making his stay on earth forty-two years, four months and seventeen days.

He married Mary Ida Goodwin on June 17, 1899.

He joined the Primitive Baptist church at Hunting Quarters in June, 1911, and was baptized by our beloved pastor, Elder L. H. Hardy.

He leaves a widow, three children, his mother, two brothers and two sisters to mourn their loss, but we feel sure that it is his great gain. He was a highly respected neighbor, a kind and tender hearted husband and father, doing all he could for the comfort of his family.

He delighted in hearing the Primitive Baptists preach. In his death sickness he would often ask me to sing that hymn, "Cast down but not destroyed."

Before his death he saw a man that was clothed in white standing at his fence and told mother of it. He seemed to know that he was a heavenly one for he told mother that she could not see what he saw, and then told her what it was.

He died very easy, it was like any one going to sleep. There was a smile on his face even in death. He looked like he did the day he was baptized.

I, the oldest child, am now eleven years old.

We loved him, yes, we loved him,
But angels loved him more;
And they have gently called him
To yonder shining shore,

The golden gates were open—

A gentle voice said, "Come;"
And with farewells unspoken
He calmly entered home.

Written by his daughter who loved
him,

EVA WILLIS.

Brother Gold, the above obituary, with the exception of the marriage and some minor points is exactly as it was written by this sweet little child whom we believe to be a child born of the spirit.

I was absent at the time of his triumphant death and by the request of the family I spoke on yesterday in his funeral sermon.

The Lord abundantly bless our dear widowed sister and those little children who are of the poor of this world.

Your brother in hope,

L. H. HARDY,

Reidsville, N. C.

UNION NOTICE.

Elder P. D. Gold, Dear Brother:—Please publish in the Landmark that the next session of the Smithfield Union will be held with the church at Raleigh, Wake County, N. C., on Saturday and fifth Sunday in June, 1912.

Elder J. T. Coats is appointed to preach the introductory sermon and Elder J. A. T. Jones his alternate.

Brethren and sisters, friends, and especially ministers are cordially invited to attend. It is convenient to railroad for messengers to come.

Yours in hope,

J. A. BATTEN,

Union Clerk.

Elder J. E. Adams expects to fill his appointments published recently in the Landmark, if the Lord will. If appointments appear but once that means that they will be filled unless called in.

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Elder P. D. Gold, Dear Brother:—I send herewith amounts of money and names of contributors sent to me to pay on Elder Shaws home:

Elder S. Hassell \$10.00.
Sister Mary C. Barnhill \$5.
Bro. Fred Bazemore \$1.
Bro. Joe Bodwell \$1.
By sister Lula Eves \$8.50.
Bro. Andrew Davenport \$1.50.

Your brother,

W. H. KEATON.

Elizabeth City, N. C.

UNION NOTICE.

The Eastern Union will be held with the church at Bethlehem, Tyrrell Co., N. C., commencing Friday before the 5th Sunday in June, 1912.

All wishing to come are invited and will be met at Columbia, N. C.

A. W. AMBROSE,
Union Clerk.

REQUEST.

There are brethren that enjoy reading the Landmark that are unable to pay for it. Those feeling able and inclined to help such, if they will send me the money, I will so apply it for their benefit.

ELDER W. R. HELMS.

High Hill, June 1 and 2.
Conveyance needed.

Brother J. E. Simmons, R. 1, Fitch, N. C., will take subscriptions for the Landmark.
P. D. G.

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N. B.—The following schedule figures published as information only and are not guaranteed:

Trains Leave Wilson—Eastbound.

11:30 p. m. daily—Night Express, Pullman Sleeping Car for Norfolk.

8:20 a. m. daily for Washington, New Bern and Norfolk—Parlor Car service between New Bern and Norfolk.

5:00 p. m. daily except Sunday for Washington.

West Bound.

5:05 a. m. daily for Raleigh, connects for all points South.

9:15 a. m. daily except Sunday, for Raleigh.

6:12 p. m. daily for Raleigh.

For further particulars and reservation of Sleeping Car space, apply to W. J. Williams, T. A., Wilson, N. C.

W. W. CROXTON,
Gen. Pas. Agt.

W. R. HUDSON,
Gen. Supt.

NORFOLK, VA.

ZION'S LANDMARK

J. R. Congleton
1 Feb 12

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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.

NOTICE!

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 or 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 post offices 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.

Dear Brother Gold:

The foundation of the church is not discovered by investigation, as the foundations of other buildings. Neither is the church nor its foundation to be seen by the natural eye, nor be observed in any way by one who has not been born from above. One who is capable of seeing the church and its foundation does not look abroad to a distance to see them, as we may look away to see some great and beautiful structure. Whatever we see of spiritual things we see within by faith. Peter said, "Thou art the Christ, the Son of the living God." Matthew 16:16. This he knew and declared it without hesitation, doubt or question. But how he knew it he did not know. This knowledge concerning his knowledge of the dear Saviour now gave him, saying: "Blessed art thou, Simon, son of Jonas, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven." Then the Lord gave him a name suitable as material for building upon a rock foundation, Peter, a stone, and said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

This rock was Christ revealed in the experience of Peter, and of every living soul. To know Christ is to experience the revelation of Him as the rock upon which rests every good hope, every sure promise, every holy thought, every pure motion.

Peter was a sinner, but Jesus had satisfied the law for his sins, and so had put them away, so that now, while still a sinful man, by faith he sees, or feels, Jesus as having justified him by His death, and as therefore a sure foundation upon which rests his hope of righteousness. Peter is not the rock, but is now built as a lively stone, upon that rock which has been laid in Zion as it is written, "Behold I lay in Zion for a foundation stone, a tried stone, a sure foundation stone; he that believeth in Him shall not be confounded."

but now comes the laying of this foundation in Zion. Peter and all the saints must know something of this. It is not only Christ, but Christ crucified, who is the foundation.

His death is necessary in order that the law shall be satisfied; not his death as a man, merely, but as the one man who could and must bear all the sins of his people, while without sin himself. "Thus it behooved Christ to suffer." The foundation was laid when he died, and was revealed, or made known, when he arose again.

So "from that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the Elders, and chief priests and scribes, and be killed, and rise again the third day. Then Peter took him and began to rebuke him saying, "Be it far from thee, Lord, this shall not be unto thee." But

Jesus answered and said unto Peter, "Get thee behind me Satan: thou art an offense unto me: for thou savrest not the things that be of God, but those that be of men." This sympathy of Peter was, and is, all natural. Nothing spiritual about it. It would intrude upon the sacred things and purposes of God, and would if it were not rebuked and held back, prevent the laying of that foundation upon which the dear Saviour has built his church. For He says Himself, "Ought not Christ to Suffer these things, and to enter into His glory?"

So Peter, and all the saints must learn spiritual things, the things of God, through suffering. They must know Jesus by having the fellowship of his sufferings. They must take up their cross daily, and must deny themselves, which is a work that can only be done by a daily dying.

If we do not die with Jesus we cannot live with him. If we do not suffer with him we cannot reign with Him. It is only as the sufferings of Christ abound in us, that our consolation also aboundeth by Christ."

Brother Gold, I have a good deal of trouble in my mind which is real suffering; and it seems to be on account of the sins and sinfulness I see and feel in my life and nature. I sometimes hope and believe that these sufferings are the fellowship of Christ's sufferings. If so, I ought to be thankful. I began to write some time ago, but had to stop or thought I had to. Near two months ago I had a fall and was severely injured. It will likely be some time before I have the full use of my left arm. What a wonder to me that I have lived so long, when I have so many times come so near death, apparently in the past 78 years.

"Our life contains a thousand springs and dies if one be gone;

Strange! that a harp of thousand strings,

Should keep in tune so long."

We all join in love to you and sister Gold, and your family, and also to the brethren and friends. Cannot you and your wife come to our association and spend a Sunday here?

Your brother in hope,
— SILAS H. DURAND.

Dear Brother Gold:

For sometime my mind has been exercised on a subject on which I have written before, however I do not think that I have exhausted the subject.

It is concerning "Traveling Ministers."

I think there are not any of our pastors who are not glad to see our traveling brethren come to see them and their churches, and to have them preach in their congregations. What I mean by traveling ministers is any preacher who is at any other church that is not under his personal care.

In my personal experience we are sometimes impressed or somehow stirred up to visit the churches of which we are not pastors, and, I believe that such visitors are often blessed to the comfort and edification of the churches' comfort and edification of the churches and preachers so visited This makes us feel that it is of the Lord that such visits are made. Thus we are made to receive of the gift of God as He bestows His grace in the hearts of our brethren. In this also we are taught that in all the vineyard of the Lord all things belong to the whole household. That there is nothing there that is divisible: That all things there are held in joint heirship; whether it be thrones or dominions, life or death: All, all, belong to each and every one of the children of the Great God because all are His and He is theirs to the praise of Him who

has done all things for them.

But there are certain privileges in the churches that belong exclusively to the churches and their pastors, and that a traveling minister cannot handle and be guiltless. These things do not belong to any visiting or traveling minister nor to any association, nor to any body of people, but to the church and her pastor whom she has called to that sacred office. To meddle with those things is one of the best ways to sow seed of discord and bring about a division or, at least, an alienation among the brethren. Beyond a doubt every pastor gives the best advice he has to those under his care for he has a special desire to see them flourish in the fear of the Lord, and to live in peace one with another. Then if any brother who may visit that church sees what he believes to be wrong in that church it is not his privilege to go there and say so to the brethren of that church. If any of them ask him his opinion of any thing that distresses them that has been up before the church he should be very careful how he expresses himself.

Suppose that the pastor and some other business member differs as to the proper course to pursue and I go there and that brother presents me his opinion and it appears good to me and I tell him that he is surely right, have I not said that the pastor is surely wrong? Then I have condemned the judgment of the pastor. It may be that there is another member there who is just as good a disciplinarian as the one who has talked to me and he fully agrees with the pastor in his judgment. What have I done? Surely I have planted a bad seed in that church and it may be that a bad feeling will be gotten up because of it that will cause a coldness there for years. In that case would it not have been better for the church if I had not

gone there at all?

Doubtless that traveling preacher has a privilege there; what is his privilege in that case? Surely to go to his brother minister, the pastor of that church, and talk with him as a dear brother and convince him of his error. If he cannot do this let the matter alone until he can do so and advise others to do the same. We should not be weary in well doing, and trying to convince a brother of the error of his way is surely well doing. To throw a brother away is surely bad doing and the Lord will require such conduct at our hands. Suppose the Lord should throw us away because of all our irregularities in His Holy cause what would become of us? To speak of my poor self, I would be cast off every moment.

It appears to be the mind and feelings of some of our churches that it is just as well for them, and probably better, to not belong to an association. That is a matter entirely for the church to consider and agree upon. If they are unit for this thing, according to our usage, they have a right to offer for membership in any association that may be convenient but there is nothing to unchurch the church if she does not belong to any association at all.

Associations are not organizations authorized by the Lord. They are not mentioned one time in the whole Bible nor are they even as much as referred to one time in the Book of God.

Yet it appears that some traveling preachers try to urge upon the church the necessity of belonging to an association while it is the opinion of the pastors and the majority of the membership that they had best not belong to any association. Those churches are in fellowship with the brethren generally and are always glad to have the brethren visit them and be with

them in their meetings; also they are glad to be with any of the sister churches in their meetings but feel that it is best for them not to be connected to an association. Now, would it not be the best for all concerned to let those churches alone and let them live in peace? Of course there are always some in almost every church who can be stirred up on the subjects of this kind, but is it brotherly to them or to the other members to stir them up? Is it not really sowing the seed of discord that will ere long bring coldness and division in that body?

Such has been the case and if such course is pursued it will be again.

Doubtless these things should be left to the churches and their pastors whom they have called as their advisors.

Would it not be well for all our churches when any brother comes among them and shows any sign of meddling with the internal workings of the churches to just tell him as a brother that those things were not in his line of business. It appears that way to me.

It is our unbounded duty to try to live in peace with all men, especially the household of faith.

I have to acknowledge that in what I have said I am one of the guilty parties. It is my personal experience that I have been taught the evil of this way, and it is good to me to confess before all my brethren my sins hoping that I may find grace in the sight of the Lord and his holy people.

The Lord bless us all to live unto Him in all our lives, to bear one another's burdens, and so fulfill the word of the Lord.

Your brother in hope and affliction,

I. H. HARDY.

Reidsville, N. C.

Dear Brother Gold:

I am sending you a letter that I received from sister Susan Ezzell, and enjoyed so much, I felt like it was too good to keep myself, so I have her consent to send it to you for publication. Sister Ezzell is a dear aged lady, I think she is now about eighty-five years old. It is wonderful how one so old that has suffered so much and had heavy sorrows can write so well. I feel that she has estimated my poor letters too highly, for I never feel like they are worth sending. I always feel indebted to her. I have just returned from a visit to my old home neighborhood, had a very pleasant trip, but found many changes, some pleasing, some sad.

I am not feeling very well at present, as I am suffering with poison on my left arm. Luther is as well as usual. I truly hope that cousin Julia is in better health 'ere this, and that you and all of yours are well. Wishing heaven's richest blessings upon you all, I remain your little sister,

HATTIE HINTON.

Benson, N. C.

Mrs. Hattie Hinton, My Dear Sister in Christ, I hope.

I still feel my unworthiness to call you sister. I received your sweet and good letter and I feel like the Lord put it in your heart to write such comforting letter.

I feel like it came just at the right time. I was so low down spiritually, and cast down so long, it built me up so much.

As you said, I felt saying "Mine is an outside case, is there any one like me."

But when I read your good letter I felt so glad I had found one that could tell some of my feelings much better than I could tell them, I feel like one alone as I have told you be-

fore this, I have good neighbors and good friends, they are all so good and kind to me, and I love them all, and they seem to love me, but I know their faith is in opposite direction to mine, most of them are church members of their faith, no Baptist in the immediate neighborhood, where I live. There is a Baptist church not far from where I live. I have not been there since the quarterly meeting. I have not been to meeting since.

Some meeting days I was not able to go, and bad weather so I did not go anywhere but very little, was very weak and feeble all the summer and fall and am yet, was taken sick Monday night before Thanksgiving, am so I can get about the house and sit up most of the time. When the weather is good I can walk out in the garden and around the yard some. Hardly a day or night passes that I do not think of you, ever since I first met you, seems I felt a mother's love for you the short time I was with you, and do yet.

There are times when it seems that I have no energy for any thing, so shut up I can't write or do any thing as I wish to. My mind is so wandering, my memory so short, am such a poor hand to write any way, and know so little. I feel my weakness and helplessness so much I hate to write or try to write. I feel like I can't write any thing that would be of any comfort to any one at all. But there are some things I do know, I love the Old Baptists, and doctrine they preach, and I know without the help of the good Lord I cannot do anything. For in Him we live and have our being. I desire in all things to do right, but when I would do good evil is present, it seems that sin is mixed with all I do. Sometimes I get so low down spiritually I feel like His mercy is clean gone, but I know in whom I trust, and believe He is the sure foundation to build on.

Sometimes when I am so cast down some sweet message in His word will come in my mind: "The Lord is my Shepherd I shall not want," and that sweet verse in His word: "Fear not little flock it is your Father's good pleasure to give you the kingdom."

Sometimes I feel like I want to sing praise to the dear Lord if I could sing, but am too weak, my voice is so weak and trembling. I read over and over the sweet songs, and hope the Lord will give me the same spirit and melody in my heart, that He has sometimes given me when I could sing some. When I read them I want to go to meeting, I am hungry to hear the gospel preached in its beauty and purity, have not heard any preaching in so long it would be a feast to me to go and mingle with the brethren and sisters, though unworthy I feel to be, they are the people I do so much love to be with, but it has not been my privilege to be with them much in a long time, but I try to content myself and think that all things work together for good to them that love the Lord. We cannot always do as we wish to and it is best that we can not, for if we were left to ourselves it would not be as well with us as it is. I am so glad that the dear Lord overrules all things. He knows what is best for us all. I want to be submissive to His will. I know I am nothing of myself, all my help comes from Him who doeth all things well.

We are dependent on Him for all in this world and the world to come. I feel that I am greatly blessed in temporal things. I have food and raiment and that is all I need of this world's goods. My children are all as good and kind to me as I could ask them to be. So I feel that I am greatly blessed. It is all through the mercy and goodness of the dear Lord that I am thus blessed. I hope that I am thankful to Him for all the blessings I re-

ceive from His bountiful hand, but it seems I can't be thankful enough. I am so vile, so prone to sin, I fear that I am not born again. Do I love the Lord or not? Am I His or am I not? I often feel sad and lonely, feel like one to myself, I feel like in those lonely and sad hours if I only could see some good Old Baptists and hear them talk about the mercy and goodness of the Lord, and His wonderful works, it would be a feast to me. I hardly ever see a Baptist, there is not one in all of my people that living that I know of. I have not one to talk with me of the love of Jesus.

Some of them are members of the church, but there is not one to talk with me of the blessed Jesus. Oh how I do love to go to meeting and meet the dear ones I love. It would be a feast to meet one now. But I find much comfort in reading. I get the Landmark, have some old numbers of the "Signs of the Times," have John Calvin's sermons, it is all good reading. I hope if it is the good Lord's will that He may bless me with eyesight and a mind to read as long as I live here in this world. I thank you for your comforting letter, and only wish I could write one in like manner, but I write such poor letters and always have the feeling that they amount to so little. I know your kind heart will overlook all my failings. In your letter, speaking so good of me I felt like it was just the opposite.

I often think that no one else travels the same dark and gloomy road that I do, I have been reading the "Signs" of late, and while I heartily endorse the doctrine advocated both by Editors and correspondents, I fear that I have never realized it experimentally, and only know the letter, but nothing of the power of it.

Every thought and action is mixed with sin. Another thing which gives me much trouble is the fear that you

and others have been deceived in me, and that I have been deceived in myself by thinking that I have experienced a true hope in Christ. I have written a long letter. When I look over it it looks so little. Hope you will pardon me for not answering your letter sooner. I wrote a part of this poor scribble several weeks ago. If I sit in one position long at a time I have a hurting in my right side, and have to quit whatever I am doing and rest awhile, am so weak and feeble.

I would be so glad to go to see you and your sister and spend a day or two with you. I know I would enjoy your company so much, but am too feeble to go anywhere. I must tell you brother Gardner and brother Hall came to see me Sunday evening. I have not words to tell you the comfort it was to me to hear them talk, sing and pray. I enjoyed being with them very much, had not seen any Baptist nor been with any of them in so long, it was a real feast to me.

Give my love and best wishes to your sister. Much love to you and brother Hinton.

May the Lord bless you all.

Lovingly,

SAN LEZELL.

Felleville, N. C.

Dear Brother Gold:

Notwithstanding the rush of the day yesterday, I retired last night with many pleasant meditations. Spiritually speaking I was blessed to walk out into the garden of love and sweet smelling spices with my beloved—into the garden of chief of spices whose invigorating fragrance instills new life in my soul and new strength in my bones. How great the contrast between this lovely favored spot and the lonely barren wilderness of only a few days ago. Well it may be called a garden of wells and springs of water, of pomegranates

and sweet smelling fruits; and I was not only blessed to walk among and admire their health and beauty, but also to partake of its life-giving waters and nourishing fruits to the satisfying of my hungry soul; for does He not satisfy the hungry with good things; and surely I have been hungry for so long a time, and famishing in the lonely wilderness and desert land. But, what a present help in every time of need is our God, and He leads us along in ways we have not known and in paths we have never trod. And are not these the paths of righteousness and ways of peace and pleasantness? But we poor, blind creatures can neither see nor know them until they are made manifest unto us by Him whose mercy never fails.

My very soul was poured out in praise to Him whose mercy endures forever; and the language of David was repeated over and over in my soul, "Bless the Lord, O, my soul, and forget not all his benefits."

I have read the whole Psalm this morning with much comfort and encouragement, and have feasted on many other portions of the scriptures also. I see beauty everywhere I read this morning; and so much of my time I can't see any beauty any where in the precious word. I can scarcely read sometimes, it appears with such little interest to me. I wonder sometimes if a Christian gets along this way, or am I mistaken in the whole matter. But when I am blessed with such a feast as I have had since last night, I can say, "Bless the Lord, O, my soul and forget not all His benefits."

I have read these words many times in my life, but I do not remember a time when they have been so sweetly applied to my very inmost soul as they were in the dead hour of last night. I had been aroused by a house burning right near where I board and after re-

tiring was meditating on the goodness and mercy of God to me, when a still small voice from within said, "Bless the Lord, O, my soul, and forget not all His benefits," and continued to repeat them over and over for hours; during which time His benefits were being multiplied and magnified in my soul. I thought of many instances wherein God had manifested Himself to me as my benefit, when I was blind and could see no way—how He had saved me from many dangers both seen and unseen; and how he had shown me mercy, as he did to Joseph, and given me favor with the people; how He had manifested Himself to me as my all and in all—the chiefest among ten thousand and the one altogether lovely. I thought of that first sweet promise which gave me relief from that mantle of gloom and darkness I had been wearing so long; and how I had always found Him loyal to that promise from that day even until now; and which promise has been my comfort and stay through all the changing scenes through which I have passed since that time. "The Lord will provide," was that comforting promise, which meant more to me than volumes written by men.

It meant for me that He would be with me (why can't I always feel this) if all my trials and be my comfort both in temporal as well as in spiritual sense—that He would stand by me and be my strength and support.

Many have been the times I have felt this promise verified when every other comfort had failed me and I had almost despaired of hope.

Many times and in numerous ways has He made known His benefits to me. Then, rejoice and bless the Lord, O, my soul, and forget not all His benefits. Cease not to acknowledge His hand in all thy changes, for He healeth all thy diseases, etc. He leadeth me in such a way that I shall not want for

in my sorest trials, when I am brought to the end of the earth, so to speak, and have nowhere else to look, then He is my very present help. Bless His holy name.

I now have some hope of going to our Association. Would be glad to meet you there.

We are hoping for Elders McMillan and Lundy and others to be with us.

Yours in love and hope,

LOUISA A. EDWARDS.

Marshville, N. C.

Dear Sister Gold:

Your letter to Sister Clarice, which she received this morning was of deep and tender interest to each of us. It was the first we had heard of your severe and continued illness through the past winter. But we are glad to hear that you are even a little better. We did so hope that you and Elder Gold could be with us at our Association. It would be so pleasant to see you both here again. Sister Clarice too has been ill, and you and she have been companions in suffering for the past month. But the mild spring days seem favorable for returning health. It is so good to see all nature springing into life again.

The blooming flowers and singing birds are so cheering, our hearts can but echo the beauty and melody. We were glad to hear that your children and grand-children were all well, for we know this is a comfort to you.

We were so thankful that sister Clarice had so improved in health that she was able to be down stairs the day of the wedding of our dear Edith, and enjoy it all with our little company. The day was lovely and it was all very pleasant. But I suppose that her mother has written you all about it, and that she is now in her far off home in Win-nipeg.

I am hoping that I can attend our

Association some this time, as my rheumatism is not so severe as it was when it was here before, three years ago, though I still have to use a crutch. I have been able the past year to ride to our meeting, which I consider a great blessing. Last Sunday not being so well as usual, I did not go out, but sat in a sunny window in my pleasant room and read the Landmark of April 15th. I enjoyed it very much, and felt that it was an unusually good number, each article containing something especial. How touching was the experience that Elder Hardy sent of the colored sister. I can say with him that I love to read Christian experiences. Nothing else is so interesting. The letters sent by Elder Farmer also greatly interested me. What a feast the Lord can give, in a few words spoken, or in a prayer when one is hungering for the bread of life, and the letter of sister Eva Hall to Elder Gold is well entitled "A Wonder." How her heart went out to the great Physician when her little one was injured, and how he responded to her cry and gave her an answer of peace.

Mrs. B. W. Ashworth has expressed some of my thoughts better than I could do it myself. The letter of sister Louisa A. Edwards was like a ray of sunshine in a dark room, and as I read her interesting letter my heart rejoiced with her that, in her sleep she was brought into such a heavenly place, and was able to tell it in her own beautiful language.

Then comes the rich tribute of Elder Gold on his birthday, also to you my dear sister as you share in all his blessings. Hoping it may be the Lord's will soon to raise you to health, and that the choicest blessings of heaven may rest upon you and your dear household, is the wish of your most unworthy sister in a blessed hope of life and immor-

tality beyond this fading scene.

BESSIE DURAND.

ELDER W. B. WILLIAMS.

A number of our brethren and friends desire to know how Elder W. B. Williams is. Brother J. J. Thorn has kindly offered to keep me informed concerning him. He has been down very sick about ten weeks. The doctor says he has bowel consumption.

He suffers greatly and is reduced to almost a living skeleton. Brother Thorn has spent several nights with him and states that he takes his sickness with the most Christ like patience of any one he ever saw or waited on. He seems to be reconciled to the will of God.

The community have felt like from the first of his sickness that he would never recover.

He desires to be remembered by the brethren in their prayers.

Elder Williams is nearing four-score years. He has been preaching more than fifty years. He is a gifted and faithful preacher of the gospel.

P. D. G.

EXPERIENCE OF MARY E. SIMMONS.

Dear Mama:—I will this morning with the help of the good Lord try to relate some of the reasons of my little hope.

As far back as I can remember I have had serious thoughts about death and what would become of me when I died. I remember hearing old people say that all good children went to heaven and the mean ones would be lost. I thought I would be a good girl and be saved for when I got sick I supposed I was going to die. But I never realized I was a sinner until I was fourteen years of age and heard Brother Dix preach one Sunday at Malmaison and going home that night with us

where he again preached. His text that night was "Except ye be born again ye cannot enter the kingdom of Heaven." And then I realized I was a sinner, a great sinner, and that there was no chance for me. I went home and for the first time I tried to pray to the Lord for mercy. It seemed his whole sermon that night was just to me, and I felt so mean I kept on saying, "Lord have mercy, Lord have mercy."

The next Fall I attended a protracted meeting and when one night they asked all who needed praying for to come forward and I felt if any poor mortal in the world needed prayers I did. I felt to be the meanest person on earth. It seemed that everything I had ever done came before me and all was wrong.

That night after I came home I was in so much trouble I could not go to sleep, but remained awake and prayed. I tried every way to keep my trouble to myself. I craved to tell you and papa but I thought I was too young and after awhile I would stop thinking about it until I was older.

But this burden of sin followed me until I got married in 1894, when I thought I would be able to cast it all aside. But I could not, I was still a sinner and worse than ever. I thought it was sinning for me to try to pray but I could not help trying.

I remained in this condition some times a little better and then much worse until one night in 1896 I lay down thinking I would not live to see daylight. I could not sleep or rest but it seemed as if I would choke. I got up and went out doors and sat down on the step and began crying. I truly thought I was dying, when all at once this scripture came to me: "I will never leave thee nor forsake thee," and this, if God be for you who can be against you." And right then, I

for the first time, felt that Jesus had died for me. I looked up and the moon was shining brighter it seemed to me, than it ever had before, and I felt that my burden had gone. I felt like shouting loud and singing:

"My sins are gone and I am free,
My Saviour lived and died for me."

I thought I would tell my mother, father and husband what a dear Saviour I had found, but doubts soon began to arise and I thought I must be mistaken. I wanted to join the church but I felt I was not fit, but I went to the Old Mill to preaching where Brother Dameron would tell my feelings better than I could and I thought the members there were the happiest people I had ever seen, and oh how I want to be with them.

That night I dreamed it was judgment day and at my left I saw a crowd of people crying and weeping while on my right was a crowd singing and praising God. I saw Jesus descend from the skies and a brother spoke to me and said, are you ready? I said yes, ready and waiting. We all then went to the right. We had on white robes and sang:

"In all my Lord's appointed ways,
I will follow where He goes."

And I awoke and was so happy. I thought it was my duty to join the church and would offer the next meeting. But the next I was sick and could not go and neither could I go the next for the same reason. But on this last Saturday Sister Wood joined. That night papa came to my home and I told him some of my feelings. He told me to go home to my friends, it was my duty. So the next morning when Sister Wood was baptized I was there and at the water's edge they opened the doors of the church. I went forward and told part of what I have

written here, because I was too full and overcome to say much, was received and the next second Sunday I was baptized by Brother Thomas N. Walton.

It was a happy and never-to-be-forgotten day with me and I thought that all my troubles were ended, but oh how mistaken I was. I have had many troubles since but they are different. My past life does not worry me now, but it is the present one that I cannot live as I would, for when I would do good evil is present with me. Sometimes my hope seems so little I think I will throw it by and then again it seems sufficient if I were called to die.

Mama I have written scattering and the half has not been told, but I only wrote for ease of mind. I have had an impression for two years to write it to some one but felt I didn't have anything worth reading.

Your devoted daughter,

MARY E. SIMMONS.

Dry Fork, Va.

Dear Brother Gold and the many dear readers of the Landmark:—I have and do yet feel so unworthy, is the reason why I have not written in so long, but there is now a fear in my heart lest I be doing wrong not to put in my mite. I desire if not misunderstanding my understanding, to do God's will, and I would not for any thing of an earthly nature lean to my own understanding, and in my own conceit, write something that would tickle the fancy of the carnal mind, but in the fear of God I would write and talk that which would build up and comfort and edify God's children with the comfort whereby I have been comforted of God. I have prayed to God when necessity was laid upon me, and I think, and verily believe that for some things I have prayed, that I have been heard by Him, and an-

swered by terrible things in righteousness, and I saw too that this was necessary, for the thing for which I asked, and I thank Him who doeth all things well, and I now see that when I morning and evening devotionally ask God to unite His people, the church of the true and living God, which I believe to be the Primitive Baptist church, to unite them together in love, means this must be done, by tearing them away from the worshipping of idols, and this must be done by great suffering which means in answer to prayer to my mind, terrible things in righteousness.

"Oh, that my head were waters and mine eyes a fountain of tears that I might weep day and night for the slain of the daughter of my people." O, how I long to see selfishness abolished in practice among God's people, that

"Each may feel his brother's sigh,
And with him bear a part;
When sorrow flows from eye to eye
And joy from heart to heart."

O, dear household of faith, stop and think what it cost your dear Saviour, the Son of God, to purchase your souls. Will not this sight forever pour contempt on all your pride and count your richest earthly gain loss to you. Oh, that love that brought Him from above and which you profess to have, let it be seen by denying ourselves and living as children of the light. Oh, that I could see it manifested more in gentleness, humbleness, affection and kindness, then I would think that the judgments wouldn't be so severe, but as it is I look for nothing but judgments of the severest kind but they are sent by our heavenly Father in mercy to turn His own.

May God add His blessing to what is here written if it is in accordance

with His will, is my prayer for Jesus' sake.

Affectionately,

BETTIE Z. WHITLEY.

Washington, N. C.

UNION NOTICE.

Elder P. D. Gold, Dear Brother:—Please publish in the Landmark that the next session of the Smithfield Union will be held with the church at Raleigh, Wake County, N. C., on Saturday and fifth Sunday in June, 1912.

Elder J. T. Coats is appointed to preach the introductory sermon and Elder J. A. T. Jones his alternate.

Brethren and sisters, friends, and especially ministers are cordially invited to attend. It is convenient to railroad for messengers to come.

Yours in hope,

J. A. BATTEN,

Union Clerk

UNION NOTICE.

The Eastern Union will be held with the church at Bethlehem, Tyrrell Co., N. C., commencing Friday before the 5th Sunday in June, 1912.

All wishing to come are invited and will be met at Columbia, N. C.

A. W. AMBROSE,

Union Clerk.

REQUEST.

There are brethren that enjoy reading the Landmark that are unable to pay for it. Those feeling able and inclined to help such, if they will send me the money, I will so apply it for their benefit.

Brother J. E. Simmons, R. I. Fitch, N. C., will take subscriptions for the Landmark.

P. D. G.

ZION'S LANDMARK

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

P. D. GOLD.....Wilson, N. C.
P. G. LESTER.....Floyd, Va.

Corresponding Editors.

J. H. Fisher.....Graham, Tex
M. L. Gilbert.....Dade City, Fla.
J. W. Fairchild....Green Forest, Ark.
Samuel McMillon.....Cosby, Tenn.

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EDITORIAL

FAITH, HOPE, CHARITY.

These are the sweet, holy fruits of the Spirit of God, that can not be destroyed, used up, nor sold out. No man can buy them up, and then sell them out for a profit and thus speculate on his fellow man.

The things that men speculate on are of this world, and are not eternal, but temporal. The eternal things can not be used by covetous, boastful man. Yet we can not live in the Spirit without them. We may grow in self-esteem and greed without them, but we can not grow to see our littleness and God's greatness, without faith, hope and charity. These each shall abide and outlast time and sense and matter,

and faith shall end in eternal fullness, and hope in receiving all it expected and desired, but charity shall run on and on eternally.

J. H. F.

POWER.

"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1:16.

Power belongs to God. The powers that be are ordained of God. Jesus said all power in heaven and earth is delivered into my hand. There is no power not of God. He is God and beside him there is no Saviour. By such express declarations it is meant that all power is of God. By express declarations it is meant that energy sufficient to resist or overcome what is opposed, or would hinder or prevent—ability to defeat all enemies, and to accomplish all that is desired. This power consists of ability to comprehend all things so that nothing is hidden or concealed, or could ever so arise as to secure any advantage or obtain any preeminence. Such power belongs to God only. He has made all things and by Him all things consist. It is not to be supposed that a wise and intelligent Being could create anything he could not manage, or know what to do with, or make any thing he had no use for, or is not able to use and control. His power applies to all kinds and classes of creatures moral, physical or intellectual, spiritual or temporal, for time and for eternity, good or evil.

God speaks and it is done. He commands and it stands fast forever. He is able to make things that do appear out of things that do not appear. He made the world out of things that do not appear and is able to remand it into nothingness.

This power to do, to perform, to control is so great in God that he does all his pleasure. Nor can he desire to do what is wrong. He does not want or need things as a helpless or guilty man does, nor is he dependent on man. The pleasure of the Lord is to do right, to do good, to give, to bless. He is not amendable to the judgment of others.

When men exercise or use what they call power or force they employ agencies such as machinery or means to generate this power. For instance they use explosives to develop power. They use steam or animals to propel machinery. They must employ force of some kind to propel their machinery—as moving a train by steam, as ploughing land by using horse power. But God created the heavens and the earth by speaking, or willing it done without any agency. We cannot conceive of such power because we know nothing of it. As we cannot see God, nor form any image or likeness of Him, so we are altogether unable to comprehend the nature of His power.

So great is the power that it is unsearchable and past finding out. As He is invisible and nothing can be likened unto Him either in heaven or earth or under the earth, so no power can be compared to His power. It is impossible for God to do wrong.

Paul said I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. To the Jew first in the sense it was first preached to the Jew, however not more fully or more freely preached to the Jew than to the Greek.

The apostles said to the Jews, seeing ye put the kingdom of God from you lo we turn to the Gentiles, for so hath God commanded us.

Paul was ashamed of himself because he had persecuted the church of

God. But why was he not ashamed of the Gospel of Christ. Because it is the power of God unto salvation to every one that believeth. It is not the power of God to damnation, or to condemnation, nor to shame, nor to sorrow, but unto salvation.

Some abuse or pervert the power they possess, but the power of God never oppresses the poor, and the needy, but it saves that which is lost. It saves on the principles of righteousness. The grace of God bringeth salvation. Every principle of goodness, mercy, truth, righteousness, love, justice, of power unto salvation, is displayed in salvation through Jesus Christ. The sinner is made to abhor himself and justify God. He is turned from dead works to serve the true and living God. He is translated into a state of joy and happiness. He is saved in the Lord Jesus.

Faith is the substance of things hoped for, the evidence of things not seen. All the glories of this salvation are hidden from the wise and prudent, and revealed to babes, cannot be seen by natural power of sight. Faith is the substance of what is sought by the quickened soul.

Preaching the gospel is to such as are shown and perceive the blessed power of Christ crucified and risen. This shows that God is just and the justifier of him that believes in Jesus. In ministering in holy things the gracious power of God so persuades and encourages and makes willing the subject of grace that gladly he believes in the Lord Jesus. Thy people shall be willing in the day of thy power in the beauties of holiness. Jesus has the dew of life and power of eternal youth, and that causes his people to believe in him. For the Holy Ghost takes the things of Jesus and shows them to the thirsty—such as hear the joyful sound. For he that believes has

the witness in himself, and believes according to the power whereby God raised Christ from the dead. Such are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Now unto Him who is able to do abundantly above all we can ask or think, according to the power that worketh in us be glory now and forever.

P. D. G.

MELCHISEDEC.

Hebrew 7:1-3.

Sister Sallie J. Meador requests my view of the above scripture.

The meaning of this wonderful name is given us in scripture—by interpretation king of righteousness. No more sublime title is given in the Bible than king of righteousness. To be a righteous king is not at all so great as to be king of righteousness, as the king is above all in his realm, and has an undisputed dominion. For he that is king of righteousness is also king of peace which is the most perfect condition known. For it implies the destruction of every enemy without fear of another rising. Then all this is godlike and divine.

In the epistle to the Hebrews a comparison between the law and the gospel, the covenant of works and the covenant of grace, the priesthood of Levi and the priesthood of Christ, the ministration of death and the ministration of life, a temporal, visible, fleshy, outward worship that made nothing perfect, but displayed the imperfection of man, and the blessed spiritual, perfect unchangeable ministration of the Holy Spirit, between an earthly existence and the eternal perfection of heaven are instituted and maintained. By comparison and contrast we see the imperfection of one and the glory of the other; we see

not yet all things put under man's feet, but we see Jesus 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 of the children.

God who at sundry times and in divers manners spake in time past by the prophets hath in these last days spoken unto us by his Son who is the brightness of His glory, and the express image of His person, by whom also he made the worlds and upholds all things by the word of His power who when he had by himself purged our sins sat down on the right hand of the majesty on high.

The prophets where are they? Do they live forever? While they had the spirit of God yet by nature they were sons of Adam who was of the earth earthy. For the first man was of the earth, earthy, but Jesus the second man is the Lord from heaven, the quickening spirit that quickens whom he will.

Wherefore holy brethren (made holy as his brethren) consider Christ Jesus the apostle and high priest of our profession. He is so much above the priesthood of Levi that made nothing perfect. How good to consider Jesus the apostle and high priest of our profession who is so much greater than Moses who was faithful as a servant for a pattern of those things to be spoken after, but Jesus as a Son over His own house, because he that builded the house hath more honor than the house. Then His honor is so far above that of Moses. The tabernacle in the wilderness was builded as God commanded Moses, but the church of the living God, the heavenly Jerusalem is built by Jesus Christ which is never to be taken down, a house not made with hands eternal in the heavens.

The priesthood of Levi made noth-

ing perfect, but Jesus hath an everlasting priesthood without father or mother, without inheritance or descent, without beginning or end, an everlasting priesthood, and he hath by one offering once perfected forever them that are sanctified.

The law made nothing perfect, for by it is the knowledge of sin, but the covenant of grace connected with the redemption that is in Christ Jesus and his eternal priesthood, wherein by the new covenant written in the heart God remembers their sins and iniquities no more, the Lord swore and will not repent thou art a priesthood forever after the order of Melchisedec, who is Christ as he appeared unto Abraham to whom Abraham paid tithes, and the priesthood of Levi also paid tithes; Jesus is acknowledged by the oath of him that will not lie. By so much is he the priest of a better testament founded on better promises, and by whom we have strong consolation because he ever liveth to make intercession for us, and his blood cleanses from all sin. Wherefore consider this man Jesus. In His priesthood our life is bound up and hid with Christ in God, and when Christ, who is our High Priest appears we shall also appear with him in glory.

P. D. G.

Elder P. D. Gold, Dear Sir:

Please give your views (through the Landmark) on Acts 2nd Chapt. 27th and 31st verses.

To what does the word Hell have reference in those verses? And oblige, Your friend,

MRS. NANNIE M. NICKOLS,
Dry Fork, Va.

Remarks:

This chapter declares the fulfillment of prophecy in the death and resurrection of Jesus Christ, the Lamb of God

who takes away the sin of the world, and brings in the gospel dispensation, the wonderful ingathering of all the harvest. The types have had their day or night time rather as shadows, and now the day of substance, life, joy and glory, or the great ingathering is introduced. The former things are done away, and a new world is ushered in.

David was a noted King under the Jewish reign or shadowing dispensation; but now the root and the offspring of David—his son according to the flesh, but his Lord in the Spirit, is to rule as king of righteousness over the house of Jacob forever, and the Lord's house should be in the top of the mountains, or above all others, high in supreme power and glory, goodness and truth—above all. David was buried and his sepulcher said Peter is with us to this day. Hence Peter is not speaking of David when he said his flesh did not see corruption. He was by prophecy speaking of Jesus Christ, whose soul was not left in hell, neither did his flesh see corruption. The flesh of David saw corruption or returned to dust whence it came.

Our friend desires to know what the word hell has reference to in these words. We should never lose sight of the truth that Jesus was holy while he was in the flesh. He was not of the earth earthy, but he is the quickening Spirit, the Lord from heaven. He was holy when he was bearing the sin and guilt of all the Lord's people. He knew no sin even when he bore our sin in his own body. He was made sin for us, not a sinner. He was able to die and rise again. He saw no corruption when he lay in the grave three days and nights. As the three Hebrews came out of the burning fiery furnace unscathed, unharmed, unscorched, and there was no smell of fire on their persons or even on their clothing, so though

Jesus lay in the place and pit of corruption days and nights, yet he saw no corruption for He was holy.

Hell is the embodiment of corruption. The power of death is enthroned there. It is the gathering of the powers of torment and enmity to God, the full outburst and completion of guilt and wrath wherein unmitigated punishment the powers of corruption are turned loose unrestrained, unchecked and eternal, yet in hell Jesus is holy, and death has no power to corrupt Him. He rested in the grave, and God raised Him from the dead.

For as much as the children are partakers of flesh and blood Jesus likewise took part of the same that through death he might destroy him that had the power of death that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage. He wrenches from Satan his sword of death by which he ruled in much oppression God's humble poor, and destroys the devil himself with his most trusted weapon which is death itself. As David when he slew Goliath took his own sword from him and cut off the giant's head, so Jesus is become the plague of death and shall cast death and hell into a lake of fire and brimstone.

The grave is an emblem of corruption, the dread of tyrants, the tormentor of the wicked. But Jesus has spoiled all this power of darkness and death to all the prisoners of hope.

Nothing could more wonderfully prove his blessed, glorious, power than going down into the sleep of death where one is helpless and knows nothing, and is in weakness itself, yet even there no enemy can find any thing but holiness. Death hitherto had triumphed over every one cast into his domain, but now be ye astonished Oh ye powers of death and hell, you are disarmed and cast out. No more can you re-

joice over the fallen victims of this ruthless power. Death is plagued, the grave shall be emptied, Jesus rises making an open show and display of triumph over all these foes of corruption.

On this wise God gives us the sure mercies of David.

The grave is the place of corruption.

Hell means more than the grave in the sense that death and hell shall deliver up the dead in them—Rev. 20 13.

When one is under the power and agony of conviction for sin under the terrors of a violated law he feels the power of hell in him. One said God had delivered him from the lowest hell.

P. D. G.

TO WHOM LOOKING.

Looking unto Jesus the author and finisher of our faith," Hebrews 12:2.

There are lords many and gods many, 1st Cor. 8:5.

But to us there is one God. There are different faiths as there are different gods and different peoples. One's faith partakes of the nature of the god he worships, also his faith is shown by the nature of the god he worships, and he is also affected by that god and also his faith is shown by the nature of the god he worships.

Accordingly different orders are manifested by their different faiths. For as there are gods many and lords many so there are many kinds of faith. Men express their principles, theories and views of religion, and have followers who adopt and avow these different theories, hence there are so many different denominations and different faiths. Each one's faith is shown by his works. We know the tree by the fruit it bears. Make the tree good and fruit will be good. The tree is known therefore by the fruit it bears. We know if the fruit is good the tree must be good. James says show me thy faith

without thy works and will show the my faith by my works. How could one show his faith without works? If a tree has no fruit (Works) how can you know that it is a good tree? Would it not be cut down as a cumberer of the ground if it had no fruit or works—be barren.

The people of God are known by their fruits. God purifies their hearts by faith, hence they bear good fruit.

The faith once delivered to the saints is theirs by the gift of God, one Lord, one faith and one baptism. They endeavor to keep the unity of the faith in the bond of peace. It is called the faith of God's elect. Christ is its author and finisher. Hence it is precious. These people are kept by the power of God through faith unto salvation ready to be revealed in the last time.

When people have received great deliverance from a certain source or quarter they do not soon forget it, and if again they are in trouble they will look to the same place for relief again. So full, perfect, free and glorious is the deliverance Jesus has wrought for his people and shown to them that they love his appearing and look for him again. This faith is so peculiar and wonderful that they feel there is no other faith like it. They know it came not by man, but by the revelation of Jesus Christ. They also know he is its author and finisher, and they know that no other can give this faith. They know it is substance—not a shadow or notion, but that which saves, gives joy and peace, heals, delivers, justifies, upholds, strengthens, and that none but the Lord God can give it.

They know that none but the Lord Jesus is its author and finisher. Hence they ever look unto Jesus who gives this faith to continue to deliver.

They are exhorted to lay aside every

weight, and the sin that doth so easily beset. Can we by ourselves lay aside weights? When the Lord speaks to the heart of a troubled, burdened one, and every time one is troubled and burdened because of weights and the sin that doth so easily beset, the Lord does speak to such to look to Jesus. This word of God enables such to look to Jesus. They have the eyes of their understanding opened and enlightened to discern the Lord and to look to him. Seeing Jesus is the instant relief of deliverance. Beholding Jesus the Lamb of God takes away the sin of the world. His command is to look. This command gives the power to look. He speaks and it is done.

This faith is precious for it is substance. By it we live, stand, rejoice, overcome and are saved. Nor is there any deliverance except in Jesus the author and finisher of our faith. It is called the faith of Christ, the faith of God's elect. How do you know you have it? To them that believe Jesus is precious.

Consider what he endured. What contradiction he endured. How he resisted unto blood or unto death.

He that endures unto the end the same shall be saved.

P. D. G.

ISAAC JONES.

Elder E. E. Lundy thinks of being in Kansas, Mo., and Iowa in July and August and Elder Isaac Jones will fill his appointments as follows:

Beaufort, Thursday night before the 3rd Sunday in July.

Take mail boat Friday morning about 7 o'clock for Lupton Friday night.

Cedar Island, Sat. and 3rd Sunday Hunting Quarter, Sunday night.

Go on mail boat to Portsmouth on Monday evening. Preach there Mon-

day and Tuesday nights.

Wednesday morning go on mail boat to Marshallburg.

North River, Thursday and Friday.

Straits, Saturday and 4th Sunday.

Morehead City, Monday night.

Will Brother Stephen Emory meet him at Lupton on Monday evening. Brother J. W. Salter at Portsmouth, Monday evening after 3rd Sunday.

Brother Asa J. Lawrence at Marshallburg, Wednesday evening. He can stop at Sister A. M. Royal's until Brother Joshiah Wade will meet him, at Morehead City Monday evening after 4th Sunday and get some one to carry him up to the church.

L. H. HARDY.

Goldshoro, July 2, at night.

Nahunta, 3rd.

Mewhorus, 4th.

E. E. LUNDY.

Yopps, Tuesday after 5th Sunday in June.

Wards Will, Wednesday.

North East, Thursday.

He expects to be at the Cedar Island Union at Bethel.

Will Brother Joe Justice meet him at Dixons after 5th Sunday in June.

UNION NOTICE.

Brother Gold:—Please give notice in the Landmark that the next Black River Union will be held, the Lord willing, with the church at Bethsaida Meeting House in Harnett County, N. C., about two miles from Benson, Saturday and 5th Sunday in June, 1912. All lovers of truth are invited to attend.

Those coming by railroad should write Brethren James G. Turlington, Lamb Byrd or C. Hodges, Benson, R.

3, N. C., or Jonas Reaves, Dunn, N. C., R. F. D.

Elder J. W. Strickland is appointed to preach the introductory sermon and Elder N. J. Westbrook his alternate.

ELDER W. M. MONSEES,

Moderator.

CORNELIUS HODGES, Clerk.

UNION NOTICE.

Dear Brother:—Please give notice in the Landmark that the Dutchville Union is appointed to be held with the church at Cedar Grove M. H., eight miles west of Wake Forest on Saturday and 5th Sunday in June, 1912.

Those coming by railroad from the South will be met at Wake Forest at about noon Friday and those from the North at 9:45 A. M. Saturday.

Please write to J. N. or T. C. Powell if conveyance is needed and you will be met and cared for.

A cordial invitation is extended, especially to ministers.

J. N. POWELL,

Union Clerk.

LINVILLE UNION.

Elder P. D. Gold, Dear Brother:—You will please announce through the Landmark that the next session of the Linville Union meeting will be held with the church at Winston-Salem on Saturday and 5th Sunday in June, 1912.

A general invitation is extended to ministers, brethren and friends to be present.

Hope you can attend.

W. L. TEAGUE,

Clerk.

BLACK CREEK UNION.

The next session of the Black Creek Union is appointed to be held with the church at Sappony, Nash Co., N. C.,

Sat. and 5th Sunday in June, 1912.

Elder J. F. Farmer was chosen to preach the introductory sermon and Elder J. C. Hooks his alternate.

Messengers and visitors will be met at Westry's Siding, on the Spring Hope road on Friday evening.

R. H. Boswell,
Union Clerk.

MILL BRANCH UNION.

The Mill Branch Union is to convene with the church at Mill Branch.

OBITUARIES.

Elder L. H. Hardy:—I wish you would please send this obituary to Elder P. D. Gold and ask him to please publish it in Zion's Landmark.

ADDIE R. WARREN.

SID TERREL (Col.)

By the request of my dear sister-in-law, Rosie V. Warren, wife of John L. Warren, I write the obituary of her dear father, Mr. Sid Terrel, who died April 8, 1912. He was born in the year 1852. He spent sixty years and some days with his parents and his family and they were all living together, until it pleased the Lord to take his dear wife from him about sixteen years ago: leaving him with five sons and three daughters to be reared. He faithfully cared for them until he became old and feeble.

He was not a member of the church but a true believer in the old Primitive Baptists. He was confined to his bed two weeks and some days before he died. I can truthfully say that I do not think there can be found any family whose children had any more loving and faithful interest and kind sympathy for their parents than they.

They did all they could for him but could not stay the hands of death. One day while confined to his bed he told them that he had found Jesus twice and was looking for him again. On the day of his death he called Rosie, his baby, to his bed and kept moving his hands until it was released from the cover and she grasped his feeble hand in hers. He seemed to bid her farewell but could not say anything only call her name. He had grown so weak and faint we could not understand what he was trying to say. Then he turned his head and in a few minutes he passed away from this world of sorrow to a better world of peace and joy we truly hope.

His body was laid to rest in White Oak Grove Cemetery. Like the rest of us, he was only loaned here for a short time.

The Lord giveth and the Lord taketh away: blessed be the name of the Lord.

Written by his friend,

ADDIE R. WARREN, (Col.)

BETTIE E. CATES.

At the request of my father I attempt to write the obituary of my dear mother, Bettie E. Cates.

She was born Oct. 28, 1852 and died Feb. 21, 1911, making her stay here on earth 58 years, 3 months and 23 days. She was married to Thomas A. King May 17, 1877 and they lived happy together for thirty-three years, having by this union twelve children, 6 boys and 6 girls, seven of whom are living, which she leaves, besides her dear husband and three grand-children to mourn their loss.

Mother was a member of the Primitive Baptist church for sixteen years, but lived a long ways from the church and so did not attend very often, besides being unable to go for several years. She often spoke of them, say-

ing she loved them all if she couldn't be with them.

Mr. Hall conducted the burial services at her home and the body was laid to rest in the family burial ground about two miles from home.

Mama was a great sufferer with paralysis for two years, growing worse until her death. She was able to walk about most of the time until about ten days before her death, but couldn't talk much. She told us all Saturday night before she died Tuesday night week that she was going home, and she often told us she would not live long but would be better off. She lay speechless for two days and nights before she died.

We know Mama is at rest now, but it is so hard to give her up although she is free from the trouble and cares of this unfriendly world.

She was a good mother to us and did all she could for our pleasure and was loved by all who knew her.

Asleep in Jesus, peaceful rest,
Whose waking is supremely blest;
'Tis hard to break the tender cord
When love has bound the heart;
'Tis hard, so hard to speak the word
We must forever part.

Dearest mother from us has gone,
A voice we loved is stilled,
A place is vacant in our home
Which can never be filled.
She was a sweet and loving mother—
To us a precious one,
But God called her from us,
And took her home to Him.
Her spirit dwells on high,
Her body is in the tomb;
But oh we miss her everywhere,
And we must try to meet her there.

Written by the request of her husband.

TOISNOT PRIMITIVE BAPTIST
CHURCH, WILSON, N. C.

In Conference assembled Saturday,

May 25, 1912, the following Preamble and Resolutions were unanimously adopted:

Whereas our all wise eternal heavenly Father who doeth all things after the counsel of his own will, who is too wise to err and too good to be unkind has deemed it wise to remove from among us by death on May 3rd last our highly esteemed and dearly beloved Brother, Elder Jas. S. Woodard, whom he in his loving kindness and tender mercy so wonderfully blessed "to walk about Zion" and go deep into the profound mysteries of the beautiful types and shadows of the old and new testaments, and expounding them so sweetly to our understanding,

Therefore be it resolved:

First: That in the death of Brother Woodard the church has lost a deep and able minister and wise counselor whom we sincerely miss from among us.

Second: That the family has lost an affectionate, kind and loving 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 he has been transplanted from this earthly tabernacle to that "house not made with hands eternal in heaven" where "to him shall the gathering of the people be" and perfectly sing His praises forevermore.

Fourth: That a copy of these resolutions be spread upon our minutes, a copy sent to each of the family, Landmark and The Times with request for publication.

P. D. GOLD, Moderator.
J. B. FARMER, Clerk.

MRS. SUSAN MATTHEWS LAMM.

The angel of death visited our home March 26, 1911, and took from us our

darling mother. All that fond husband, children, kind and devoted friends and skilled physicians could do did not stay the hand of death. God called her home and it is sweet indeed to know she was willing and glad to obey the call.

Mama was born to her parents Wiley and Dollie Matthews, October 22, 1853, and was married to my father, Burkett Lamm, November 21, 1872 and was a kind and devoted wife to him for 30 years.

She was the mother of eight children seven of whom survive her, and no woman ever filled the place of mother more implicitly than she—always careful of the interest of her children—so good and gentle when one was sick, nursing them as only a mother can.

She was received and baptized in the church at Scotts the first Sunday in May, 1875, where she remained until 1897, in which year she took a letter to Upper Black Creek where she remained until death. She was baptized by Elder John Scott.

She always attended church meetings when her health permitted, but during the last few years her seat was often vacant.

She was a fond reader of the Landmark and always looked forward with much pleasure to its coming.

I shall never forget the peaceful evenings she sat reading to Papa what she so strongly believed to be the truth. I do not believe a better woman ever lived, being highly esteemed by all who knew her and ever ready to help the sick and needy; and for this reason, although I believe God is wise and just, I cannot understand why she had to suffer so.

She was taken in December with La-Grippe which resulted in inflammation in the head and I have never seen any one suffer as she did until March 26, when God in His infinite mercy took

her to that bright Land of peace where sufferings are known no more.

All through the months of January and February she did not have one moments rest excepting when under the influence of narcotics. Dr. Grady of Kenly attended her through all her illness and I believe did all he could for her.

One day she fell asleep and when she awoke she said she had had such a sweet dream. She dreamed she was at church shaking hands with all the members. All seemed happy and it was the most beautiful place she had ever seen. That dream struck the death knell of all my hopes of her recovery. I felt sure from that day that Mama would die.

Her funeral services were conducted by her pastor, Elder George Boswell, at Upper Black Creek church and her remains were interred in the cemetery at that place.

I still grieve for Mama and often dream of her sweet face, but I grieve more for Papa than for myself, as he is old and afflicted and it seems that the parting from Mama has robbed his life of all its sweetness. I hope the readers of the Landmark will pray that he may be comforted here in the declining years of his life by the blessed assurance that some day he can join her in that Home, sweet home where parting is no more. And I hope all of her children will be blessed to live such a life as she lived, so that when our work here is done we can hope to be gathered home where our loved one is waiting for us.

Written by her daughter

SALLIE LAMM.

Mr. Gold:—It is with a sad heart I attempt to write you of the death of my dear father who died June 13,

1911 and was buried at the Baptist Church the next day. He was a faithful follower of the Lord and we all feel he is at rest.

He suffered greatly for about three weeks before he died, but he bore it all with patience saying he was waiting the Lord's own time. He said he did not mind dying and when mother added "except the sting of death," he said I don't mind even that because I don't believe there will be much change at the last. And there was not. His breathing became easier and he died as easy as any one I ever saw.

He had been a member of the Baptist church for one year the first Sunday in last September and was a true believer in the bible. I think he wanted to die and get out of his sufferings as much as any one I ever saw. He often tried to repeat "Oh when shall I see Jesus and reign with Him above," but his breath would not hold out and mother would finish it for him.

I think he really wanted to die and I feel it is wrong to grieve for him, but we can't help it. I feel that if I had the hope my father had I would not mind dying when my time came and I feel if I had the hope he did I would be sure of meeting him again.

Father and mother were married thirty-eight years ago last November and they had eleven children but only six are living to mourn for him and I hope we will all meet again in that unknown land where parting is no more.

Father was a carpenter by trade and he has done his part of work here. He was 63 years, 1 month and 3 days old. He was baptized by Mr. George Roberson and Mr. Stone conducted the funeral services.

Mr. Gull, we ask the prayers of all Christian people.

Written by his daughter,

MRS. BERRY LEWIS.

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disseminate the Truth, and was sold for Two Thousand Dollars less than the cost; but through the kind Appeals of Elders J. R. Respass, Wm. L. Beebe and P. D. Gold, in the Gospel Messenger, The Signs of the Times, and Zion's Landmark, this Debt was paid by Members and Friends. The present volume, The Apostolic Church, will be sold at cost, or given to those wishing it and not able to buy it.

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5:00 p. m. daily except Sunday for Washington.

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NORFOLK, VA.

ZION'S LANDMARK

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P. G. LESTER, Asso. Editor..... Floyd, Va.
J. H. FISHER, Cor. Editor..... Graham, N.C.
M. L. GILBERT, Cor. Editor..... Dade City, Fla.

\$1.50 PER YEAR

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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All names and post offices should be written plainly.

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

Dear Brother Gold—Surely the Lord is good to me. How glad I am that He put it into your heart to write me. Your letter came, as they always do, when it was most needed and when I could appreciate it most. How beautifully the Lord's works all harmonize, and how they all join together in His praise. "In whom all the building, fitly framed together, groweth into an holy temple in the Lord."

What a joint work! No wonder David could say, "All thy works shall praise thee O Lord; and thy saints shall bless thee." "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou refrain." This last quotation I heard you preach from if not mistaken, when the Association was at High Point, the time that I saw you unfolding a white mantle. That view is as plain in my memory today as it was then, and impresses me more as the days go by.

It is so sad to me to know of Sister Gold's afflictions. How beautiful her life has been, that part of it which I have known; and I judge by it the part I have not known. What a loving tender, faithful helpmeet she has been to you. I shall ever feel that I have been greatly blessed of the Lord in being favored to dwell together with you both under your fatherly and motherly roof.

I would love so much to visit you both once more, and should I never have this privilege again, I want you

to know that such is my desire.

Yes, I was blessed; to attend our Association and wrote you a short letter after my return, but guess you did not get it. We had a sweet little meeting and I enjoyed it very much.

Elders Thomas Standley, C. A. Davis and Samuel McMillon were with us, and I feel were wonderfully blessed of the Lord in speaking the truth as it is in Jesus, and I was made to feel, "How beautiful upon the mountains are the feet of them that publish peace, that bring glad tidings &c." The word was preached in that boldness, and yet humbleness, I feel that is becoming to the watchmen upon Zion's sacred walls.

Two willing ones came telling the goodness of God to them and were received ready to baptism at the next meeting.

There was also a young preacher Sheffield there from Kings Mt.

I was given a feast Saturday morning as I went out from Concord to the Association, as I viewed the huge rocks and thought of the safety of all those who are in Christ, the spiritual rock. The storms may rage and the tempests howl, but they are secure in Him. And how comforting it was to me to hope that He is a "shadow" for me in a weary land, a safe and sure "refuge" from all the storms and trials of this life.

You ask how is my health, and if I am in the wilderness or in the land of

promise, about Mt. Sinai, or in Jerusalem.

My health has been excellent all the spring—think I never felt better one spring in my life, but have been shut in yesterday and today with the mumps. This is the third day since I took it and I am getting along nicely—think I will be all right in a few days.

In regard to my whereabouts, spiritually, I have been for quite a little while neither on the mountain top nor in the valley; but camping on a little plain over against the hill country and perhaps not far from the wilderness, while there is a little green pasture and a few sheep quietly feeding beside a little stream of still waters. One is our Shepherd, I trust, even Jesus who maketh us to rest so quietly and peacefully in Him that we shall know no want. But I guess about the next I know my tent will be pitched in some wilderness or desert place, for if there is anything typical of an Israelite in me it is my wanderings in the wilderness, and the murmurings of my heart when starvation and death stare me in the face.

What a peculiar people the Israelites are, ready at times to say, "The Lord is my shepherd I shall not want." Then about the next thing we hear of them they are in the wilderness or desert where they can see no signs of food or water, and inquiring of Moses why he brought them up out of Egypt into the wilderness to die.

Bro. Gold, I wish I could answer your good letter to my satisfaction, but realize my utter inability.

This seems but a tangled mass to offer you in return, but I feel that you know how to bear with my weakness.

Please remember my love to Sister Gold, and may He who never slumbers, but whose watchful eye is ever over His little ones, continue to watch over and care for you and give you strength

according to your day.

Pray for me.

With love, I am unworthily, yours in hope,

LOUISA A. EDWARDS.

Marshville, N. C.

EXPERIENCE.

Dear Brother Gold:—As you asked me to write my experience and send to you for publication I will make the attempt and although feeling unworthily to do so I hope to depend upon the Lord to guide my pen and allow me to tell the truth and nothing more.

Several years ago I attended church at Spring Green but when preaching was over and it came time for leaving I felt I could not go. I talked with my grandmother about it and she said I had better go before the church and if I didn't the Lord would afflict me in some way. But I did not go before the church as I thought I had nothing to go with. Some years passed and I had been in more trouble but little thought it was conviction. The world seemed as dark to me as night and I could not attend to my work properly. One night in 1908 I dreamed Jesus came to me and said, "come and go with me." I arose and went with him, and He went East. This made me feel good for awhile, but I thought I couldn't live so prayed to the Lord to have mercy on me. In October, 1908, I dreamed of a white cloud and just above the cloud I saw a figure which was the Lord and in His hand he held a large book. He looked at me and said, "I will be with thee." I answered but do not remember what I said.

I did not dream anything else until 1910, though all the time I wanted to join the church but was afraid to ask those good people to take me for I felt too small and unworthy, besides I felt

they would not have me. But the 4th Sunday night in January, 1910, I did talk with brother M. T. Lawrence who told me to come the next meeting day. I answered, I would try. So I came home thinking I would but the blessed Lord rules all things; we go when He sees fit and not before. So on Jan. 24 I became sick and took my bed and then I thought it must be against the Lord's will for me to go before the church. Then I was put in a condition to pray which I did after everybody had retired for the night.

During that time I had some visions, not dreams. I saw stars wave about in the sky, and one morning about one o'clock I saw three stars come before my window. I raised up to see them and sang to them, and as I sang the sky opened and one went through the opening leaving the other two. I sang there goes my star, there goes my crown, and I felt as though I had on a crown set with stars. I was so happy.

One morning I raised up in bed and called my husband and told him he was not my husband. And he asked, "who is then?" And I said, "it is Jesus." And as I said Jesus, Jesus appeared before me.

One evening I was sitting in my chair and Jesus appeared in the East corner of the room and came toward me. I could do nothing but sing "Asleep in Jesus," and I was so happy.

Then I had a fast and prayer day. I did not sleep any for seven days and nights, each night having a vision. I prayed for submission and got a vision of Jesus dressed in a seamless robe of dark red with a large white morning glory at His feet.

One evening about sunset it came to me that there was something more for me, and I looked toward heaven and the heavens opened and twenty-five or thirty little children came to me from the opening. They were about

twelve years of age, all dressed in white and very beautiful.

One day I saw a fire coming and I wondered if it was to burn me, and oh, what a terrible feeling came over me. The fire finally rolled toward the North but little red balls began to fall about me which grew larger and larger until they became balloons which changed into beautiful baskets lined with red satin suspended from heaven with blue and white ribbon. My attention was attracted by a light from above and when I looked I saw these beautiful baskets being drawn to heaven through the opening from which the light came. I came to myself crying for joy I was so happy. I called my husband and sent him for Brother S. W. Outerbridge. I wanted him to put what I had seen in the Landmark. I was too sick myself to write and expected to die. He told me to wait and do it myself—that I would get well. But each setting sun I thought would be my last.

One night while asleep I arose and held open my hand and in it fell a piece of gold about the size of a silver dollar with a white morning glory on it. The lamp was burning and I called my husband to look at it.

One night I dreamed I saw the two roads which everybody should travel and the roads turned one to the right and the other to the left. Brother M. T. Lawrence and a few followers were quietly and slowly traveling the one to the right, and in the left one was a large crowd who were ringing bells and driving rough. The devil stood at the corner and I said to him, "you can't get me I have seen you before."

One morning these words came to me, "you are on the right hand of God," and oh, I felt so good and happy that I almost knew I would never get in the valley again. But I am often there and I see trouble I lit-

tle think of, though the blessed Lord is good to me.

I joined the Baptist church the 4th Sunday night in March, 1910, and was baptized the fourth Sunday in April following.

Give my love to all, for I feel I love everyone who loves the cause of Christ.

Begging an interest in your prayers for me and my family, your little sister in a barren land but trusting in the promise of my Saviour.

MRS. ANNIE P. ROBERSON,
Robersonville, N. C.

Dear Bro. Gold:—I am sending you a letter which I would be glad for you to publish in the landmark, if you think proper. It was written to me by Bro. Fister upon receiving information of the death of my step-son.

My husband, W. W. Howard has many relatives and friends in North Carolina. He was born and reared there and came to Texas about 18 years ago.

Your sister in a precious hope,

MRS. SALLIE E. HOWARD,
Mineral Wells, Texas.

Mrs. W. W. Howard,

Mineral Wells, Texas.

Very Dear Sister:—Your letter received in which you inform me of the death of your step-son Ferdinand Howard. How sad my words are, so feeble to tell you how I do regret it, and what strange sad feelings possess me. He was so kind, so loving, so polite, nice, clever and christian like to me and all others, so far as I ever saw.

What can it mean, O Lord? What strange rebukes and sad disappointments come so unexpected to us all.

I recall his attendance on one of our services and what good interest he manifested. You told me of interest he expressed to you. Surely he loved our Lord and his, and he was made to

hope in His everlasting grace alone. He was so modest, respecting difficult doctrinal matters, as I noticed in him more than once. As if he would say, "I might not know and am willing to learn the real things of Godliness."

It does become us all to be forbearing and prayerful like that, and kind to those who differ from us. How I wish I was more that way and yet more firm in standing steadfast for God's blessed truth. I feel very well confirmed and sweetly hopeful of his state now, and believe that he was of the redeemed family of Jesus Christ. "Blessed are the dead that die in the Lord."

Blessed, because no curse can be found in the Lord.

Dear Brother Howard, you have been greatly blessed in so noble a son, humble christian and excellent business man. The Lord favored you as He has not some others, seeing him grown, engaging in business that proved he held the confidence of the best business men.

He so often showed me tender tokens of kindness and respect, that increased my love and confidence in him.

If I could pray indeed, I pray that God would bless you now, also Sisters Sallie and Flora with the christians consolation and hope of meeting beyond this short span, called time, and all be embraced with him in the arms of eternal and final glory, never to see any grief nor separation. The events of time are rapidly hurrying on to the sure enough real event that is rapidly coming on from day to day.

My condolence I send to all the friends and relatives, and hope they can say sooner or later, "thy will be done on earth as it is done in heaven."

With love and sympathy, commending you all to Jesus the friend of mourners.

I subscribe myself a mourner in fel-

lowship of Christian suffering,

J. H. FISHER.

Graham, Texas.

P. S.—Expect to be at the next meeting.
F.

Dearly Beloved Brother:—I do love to read the Landmark and I don't know how I could do without it as we haven't much preaching, only one preacher being in this part of the country. But though he is getting old and feeble he is a good one.

The Old Baptists in this country are scattered and so far apart that it is necessary to go thirty-five to fifty miles to get together.

We have a little church here of about fifteen members and we request all Primitive Baptists to pray for us as we are here alone, and if any of the preaching brethren can get consent of their minds to come and preach for us we will gladly receive them and help pay their expenses. So pray that the Lord of the harvest may send laborers into His vineyard.

I will close asking you to throw a mantle of love over this.

L. S. GALYEN.

Crawford, Colo.

Dear Brother Gold:—I am impressed to write and tell you of a dream I had recently. I viewed the straightest and narrowest path that my eyes ever beheld. It was so straight I could not see a crook in it. It appeared to be about two feet wide and just as far as I could see it was the same. I viewed it through woods, swamps and across hills, but it was the same all the way. It was made plain to me that it led to heaven, and I was standing looking at it just as far as my eyes could see. The next thing I knew I was down at my lot disposing of everything I had. It seemed that I was going to a new place to live, and would not need to carry

anything with me, so I was selling as fast as I could, and yet I never received a cent of money. The next thing I knew I was at my new home and was at a table eating, and under the table was a brick foundation. I awoke and after mediating over my dream and what it could mean I desired to see that straight path again. After staying awake some time I went to sleep again and dreamed of seeing the same straight path as before. I looked at it to my satisfaction. I was satisfied it was the straight and narrow way that leads to life.

Brother Gold, it seems to me this path which was so straight and narrow was to show me my crookedness and imperfections which I carry in this body, for I can't walk and keep as straight as that path, but my prayer was Lord keep me in that straight and narrow way, for I know without the power and mercy of God I can not keep my self straight. The spirit is willing, but the flesh is weak; the good I would I do not, and that I would not, that I do. But Paul continues and says "It is no more I that do it, but sin that dwelleth in me."

Now as to my selling out everything in my dream and it was very plain to me that I would have no need to carry anything, it seems to me sets forth that we must forsake all things of this world to follow Jesus and with willingness, for in my dream I was willing to part with everything I had, for it was plain to me that I should lack nothing after I got to my new home.

Now from a natural standpoint there are some things I have that I would not like to part with, for they are useful to me while in this life. Brother Gold, this was a plain dream to me and bears on my mind, and I feel like there is something good in it, but whether I understand it or not I can't tell, but one thing I do know, if the Lord has

so blest me so as I am enabled to walk in that straight and narrow way—it is a great blessing bestowed upon me. For I feel like I can quote the language of Job when he said, "benedict I am vile."

Well I will close for this time, but will say here, I feel like it each and every one could be blest with the mind to think more about that straight and narrow way possibly we would not get so crooked at times.

May the Lord enable us to walk in that straight and narrow way which will be pleasing to the Father, is my prayer.

I remain as ever your brother in the Lord I hope,

A. B. DENSON.

Rocky Mount, N. C.

Stanhope, N. C., April 2nd, 1872.

Elder P. D. Gold, Dear Brother in Christ I Hope:—I have had thoughts at times that I would write my experience if I have one, but have waited for as I hoped an impression. So to day the subject came in my mind and I felt to try, the Lord enabling me. When I was about ten years old, I dreamed the world had come to an end, and I was standing alone and a beast, such as I nevr saw before nor since, appeared by my right side and stood up on his hind feet leaning forward a little, and I awoke and was scared terribly. I felt bad sometimes afterwards. I have related this dream because it came fresh in my mind when I became much concerned about my son's welfare. I have had dreams at other times that were very distressing but all would wear off my mind, and I thought as often that I could lead a better life. But after my distress wore off I became more wicked and continued more so, the older I got: this is up to about thirty eight years of my age. If I had any notions of religion they

were only natural. At about this time in the summer of 1870 one Sunday morning I went to a neighbor's near by, and asked him to go with me to another neighbor's house about two miles distant and have some fun, hear our neighbor tell some funny tales, and we would as a matter of course tell some, and he agreed and went with me and when we got there we found him in fine glee, ready to engage in the same funny tale telling and we enjoyed it finely. At about mid-day, I perceived a strange sad feeling so that the laughing tales lost their pleasantness to me. I would try to wear it off by trying to laugh, but my efforts became bitter and my feelings very much disturbed, and I thought that a severe attack of sickness was then approaching my system with the strong probability that I should die, and that I was unprepared, and without the mercy of the Lord hell was my home. I became so badly distressed that I insisted on my near neighbor to let's go home, for I wanted to pray, and to be at home with my wife and children, but I did not tell him this. I told him I was feeling bad and thought I was going to be sick, and we started for home and reached there in about two hours by the sun at evening. My sins began to come up before me, (in my mind) and I could see them as plain as when committed. I seemed to have a high fever, and my wife saw there was something the matter and she made me a place with bed clothing on the floor before the fire, my heart continually wanted to be praying but could only say, Lord, have mercy on me, I thought that of the books I had read, why had I not a prayer book and learned a prayer so that I could pray. My fever ran high and the next night I became delirious and my wife sent after the doctor, and he came and gave medicine. I had chills and fever and

thought that if I got well of my chills and fever that I should be well of my troubled mind perhaps. I thought anyone under conviction did not suffer as I was suffering. After a few days my chills gave way some, but not finally, my soul's desire continually was to pray the Lord for mercy. I continued in this way some time, only some times I was nearly out of trouble, then in deep trouble. I thought at times if I could get finally well of my chills and fever my mind would come all right. In the fall of 1870 I bought the place I now live on, and moved to it the day before Christmas. I was now well pleased with my new home, and on the next day I had my last chill, a very slight one, but my mind was still distressed. I would go off in the woods and try to pray, sometimes get up and leave my family sitting at the fire-side and go out into the dark and try to pray, and while on my bed in the silent hour of the night, and while traveling about, my heart was trying to pour forth its prayers to God to have mercy on me, and if possible let these my many sins pass from before my mind, for they had come from everywhere I had been and I was guilty of everyone, but all my prayers seemed unavailing. I began to try to quit off my sinful habits for I was promising the Lord if he would let these things (my sins) pass from me I would never do them any more, but I broke all my promises. Sometimes I would think that I was under conviction, but I looked at myself and saw so plainly that such a being as I was, guilty of so many ungodly deeds and could do nothing as I thought becoming a person under conviction, that I was certainly an out side case and felt that christians acquainted with me could see or would see if I attempted to approach them on the subject of religion that it was all delusion or deception,

and so kept everything (my troubles) to myself. I was not a reader of any religious paper, and if I heard any one tell their experience it came out better for them than I could make of my case, and when I went to preaching I could take nothing to myself. I had thought I had the ability to do many good things, but now it was gone, my good deeds I was not able to perform, but kept trying for I knew not what to do but try though my trials would give me no relief, so I passed through 1871 and 2, and in the winter of 1872 in 1873 in the month of February I was distressed so much, I had tried every thing I knew and grew worse. My sins were before me through the day and only when some person would engage my mind a moment or so, and when I went to bed and as long as I was awake, and when I awoke in the night they were there, and in the morning the first thing they were there. And it seemed that my time had almost come when I must die and go the way of all the earth. And without the mercy of God I should be banished forever. My breathing, it seemed, became to prayer, or almost every breath my cry was, in my heart, Lord, have mercy on me, Lord, pity poor me, &c. And about midnight while in my sleep. I saw a small babe appear up in the air about thirty feet from me, and I heard these words: "By grace ye are saved, and that not of yourself; it is the gift of God." At the same time my body had a very strange feeling, and I was instantly awaked. I awoke glad, for it seemed that the voice was for me, and I began to look for my sins as before but thanks to God they have never come up before me since. They were gone, and my soul was rejoicing in God my Saviour. I wanted to wake up my wife and say something to her, but I was so ashamed of my conduct towards her that I kept these things

(my glad heart tidings) to myself. I wished for day to break, for I wanted to see the bible and see if the words I had heard were there to be found. Soon as it was light enough for me to see how to read I arose and went for the New Testament. I soon found in the 2nd chapter and 8th verse of Ephesians the words I wanted to see. And I saw in that verse the words "through faith," which I did not hear, and it seemed that a thought came in my mind that it must be a dream, or those words would not have been left out. But I could not help rejoicing, but not so much.

I went on in this way about two weeks, and it seemed that I was mistaken, that the glad heart began to feel sad, though not like it did before. I had been thinking about going to the church and offering myself, but the more I thought about it the more I saw my unfitness, and was certain in my mind that all persons who were truly converted could see their worthiness or fitness, and in as much as that I was totally unworthy I dropped the church from my mind—that is from offering myself. I began to grow colder and certain things I knew when I was begging my Lord that I should never do again, came to try me. One of my neighbors was clerking in a store, and was trying, as he said, to learn to play the fiddle. He knew I used to delight in fiddling, and he got his fiddle and placed it in my hand and said kindly, "I am aware you have stopped fiddling, but please play one tune so I can catch the lick of the fiddle bow, and as a matter of course it is no harm if you mean no harm." It seemed reasonable to me, and I took hold and played a tune for him. I felt very bad after I left there. I felt so ashamed. And bad as I suffered, ashamed as I felt, I was persuaded to do the same thing three or four times. At last it

became so bitter I had to leave off this with many other habits. This scripture was often in my mind: "How turn ye again to the weak and beggarly elements wherunto ye desire again to be in bondage." I had another habit which I regarded about as harmless, and on one occasion I was in the court house of my county amusing myself with a friend, a court officer, at my little game or harmless passtime. I heard distant thunder, and immediately my amusement turned to trouble, and the draftboard was laid aside. I did not let my friend know that I had any trouble about it, so I soon hitched up and started for home. When a few miles away a heavy cloud came up with heavy thunder and rain fall. I hurried on home, and when I arrived there the children told me that the lightning had struck the martin pole which was setting up at the end of the smoke-house. This news struck my heart with the impression that all my old habits should be stopped, that my course of life should not be with the course of this world. I then left off everything I could. I really wanted to live a different life. I wanted to live godly, and tried to shape my course to an upright walk and godly conversation. I attended the Primitive Baptist meetings as much as I well could, and I became so distressed in my mind that I wanted to unbosom my feelings to some of the Primitive Baptists, for I had not as yet revealed my feelings to any one. This was about 1875 or '76.

In the spring of 1876 my oldest son was taken down sick, and died in about nine days. This heavy stroke, it seemed, would break my heart. My sister's husband died about a month before my son. My wife was taken down very soon. She was suffering very much and seemed to get very low, sometimes helpless, but I stayed by her bedside night and day. I became greatly dis-

tressed. It seemed that I had not a friend on earth, and I was about ready to give up my little experience, if it be one, and try to beg the Lord to give me a renewed evidence, or a brighter one, for my troubles were increasing. I would sometimes request some of the Primitive Baptist preachers to come to my house, and they were kind and would come and talk with me. I would often think about Cornelius sending for Peter to hear the words of him, and I would promise myself I would go to certain places and request certain Primitive Baptists preachers for I had no confidence in any other denomination, and whatever they asked me to do after I had related my feelings to them I would do. And when I related my case they advised me to talk to the church, this, it seemed, if I could see my worthiness. I would gladly do, for I was anxious to be with those I considered my friends.

I became satisfied that the Primitive Baptists were the only people that knew anything about the work of the Holy Ghost in the soul. And when they preached, it was experimental, and seemed to be explaining my case. And when the door of the church was opened for the reception of members, I felt more unfitting, and thought it was proof that I had not been changed; and I continued to go deeper in trouble. I thought that after a change that fitness or worthiness was clearly seen, and that trouble ceased. So I refused to offer, not seeing myself as I thought I ought to be, and continued on in this way—gradually I seemed to be getting worse distressed.

In the Spring and Summer of 1880, my distress got so great that I could scarcely control my business, though very small. I desired above all things to be a christian, and lead a christian life. My children became changed in looks to me—they looked like they

were in bitter opposition to me—that when they sat down to the table to eat, they were mad with me, and cross to each other, that if I told one of them to do anything, it would make him mad with me, and his answer back would make me mad. So I said as little—it seemed—as I could.

All these things brought me very low. O my Brethren and Sisters, I can't describe my feelings. My heart continually praying—I would, if at the house, look up or down the road or over the fields, and it looked peaceable and I would start, but before I got there I saw it was not there; and if from the house, it looked like it was peaceable at the house, and I would start, but found it not there. I could not be still only while asleep. Sometimes I thought I would go and ask some of my neighbors, who I believed to be christians, if they thought there was any change in me, but my heart would fail me. It seemed they knew I was not, and it was folly to ask questions when I knew the answer. I would try to ask the Lord if it was my duty to undergo the ordinance of baptism to show me the water in my sleep; so I dreamed of seeing a beautiful pond of water in a high old field, some seven or eight miles distant from where I lived, but I thought this was too far off, and in an old field where there was no pond of water. So this did not satisfy me, I wanted a brighter evidence. All of my stock and poultry, and about all I had, seemed to go in bitter opposition to me but my wife. She told me of the change she hoped the Lord had wrought in her soul, and she became most dear to me; I loved her so dearly, and she would relate her experience and it seemed so much better than mine that I was about to throw mine away. I became very anxious to rend the Landmark to see if I could find an experience that mine would

agree with. But I did not feel that such a paper as Zion's Landmark should be addressed to me. So I went and subscribed in my wife's name and had the paper addressed to her and I read it with much delight, but all the experiences I read were so much better than mine that I had almost given up or lost all hope, their deliverance seemed to be so much more clear.

Some of the brethren seemed to manifest some anxiety in my case, for I now could not refrain myself, but I was so ignorant and blind, I could neither see nor understand, it seemed.

So at the June meeting in 1880, Brother N. W. Strickland offered to the church at Sandy Grove, and was received, and the 4th Sunday in July was set for his baptism, and on the Saturday before the 4th Sunday in July my wife offered herself to the church and was received, and was to be baptized the next day with Brother Strickland. On my way to this meeting I had to pass by the place where the baptizing was to be, and passed by and did not see it; at the meeting house I was asked if the water was deep enough to baptize. This made me feel my shame, but I thought I would look at it on my return home, but passed by and did not. This I took for a sign not to be baptized, that if I was fitting I should have seen the water, this circumstance I told a brother the next morning as he asked me to take my clothes with me and be baptized with my wife and brother Strickland. I was much distressed, and he left off the subject, seeing, as I thought, that all that had been said and done was of no avail, the hour had arrived to start to the meeting. We went to the water, and when the services commenced, I was standing some twenty yards distant, and immediately I went to be in their presence, for I wanted to hear the minister pray, and as I got

within a few steps, I was trembling, and did not know what was the matter with me. There was nothing to be excited at—I tried to put my strength in my limbs to hold me from trembling but I discovered it was in my heart, and it could shake my feet on the ground. My heart every moment was begging "Lord, O Lord, what wilt thou have me to do? Have mercy on me, be pleased if it is Thy will to show me what I ought to do." The thought came in my mind if I did not offer myself to the church that I might never have an opportunity. Then my heart was resolved if the feeling I then had remained till conference was opened I will go to (the church the day before agreed to open at the water) then it seemed to me that I would not be given an opportunity to talk to them and that distressed me very much, but soon I was given an opportunity and I gladly did so. I felt myself the most humble, and that my features were ugly, indeed, and my hair lay badly on my head.

After relating in a short way the dealings of the Lord with me, as I hoped, the church received me, and after the right-hand of fellowship by the minister, he invited me to go and shake hands with the brethren and sisters, which I did, and as I went my heart became calm, and I was then anxious to be baptized, and requested the brethren to indulge me a few moments to get me some clothes, which they did, and I with my wife and brother Strickland were baptized by Elder Russell Tucker. On the following Monday morning about an hour of sun, I began to experience a feeling of love springing up in my soul—this increased until I was filled with love and praise to God; all my children had their natural look, and the other things were now right, my home and plantation was natural, and when I went to

eat my breakfast "Peace" it seemed had perched on my table. My wife was rejoicing, I was on my way rejoicing, had taken the yoke and my soul had found rest. I now had the answer of a good conscience toward God.

About ten years had passed and I had no heart to sing, but now I wanted to sing,

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

was sweet in my mind, and my eyes full of tears—I sang aloud with much melody in my heart to the Lord. I went on rejoicing that day—night came, sleep was sweet and refreshing. Tuesday all went well until a short while after sunset, I began to experience a change in my feelings—the good feeling began to be withdrawn, and a heavy heart followed. This good feeling seemed to be all withdrawn in about half an hour or so, and I was filled with bitterness of soul. I would not have parted with that good feeling for the whole world, had it been mine. I went and fell on my face on my bed, my heart continually in prayer to God for a restoration of the love, and the removal of the bitterness, until after 11 o'clock. The next morning this bitterness began to leave me, and love commenced flowing in my soul, and in about a half an hour I was filled. I went on this way for sometime. The Scriptures I could read with more light, more comfort—the hymn book seemed to be full of verses which I could sing with the understanding, making melody in my heart to the Lord. Preaching was comforting more than ever, and has been ever since I was attached to the church, though I encounter much barrenness, coldness, darkness, unbelief, and distress.

I will close, for it seems that I have been too lengthy. I have left out much that might have been written. I desire the prayers of all saints.

I am your unworthy brother,
M. C. BRANTLEY.

Republished by request. Brother Brantley has gone home where all is love. He was a very lovely useful member.

P. D. G.

Dear Brother Gold:—I take the Landmark and enjoy reading it so much; it is a feast to the thirsty soul to read those dear letters. I believe the Primitive Baptists are the most humble people on earth, and although I have been a Missionary for twenty-seven years that does not keep me from loving God's people.

I have had a great deal of trouble during my life. I was deprived of father and mother at the age of nine. I am the mother of five children, the first one dying when six months of age and I raised three daughters and one son. My oldest daughter, Bessie, the sweetest name on earth to me, was married six years ago last January and on December 22, following her spirit took its flight to the beautiful Paradise of God where none but the pure in heart shall enter. She left a father, husband, three sisters, one brother and a broken hearted mother to mourn their loss, besides a tiny babe three weeks old.

On the Wednesday night following my daughter's death and while all the members of the family left at home were occupying one room on account of my feeling so sad and lonely and when at about midnight and all but me was asleep I heard Bessie call me louder than she had ever called when living. She said, "Mama!" and then began playing the piano and singing. It seemed she sang louder than she

ever sang. I called her father and awoke him, but he said he did not hear anything. I said, well perhaps it is only intended for me to hear it. I heard distinctly the last lines of the song and they were, "I praise Him all day; my God loves me." What could give me more joy than to hear her natural sweet voice singing "her sweet life in heaven."

Yes I feel I have something to strive for, and I prayed as faithfully as I could for a year after she died that I might see her as she looked in heaven. I prayed doubting nothing, and about one year after I began praying each night, one night in March I was lying at a window which opened on the piazza. And sometime during the night a voice whispered twice to me, "If you want to see Bessie open your eyes." I looked toward the window and saw a bright light located about the height of her head and so brilliant.

This is not near all but my cup is too full to write more.

L. E. HOLLAND.

COMMUNICATED.

Dear Brother Gold:—I just returned Monday evening from our Association where I trust I was enabled to hear the gospel preached in its purity; and was given a faint view of that river, the streams whereof make glad the city of our God.

How sweetly these little streams flowed in every direction to water the garden of grace, causing the little plants to lift their drooping heads in praise to Him who gave them life and light in the midst of darkness.

Many dear ones were strengthened and built up and their bones renewed in that precious faith of the Lord Jesus, which binds together in one all for whom Christ died. What a precious tie.

Elders McMillon, C. A. Davis and Thomas Standley were with us and were, I feel, enabled to bring forth things both new and old out of the hidden treasure of the kingdom of our God.

They were enabled to speak the truth as it is in Jesus, it seems to me, with as much boldness, and yet humbleness as I ever heard, and I was made to feel, "How beautiful upon the mountain are the feet of them that publish peace, that bring glad tidings," &c.

Two willing ones came telling the goodness of God to them and were received ready to baptism at the next meeting.

I would love to describe more fully the sweetness of this meeting to me, but time and space forbid, as well as my inability.

Hope you and Sister Gold are well and favored of the Lord with His presence to comfort you night and day.

Should this little note of imperfection come before the readers of the Landmark, I desire that my correspondents will feel that they are remembered until I can write them individually. I can't be prompt.

In love and sweet fellowship to the household of faith and a desire to be remembered in your petitions at the throne of grace, I remain in much unworthiness, your little sister in hope,

LOUISA A. EDWARDS.

Marshville, N. C.

COMMUNICATED.

My Dear Sister and Friend Lambert and Family:—Today I am thinking of you. I know that this is the week that I am due to visit you (if you had not so kindly excused me for the comfort of my dear wife) and whenever the times of my appointments are coming

on my whole heart goes out in the matter,

I love all of my congregations and particularly the members under my charge. There is nothing that gives me more comfort than to visit them and impart to them some spiritual gift from the Lord.

I love to visit and try to preach for others but do not feel the obligation that binds me to my regular work. That obligation is not one of slavish compulsion, but it is an obligation of love. It is a cross and yet one that I delight to bear.

I have seven regular places of ministering to the saints to-wit; Sandy Grove Church in Beaufort county, on the 1st Sundays, Hunting Church on the 2nd Sundays, Prospect Hill church on the 3rd Sundays, Reidsville Church on the 4th Sundays, Ashboro Arm on Thursday night before the 2nd Sundays, and Monticello Arm on Wednesday night before the 4th Sundays.

These seven congregations are very dear to me, and while they are so scattered, and it is so fatiguing to the body to get to them, yet they are so very near my heart that all my labor feels to be a labor of love in which I rejoice more than heart can tell. I enjoy outside visits but not like those that are regular. The difference is about like visiting your own near and dear friends and dwelling in your own home. My regular congregations are home to me. They are a heaven begun below. I can know more when they are feasting than I can those with whom I am not so well acquainted. Also, they know more how to bear with my weakness than those who do not know what my weaknesses are. In this way there is so much more congeniality of feeling with us. While it is so fatiguing to my body to faithfully serve those congregations,

yet, the comfort of heart and mind far more compensates me for all that. Even if this body dies it is nothing. One moment of the praise of the Lord in the walks of "Holiness to the Lord" is far more than this body and all of its joys.

The Lord has greatly sustained me in my labors in His holy cause and made them labors of love to me.

It is not so much trouble for me to do that which is lovely to him, and that the work of the Lord will be as the flesh is crucified, swallowed up and gotten out of the way.

Now, my sister, remember that it is not always this way with me. Perhaps there is no more rebellious wretch on the earth than myself when I am left to see what I am.

Then I am made to loath myself and to put my hand on my mouth and keep silence. Sometimes I am so ignorant and foolish that I am surprised that I have ever claimed to be called to preach the gospel of the son of God. I feel at such times that away down in some dense wilderness would be more suitable for such a wretch than to be in so public a place as the sacred pulpit; and to dwell with the beasts would be company more suitable to my real condition than to dwell in the house of the Lord.

Thus you will see that it is altogether of mercy that I am allowed a name and a place in the house of the Lord and among His holy people.

How much I do love this mercy I shall never be able to tell. It is more to me than thousands of worlds and human lives to enjoy them.

For this cause I am made to praise the Lord with my whole heart for His goodness to me. And, as I think over my great sinfulness, and His abundant mercy, I am made in love to forgive every man their sins against me.

All of my fellow men in their whole

life-time cannot sin against me as I do against my Lord in one day. When they sin against me it is the potsherd against the potsherd, dust against dust, but when I sin against Him it is the creature against the Creator. Oh what shall I render unto God for all His benefits towards me? How can I hold anything against my fellowman who is my equal or my brother, who is better than I? I do not want to make this letter too long so I must bring it to a close.

We are here in North-middle Florida with my wife's people and are enjoying a pleasant visit. The Lord will I will leave here on Wednesday evening (27th) for South Florida to spend some time with the churches and to get back on Jan. 29th.

I want to be remembered in love to all the family, Mrs. Porter, Mrs. Rush and all our friends as it shall be convenient to you.

The Lord bless you all.

Your loving brother and friend,

L. H. HARDY.

Ancilla, Fla.

This letter should have been published earlier.

P. D. G.

EDITORIAL.

JONADAB.—SUBTILE. 2 Sam. 13:3.

Character is what is the fruit, the output, inward, real constituency of one, including his motives and his deeds, the outgrowth showing his history. To and in the eyes of men there may be deception, concealment of such things as are vile, because vile things are the ones the person does not wish to be exposed, while he may desire that the things considered good himself he would love to have paraded. The sum of his deeds with the motives prompting them form the character of one. This rating individualizes him, for it separates him from the multitude

and clothes him with the garb that fits him, his true portrait. This will stand good or bad after the person shall have passed away from time.

Man shall receive the reward of his deeds good or bad, for they if bad shall afflict him in eternity: if good they shall minister to him as angels of mercy; if bad they shall haunt and tantalize him in eternity: for whatsoever a man sows that shall he also reap.

It is an adage of the world that a man is the architect of his own fortune. This is not a bible expression—not a proverb. The bible teaching is that a man is the cause rather of his own misfortune. To God is properly ascribed the author and finisher of the faith of God's elect, for he works in them both to will and to do, while Israel has destroyed himself. Therefore if one is saved he ascribes it to the Lord, but if he is damned it is just, for he has received according to his works. Men will work out what is in them, hence the unwinding, the unraveling of what is wrapped, hidden within a man is the formation, the developing of his character. Those who love truth will prove it by what they do. Those who love falsehood will prove that by their lives. Hence living is the solemn bringing to the surface of what is hidden within man. In the bible personal references are made of men and women as they appear and are traced in the bible. The first man is shown to be of the earth earthy, and so are his offspring going down into death as of the earth. But the second man is the Lord from heaven, and such as are born of him are also heavenly, for as many as received Jesus to them gave he power to become the sons of God, even to them that believe on his name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

In general even among those born of God some traces and marks, spots of the corrupt nature of the earthly man, are cropping out, and blemishing the characters of those born of God. But they are a separate and distinct class—are not corrupt as those from beneath.

We have in the bible the name of Jonadab, a very subtle man. The word subtle has a serpentine, harmful, mischievous meaning wholly separate from the simple, harmless, peaceful spirit of the Lord's people. The first instance of the use of subtle is descriptive of the serpent. Soon the hurtful, mischievous cunning of the devil is used in charming, flattering, beguiling, ensnaring Eve, and the most deadly bite of sin and death follows. This wisdom proceeds not from heaven or holiness, but from beneath, and in it is the power of death; but the gift of God is eternal life.

The treacherous, poisonous methods of the devil are to deceive, decoy, mislead and produce confusion among the people of God. To hide among the people of God, to creep into the garden of the Lord, and destroy or mar the work of God, to sow falsehood among the wheat, to appear the better yet secretly mean the worse, to seem to be very pious, uncommonly devout, yet disguise a wicked purpose with cunning and subtlety, the hateful, dangerous lustful desire of mischief, yet with the show of much fairness and goodness is satan's work wrought by men. The doings of this man Jonadab are brought out at the time of David's sin in the matter of Uriah's wife, when the sword appeared in David's house as an afflictive power of distress and humiliation. For God said the sword shall never depart from David's house. The wicked are God's sword. Out of David's own family should arise much distress. Amnon defiles his own sister

—his lust is shocking, his friend is Jonadab. How wicked they herd together and find pleasure in their dens and haunts of evil. This subtle man suggests to Amnon how to accomplish his foul designs.

To advise the doing of what is mischievous and hurtful is not the counsel of the lovers of truth and righteousness. To abstain from all appearance of evil and seek peace and ensue it is wise as a serpent and harmless as a dove, wise in the sense of doing no wrong to yourself, harmless in the sense of doing nothing that will harm another.

In evil days evil men rule and counsel wicked things. Wicked men club together. The spirit of wicked men clings together. Jonadab's friend was Amnon an evil man: when sin reigns evil men are thrown to the surface. Evil comes upon David. When a man fears and serves the Lord his enemies are quiet, but in the day of calamity they are ready to work mischief.

P. D. G.

Sister M. A. Standley requests my view of Mark 13: 17-19, "But woe to them that are with child, and to them that give suck in those days. And pray ye that your flight be not in the winter. For in those days shall be affliction, such as was not from the beginning of creation which God created until this time, neither shall be."

The scripture has a literal meaning we should consider when that is what is intended to be observed.

The subject under consideration in this chapter is the destruction of Jerusalem. As Jesus went out of the temple one of his disciples saith unto him, Master, see what manner of stones and what buildings are here? Jesus said seest thou these great buildings? There shall not be left one stone upon another. It was no doubt a matter of

astonishment unto them. Some of them said tell us when shall these things be, and what shall be the sign when all these things shall be fulfilled.

Jesus said, Take heed lest any man deceive you. For many shall come in my name saying I am Christ and shall deceive many.

He foretells them of many things that shall transpire before the destruction of the temple. One is the gospel shall be preached among all nations.

"But when ye shall see the abomination of desolation spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand) then let them that be in Judea flee to the mountains, &c. Then shall be the destruction of Jerusalem. Jesus is giving instruction to believers in him how and when to flee from that great destruction when the Roman army shall destroy the city doomed to destruction. That shall be the end of the Jewish government. Its sun shall be blown out, and its moon shall not give her light, and the stars of her heavens shall fall, or the leaders and teachers of that nation shall have an end, and the powers of that heaven shall be shaken, for the Jewish worship shall have an end. Then the Son of man shall come in great power and glory in the gospel church, and he shall send his angel (preachers) and gather together his elect from the four winds, or from the uttermost part of heaven.

Jesus said this generation shall not pass till all these things be done.

It was important that disciples shall not take any thing out of their houses when they fled from this terrible destruction. Pray that your flight be not in the winter or severe weather nor on the sabbath day when one could flee only a few miles. Woe be to such as are with child, or give suck in that flight, for they could not escape to the

mountain or flee well. For the elect's sake those days of suffering should be shortened.

Jesus considers the comfort of his people literally, and is here giving signs to them by which they should know the destruction of the temple. But of the end of the literal world knoweth no man—no—not even the angels in heaven, neither the Son, but the Father.

It is said that the Roman general desired to save the temple at Jerusalem, and made proclamation that every one that desired to flee from Jerusalem should have liberty to do so: and that all the disciples of Jesus seeing the fulfillment of Christ's prophecy fled and escaped; while the unbelieving Jesus did not think that the temple would be given into the hands of the Gentiles, and that the Jews crowded into the temple for shelter and perished when it was burned, and that it was the greatest suffering ever known.

Thus that worship ended in ruin while the gospel is preached all over the world.

When one alarmed in God's holy mountain is moved to fly from the Jerusalem below that is in bondage with her children, and escape from this Sodom and fly to the mountain of the Lord's city of refuge that one should be free from the entangling alliances of fornication, nor should be cramped with the legalism of observing sabbaths or other days, nor let his flight be benumbed with the deadness of winter, nor be impeded with worldly cares or the love of money, but laying aside every weight run with patience the race that is set before him, nor look back.

P. D. G.

WHO MADE THE SINNER.

Brother L. C. Johnson, of Arkansas,

states that T. C. Compton would like for me to state through the landmark who made a sinner.

Courts of Law preserve records of their proceedings which are considered authoritative and final in determining questions of court record.

Let us consult the record of the Great Court of Justice and see what its chronicles states, for that is final in its judgment in the minds of all that feel that God is true, and in him is no darkness nor shadow of turning—a God that cannot lie, nor be deceived, nor do wrong.

In the Book of Genesis which is the first Book of the Bible and records the creation of man, and therefore his beginning, it is stated that the Lord God made man in his own image and likeness. Gen. 1: 26, 27, "And God said Let us make man in our image after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and over all the earth, and over every creeping thing that creepeth on the earth. So God created man in his own image, in the image of God created he him: male and female created he them."

God said, Let us make man. This brings in his Son. "In the beginning was the Word, and the Word was with God, and the word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made," John 1: 1-3. In Heb. 1:1-4, It is said that God hath in these last days spoken unto us by his Son whom he hath appointed heir of all things, by whom also he made the worlds. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins sat down on the right hand of the majesty on high.

Now this is the Son of God to whom God said, Let us make man in our image, after our likeness. Was he made a sinner then—if he was made in the image and likeness of God? We say no. Solomon said Eccl. 7: 29, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." "And God saw every thing that he had made, and behold it was very good," Gen. 1:31.

OBITUARIES.

GROWING WEAKER.

Elder W. B. Williams is growing feebler, and it seems cannot live many days. This is the substance of what Brother J. J. Thorne writes.

Later:—Elder Williams fell asleep June 11, 1912.

GEORGE W. ABRAMS.

Brother George W. Abrams joined the church at the Falls of Tar River, Nov. 1899, and his pious walk and a godly conversation soon led the church to set him apart as a deacon, which place he faithfully filled until he was ordained to the ministry in November, 1907. He rose fast as a favorite preacher until he died April 3, 1912. He died in the prime of life and in the bloom of his usefulness, and a mirror that reflected the goodness-mercy and the power of God has gone far beyond the stars beneath whose influence he gained inspiration to preach the word-Christ and him crucified, defending the doctrine of his own denomination, and leaving all other denominations to do the same thing.

Therefore be it resolved, by the church in conference assembled at the Falls of Tar River, that we bow to the

will of an allwise and omnipotent God who has a purpose in all things and does his will, and none can hinder.

We hope the bereaved family, and the church he loved so well will profit by his example, and try to live by the standard of morality, and uprightness he set before them.

Resolved, that we join in sorrow and extend our sympathy to the bereaved family, and that these resolutions be spread upon our minutes and published in Zion's Landmark.

Elder Abrams united with the church Nov. 30, 1899, was licensed to preach Nov. 1907 and was ordained Nov. 1909.

JAMES ARTHUR FARMER.

This man was born July 21, 1863, in Nash Co. N. C. He was married to Maggie Daughtridge Feb. 3, 1889. He was baptized at Wilson, N. C., April 3rd, 1901, a member of the Primitive Baptist church at Wilson, N. C., and died March 17th, 1912.

He was a lawyer by profession. His conversion was remarkable. He had much trouble. He was cut off in the midst of life. In his last days he manifested the gracious spirit of repentance toward God. His widow is a devoted member of the church.

Several children were born unto them—a few of them survive. Sister Farmer has felt much distress, but bears her troubles with patience, and displays heroism in her efforts to meet her trials with faith in the Lord, and to overcome them through the blood of the Lamb of God.

P. D. GOLD.

RESOLUTIONS.

Whereas it hath pleased Almighty God to remove from our midst by the messenger of death our meek and lov-

ly brother George S. Ziglar, therefore be it resolved

1st. That we bow in humble submission to Him who doeth all things well, realizing that our loss is brother Ziglar's gain.

2nd. That the church has lost one of her most humble and worthy members and the community a good citizen.

3rd. That we extend to the bereaved relatives and friends our heartfelt sympathy, and trust that God will comfort and sustain them.

4th. That a copy of these resolutions be spread upon our church book and a copy sent to Zion's Landmark and the Messenger of Truth for publication.

Done by order of the church in conference assembled on Saturday before the 4th Sunday in April, 1912.

J. A. THOMAS,

Moderator.

W. L. TEAGUE,

Clerk.

Appointments.

L. H. HARDY.

Goldsboro, July 2, at night.

Nahunta, 3rd.

Mewborns, 4th.

E. E. LUNDY.

Yopps, Tuesday after 5th Sunday in June.

Wards Will, Wednesday.

North East, Thursday.

He expects to be at the Cedar Island Union at Bethel.

Will Brother Joe Justice meet him at Dixons after 5th Sunday in June.

Associations.

ASSOCIATION.

By request of the committee of ar-

rangements at our Association, I send you an item to publish in your paper.

E. L. BLANCKENBILL.

Boone Mill Va.

The Spring Session of the Pig River Old School Baptist Association convened with the church at Camp Branch church, Henry County, Va., May 3, 4 and 5, 1912, it being the home church of the late Elder Z. T. Turner, deceased. We could but feel a great loss at his absence, however we feel the Lord was with us and directed our deliberations as our body met in peace and harmony. Our beloved Moderator Elder Peter Corn served us as usual.

There was one item which came up during our deliberations especially worthy of mention, to-wit: "Shall it be considered disorder for Primitive Baptists to join Farmers' Unions." "We consider this thing hurtful to the cause and should be left off" was the answer of the Association.

We were also called upon by Fair View church to call a presbytery to consider the qualifications of Brother G. F. Goode and if found qualified to ordain him to the functions of the gospel ministry, which was done after a thorough examination.

Our next Association will convene with the church at Gills Creek, known also as Cross Roads, Franklin County, Va. on Friday before the 1st Sunday in August, 1912.

We extend an invitation to Sister Associations and especially to the ministerial gifts.

"Law Clerk Council" and "Messenger of Truth" please copy.

ASSOCIATION.

Eld. P. D. Gold, Dear Brother:— You will please publish in the Landmark the following notice:

The next session of Staunton River

Primitive Baptist Association will be held in the city of Danville, Pitts. Co. Virginia, to commence on Friday before 2nd Sunday in August, 1912, and continue three days. A general invitation to all of our faith and order is extended.

By order of Cane Creek Church.

We hope to have use of Tabernacle which is a very suitable house for such occasions.

R. L. DODSON

Clerk of Cane Creek Church.
Danville, Va.

Union Notices.

UNION NOTICE.

The Eastern Union will be held with the church at Bethlehem, Tyrrell Co., N. C., commencing Friday before the 5th Sunday in June, 1912.

All wishing to come are invited and will be met at Columbia, N. C.

A. W. AMBROSE.
Union Clerk.

UNION NOTICE.

The next session of the Cedar Island Union is appointed to be held with the church at Bethel on Friday, Saturday and 5th Sunday in June, 1912.

J. P. TINGLE.

UNION NOTICE.

Elder P. D. Gold, Dear Brother:— Please publish in the Landmark that the next session of the Smithfield Union will be held with the church at Raleigh, Wake County, N. C., on Saturday and fifth Sunday in June, 1912.

Elder J. T. Coats is appointed to preach the introductory sermon and Elder J. A. T. Jones his alternate.

Brethren and sisters, friends, and especially ministers are cordially invited to attend. It is convenient to railroad for messengers to come.

Yours in hope,

J. A. BATTEN,
Union Clerk

UNION MEETING.

Elder P. D. Gold, My Very Dear Brother:—Please announce in your next issue of the Landmark that the sitting of our next Union Meeting will be held with the church of Robersonville, Robersonville, N. C., June 28th, 29th and 30th, 1912.

Elder Newsom Harrison is appointed to preach the introductory sermon and Elder A. J. Moore his alternate.

All are cordially invited to come.

J. C. ROBERTSON,
Church Clerk.

UNION NOTICE.

Dear Brother:—Please give notice in the Landmark that the Dutchville Union is appointed to be held with the church at Cedar Grove M. H., eight miles west of Wake Forest on Saturday and 5th Sunday in June, 1912.

Those coming by railroad from the South will be met at Wake Forest at about noon Friday and those from the North at 9:45 A. M. Saturday.

Please write to J. N. or T. C. Powell if conveyance is needed and you will be met and cared for.

A cordial invitation is extended, especially to ministers.

J. N. POWELL,
Union Clerk.

CONTENTNEA UNION.

It will be held at Lower Town Creek on Sat. and 5th Sunday in June, 1912, and Elder C. C. Bland will preach the Introductory Sermon, Elder D. A.

Mewborn the alternate.

Those coming by railroad will be met at Pinetop by writing Brother H. H. Brake or Brother J. E. Cobb, at Pinetop, N. C.

LINVILLE UNION.

Elder P. D. Gold, Dear Brother:—You will please announce through the Landmark that the next session of the Linville Union meeting will be held with the church at Winston-Salem on Saturday and 5th Sunday in June, 1912.

A general invitation is extended to ministers, brethren and friends to be present.

Hope you can attend.

W. L. TEAGUE,
Clerk.

UNION NOTICE.

The next session of Staunton River Union will be held with the church at Strawberry, Pittsylvania Co. Va., on Friday, Saturday and 5th Sunday in June, 1912. Brethren, Sisters, friends and especially ministers are cordially invited to attend.

J. C. MITCHELL, C.

UNION NOTICE.

Brother Gold:—Please give notice in the Landmark that the next Black River Union will be held, the Lord willing, with the church at Bethsaida Meeting House in Harnett County, N. C., about two miles from Benson, Saturday and 5th Sunday in June, 1912. All lovers of truth are invited to attend.

Those coming by railroad should write Brethren James G. Turlington, Lamb Byrd or C. Hodges, Benson, R. N. C., or Jonas Reaves, Dunn, N. C. R. P. D.

Elder J. W. Strickland is appointed

to preach the introductory sermon and
Elder N. J. Westbrook his alternate.

ELDER W. M. MONSEES,
Moderator.

CORNELIUS HODGES, Clerk.

May the Lord bless you and yours
with all needful blessings.

Remember me. Affectionately,
MARY C. JONES.

Dudley, N. C.

WILL MEET MESSENGERS.

Brother Gold:—Please put in the
Landmark where the Messengers will
be met. We will meet them Friday,
June the 28th 1912, at Westrays, N.
C., at 4 o'clock P. M.

Yours truly,
J. R. LINDSEY.
Nashville, N. C., R. 1, Box 85.

BLACK CREEK UNION.

The next session of the Black Creek
Union is apointed to be held with the
church at Sappony, Nash Co., N. C.,

FOR ELDER J. A. SHAW.

As follows:

A Friend \$2.
Mrs. Emma Fleming \$3.
Mrs. Nannie Brown \$2.
Miss Mollie Fleming \$1.
Mrs. Lucina Nobles \$2.
J. A. Wiggins \$1.50.
D. L. Temple \$1.
C. C. Owen check payable to Elder
Shaw \$5.

REGRETS ARREARAGE.

Dear Brother Gold:—Enclosed
please find P. O. money order to pay
for my Landmark for 1912. I regret
that so many are in arrears for the
Landmark with such a small amount
required once a year. I hope that those
who are behind and are able will re-
mit at once so you may be able to con-
tinue to publish the dear old Land-
mark that is of special comfort to me
and I believe is to others.

ORDAINED TO THE MINISTRY.

Elder P. D. Gold- Wilson- N. C.,
Dear Brother:—Please publish in the
Landmark that on Saturday before the
second Sunday in May, 1912, by the re-
quest of Axton Primitive Baptist
church the following presbytery, hav-
ing been previously called, met to
examine the call and qualifications of
Brother Len Wilson to the work of
the ministry. The presbytery being
composed of Elders A. B. Philpot, A.
L. Moore and Deacons S. W. Wilson
and Jas. L. Minter, was organized by
appointing Elder A. L. Moore Moder-
ator and Jas. L. Minter, Clerk.

After due examination Brother Wil-
son being found orthodox was ordained
to the full functions of the gospel
ministry, Elder A. B. Philpot deliver-
ing the ordination prayer and Elder
A. L. Moore the charge.

Done by order of the church,

ELDER A. L. MOORE,
Moderator.

JAS. L. MINTER, Clerk.

CORDIAL INVITATION.

First Primitive Baptist Church at
Mineral Wells- Texas, holds meetings
the fourth Sunday in each month, and
Saturday night before, in the meeting
house, on Star Well Ave., Kidwell
Heights. All lovers of truth are cor-
dially invited to meet with us.

SALLIE E. HOWARD, C. C.

SUBSCRIPTIONS.

Brother J. E. Simmons, R. 1, Fitch,
N. C., will take subscriptions for the
Landmark. P. D. G.

LLOYDS PRIMITIVE BAPTIST HYMN BOOK.

The prices will be hereafter as follows:

The plain Sheep binding, per dozen \$7.50.

The plain Sheep binding, single copy 75c.

The plain Morocco binding, per dozen \$10.50.

The plain Morocco binding, single copy 95c.

The gilt Morocco binding, per dozen \$12.00.

The gilt Morocco binding, single copy \$1.15.

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J. R. COOPER, Editor
1893-1912

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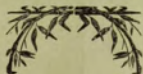
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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

COMMUNICATION.

Dear Brother Gold:—The enclosed letter I consider precious truth that will be enjoyed by the readers of Zion's Landmark. It was written by our sister to one of her friends who is a licensed preacher of the Free Will Baptist church. I feel that you and others will enjoy it as I have.

Affectionately,

L. H. HARDY.

Reidsville, N. C.

My Dear Friend:—Your letter just received and read with pleasure. Indeed I am glad if you enjoyed my poor letter. Many thanks to you for the kind words of appreciation of the same.

I had many misgivings concerning it after I had sent it off, not knowing how you would receive it. But believe me, it was from my heart. I just wrote my feelings as near as I could express them.

Although we are far divided in one sense, yet I believe we both have one aim in view: that is to live, love, and serve God in our minds, souls and bodies. But here is how I believe. That we are not to do this in order that we may receive a reward in the last day, but because we love God. And if we love Him we will keep His commandments.

Now, of ourselves this is impossible. But through Christ we can do all

things. "Ye are no more of this world for I have chosen you out of the world." He puts His love in our hearts and then we have a desire to serve Him. I do know there has been a time that I did not study nor care whether I served God or not. This world had all my mind and thoughts; and I can safely say that if there has been a change in me it was not caused by anything pertaining to this world, but because the Lord chose that I should serve Him. Although I fear I am far from serving Him, and this is where the trials come in. Do I love the Lord? Am I one of His? If so why do I do so many, many things which are contrary to His word? Then, again, here is where hope comes in.

I was greatly concerned about myself, feeling to be the vilest of sinners, without hope and without God in the world, and I could not see one so full of sin as I could be saved.

Now here is where good comes of preachers. I believe I was shown through the preaching of the gospel that Christ came not to call the righteous but sinners to repentance. And I was made to rejoice and praise God from whom all blessings flow.

Preachers cannot quicken the dead sinner any more than they can raise the dead body. But through the foolishness of preaching they are saved who do believe. I tell you that they cannot make sinners believe. It takes the power of God to do that.

He said, "I will put my laws in their hearts, and in their minds will I write them, I WILL be unto them a God, and they SHALL be unto me a people."

Now, why will poor, puny man, who is nothing more than a worm of the dust, try to take some of the honor to himself, and talk about saving souls? and about how many stars they will have in their crowns because of the souls they have helped Christ to save? They cannot save themselves.

Is not the world God's footstool? Does not the very air we breathe belong to Him?

Do you know that I never mash a bug, matters not how small, under my foot that I do not think of the power of God. I am no more than the bug. How easily He could take my breath away. I tell you we owe our whole beings to Him. In Him we live and move and have our being. They talk about helping Him. It is awful to me.

The Lord did not tell Peter to make sheep, nor to help make them. But he said, "Find my sheep, feed my lambs."

Now, is it not sweet, is it not so refreshing when we are tired and hungry, cast down, and feel that our hope is almost gone, to sit down under the dropping of the sanctuary and hear Christ preached? We are pointed to Him as our Saviour. Our faith is strengthened, and we are made to look up to Him who is able to keep us from falling. That is another good that preaching does us.

But do tell me, can you call it feeding His sheep when one gets up and tells us that we must do this or that? The sum of it is, we must keep the law, which no man was or is able to keep. Do you not know that it was said, "Why bind we burdens on them (the Gentile brethren) which neither we nor our fathers were able to keep?" I tell you there is not food

for the weary, hungry, toil-worn traveler in works, for have we not tried them even from the first? And we had to come down to the place where we saw ourselves lost before Christ was revealed.

You know Paul said, "I cannot do the things I would, but that I would not, that I do."

I want to do good; I want to love my neighbors. I do not want to do or say anything wrong about them, nor even my enemies. But don't you know I have done wrong? But if I am a child of God, it is no more I that do it but sin that dwelleth in me; and I can truly say that I know I hate sin; I hate it with perfect hatred.

Yes, I believe in works. I believe there is a work for all christians to do and we all fall short of it. We do not do as good as we might in many things. Therefore we have to suffer and cannot enter into the fullness of joy.

But we are not offered eternal life if we will do good. We are promised peace, joy, love, sweet fellowship while we are here in this world.

If one is born of God and is a good member of the church, doing good and his duty, and that one should do something that is hurtful to the church, and he has to be turned out, is not that one born of God just the same? How can any one be unborn?

That one has suffered and cannot enjoy the fullness of the gospel here.

I tell you, friend, it is an awful thing to fall into the hands of the living God. I believe that is where you are, and His power is over you and round about you. It may be he will show you what great things you must suffer for His name's sake.

You speak of loving self and going to Christ. Don't you know that He said no man cometh unto me except the Father which sent me draw him?

When we are in nature, before the Holy Ghost enters the heart we have no will nor desire to go unto Him. But when the Spirit of God enters the heart we are made to cry Abba, Father, and we are made willing in the day of His power, to go any where that He says go. This is when the holy desire comes to serve God, and our hearts are made new, and we want to give God all the praise.

I tell you man is not in it at all except to comfort and feed the sheep.

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem. Cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received at the Lord's hand double for all her sins." Read Is. 40.

Well, I am afraid you will be disgusted with all this scribble, but I want you to read it all, then when you have time write to me and tell me, can you receive any of it? It is my experience if I have any.

You know that we Old Baptists are derided and made fun of because we claim to have an experience, and you may laugh at this, but it is what binds us together, and causes sweet fellowship to abound. It is what we call the christian's hope. The world knows nothing about it, they cannot see and believe, because the grace of God is not in their heart. But, some how I believe you will be with me in part, if not in all of it.

The Lord gives us all grace to understand and love His truth.

Yours truly,

MRS. MARGIE ROME.

Aurora, N. C., Route 2.

COMMUNICATION.

Elder N. H. Harrison, Plymouth, N. C., Dear Brother in Christ:—For sometime I have felt impressed to write you a few rambling thoughts in

my weak and imperfect manner. First I hope this will find you and your family all well.

Brother Harrison, I may be deceived but I believe with all my heart, that you are one of God's preachers. How much I have enjoyed your company and your preaching is beyond expression. A true and tried gospel minister is the grandest character on earth. They are the light of the world and the very salt of the earth. When they lay their armor down in death, then their immortal soul will know no sorrow, but will rest in the arms of Jesus. It is needless for me to speak of the trials and tribulations and vicissitudes of this life, for trouble has been the common heritage of God's people in all ages of the world. God's people are all taught in the same school and all learn the same lesson.

I don't know whether I am a christian or not, but there is one thing I do know, and that is, I love christians the best of any people on earth, and especially the doctrine of salvation by grace—because there is no other doctrine that will reach my ease.

May the God of all grace comfort you and strengthen you and enable you to proclaim the everlasting truth of the gospel, as it is in Jesus, is the prayer of your unworthy brother.

Brother Harrison, remember me at a throne of grace for I feel like I need the prayers of God's people everywhere.

"Blessed be the tie that binds our hearts in christian love."

Hoping that we will meet soon and take sweet council together, I am your unworthy brother,

H. C. BOYD.

Pinetown, N. C.

THE WAY TO DRAW NEAR.

(Selected.)

"Having therefore, brethren,

by the blood of Jesus, by a new and living way, which He hath consecrated for us through the veil, that is to say, His flesh; and having a High Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Heb. x. 19-22.

The doctrine set forth in these words meets—O that God would make it meet in our experience!—a solemn feeling that the saints have; namely, that by reason of their corruption and pollution they are not fit to call on God's name. I would not give a rush for that man's religion that is destitute of the feeling (painful though it is) of unfitness to approach God through the pollution of sin. He who thinks himself able, if he will, to enter into God's presence how and when he will, is under one of the strongest delusions of the devil. But that poor sinner who looks, and looks, and looks at himself till the sight wearies, sickens, distresses him, till he feels in himself unfit to live and unfit to die—for that poor sinner to have manifested to him the doctrine of these words, is to have life from the dead, and a new door, way, and ground of hope opened to him. There is no way whereby he may approach in himself, but in the "new and living way," the offering of Jesus Christ, he may approach God acceptably, with reverence and godly fear. It is here, as seen by faith, that "the terror of the Lord" does not make him afraid; and it is here he finds himself blessed with a sweet, strange boldness to approach God in the Lord Jesus. We can never express, no saint will ever be able to express, what the eye sees in a manifested Christ, the glory of Him, the fitness of Him, the attraction of Him, and the glory of His work—both His Person and work

suited to the case the sinner feels himself in. But what a faith this is—the gift of God, the work of the Spirit; and what a light it is that shines into the heart drawing forth faith! In the face of Jesus Christ is the glory of God revealed; and so a sinner's shyness, backwardness, terror, fear, inability to pray, unfitness, unworthiness are swallowed up. This takes despair, dismay, and bondage from the feelings, and gives (what the apostle speaks of here) boldness to enter into the holiest of all.

This was entered into by Jesus Christ Himself, our Forerunner; and where He is sinners may go. For He came to save the lost and to bless them. And He blesses them, first, by what He did for them—by putting away their sins by the sacrifice of Himself. Then by revealing in them this His work for them. And this it is that enables a sinner to open his mouth wide, that God may fill it; to come with what he has and is and fears, to get what he sees in the Lord Jesus. It seems that the older people get who fear God, the more they are brought to this solemn, this wondrous, blessed point:

"Nothing in my hand I bring;
Simply to Thy cross I cling;"

and it is harder to come to it than at first. I am certain it is often harder after long experience in the ways of truth to come like that than at the beginning; but come that way we must. With our hardness, deadness, guilt, sin, unworthiness, and all afflictions we must come this one way.

Here we see what a way it is, "a new and living way, through the veil." He takes sin away by the sacrifice of Himself; so the veil is rent, and an open way made for a sinner. The way he had long sought is revealed, what he

had desired to see is now shown him—that the death of Christ takes away his sins. So the apostle says, "Where remission of these is, there is no more offering for sin." In this new and living way there is liberty; by it we have right to enter into the holiest, and it becomes God Himself to receive sinners in it. He receives the congregation, and judges righteously, as He says in the Psalm. "This Man receiveth sinners, and eateth with them" (Luk. xv. 2.) And God in His tender goodness encourages sinners to come to Him with all they fear and all they suffer. So this is a blessed encouragement to us.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." This sets before us that that we must go with and use as a plea when we enter the presence of God; as when the high priest went into the holiest once a year, he went not without blood, but he took fire and incense and the blood that was shed, without shedding which there was no remission. The fire was taken from the altar of burnt offering, to represent the justice of God as consuming Christ's sacrifice; and the incense represented the merit of the sacrifice; and therefore the sinner was covered. And the cloud of incense that shielded the priest represents the covering sinners have now when they enter the presence of God by the blood of Jesus, who offered Himself without spot to God.

By a "new" way. The old way was closed, the way that called for a full tale of obedience to be wrought. It was opened in Eden, and closed in Eden. The new way has nothing about it to keep a sinner from it; as the old way had. That had a flaming sword to keep the way of the tree of life. The new way has instead a sceptre held out to approaching sinners. It cries,

"Ho ye despairing sinners, come,

And trust upon the Lord!"

What a sheltering, saving, comforting difference this is! and sinners appreciate it, all that come.

"Which He hath consecrated for us," which He made, and consecrated by His own merit. He had His own merit in His hand when He entered heaven; and therefore sinners have no need to have their hands full in order to come into the presence of God. They have nothing of their own to consecrate their approach; nor need they, for this way is consecrated for them. "Through the veil." That kept all but the high priest out of the holy of holies, that mysterious place where were the symbols of God's goodness and presence and glory. And the new and living way is opened by the rent veil, and shown to sinners. When the Holy Ghost opens that way, there is such a sight of God given through the veil that the sinner is attracted and immediately drawn to it. Moses saw the burning bush and said, "I will now turn aside, and see this great sight, why the bush is not consumed." So in every view given of God in Christ there is such an attraction that the sinner wants to draw near. And whereas Moses was told not to draw nigh, we are told to draw near. "Let us draw near."

"Through the veil, that is to say, His flesh." By this I understand the whole of Christ, His own offering of Himself, whereby He rent the veil, and made the way open. What a mercy to know what Paul meant when he said, "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."

"And having an High Priest over the house of God"—having One there in the presence of God who is to rule

in His people, and over them, and for them, and to rule in His priestly character as Intercessor before the Father, as they are coming to God by Him. What a sight it is to see His glorious Deity, His sacred humanity, His wondrous office of Priest, His sufficient sacrifice! It draws every one who sees it from earth to heaven. I believe every one who has had a sight of Him can never quite give it up.

"Let us draw near." We have seen how particular the apostle has been about the way, to describe it. Then he says, "Let us draw near"—the very thing we can never understand on law grounds, nor believe in or do when dead under the law. It is the thing that a defiled, unbelieving heart can never receive. The rejection of Christ by human nature is as literally done now as it was by the Jews who received Him not when He came.

"Let us draw near with a true heart." When people come to Him to beg, they beg for something. Want is a thing felt, a thing that presses itself on our attention, not a notion in the brain. Hunger, what a serious thing! Thirst, what a consuming thing! If we go to God, we go for something. There is no such thing as going to Him with flattering titles and empty words; we know what we want when convinced of the Spirit. Going to the Lord is presenting that want through Jesus Christ. Is it mercy? "With the Lord there is mercy." Is it power? "Once have I heard this, yea, twice; that power belongeth unto God." The want of a sinner is for that power to subdue his sins. Is it pardon? We want Him to put away sins from the conscience that were put away from the book of God by the sacrifice of Christ. We want grace to subdue our iniquities, bear afflictions, to submit to God's will, to say, "Thy will be done;" hark to commit the

keeping of the soul and all the affairs of the sinner into the hand of God. It is good to commit things to Him, like Paul, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him"—that is, the soul. And then the committing of everything else that concerns us is done by faith. Coming to God is coming with wants and petitions.

"Thou art coming to a King;
Large petitions with thee bring;"

and the petition that goes right through time into eternity is a large one. Every feeling you have of unfitness through sin and corruption will fit you to receive new manifestations of the blood and righteousness of Christ, of His Person and work—or this "new and living way." Again and again how suitable will this word be!

"Let us draw near with a true heart," that is, a single heart, not "double minded," as James says. "A true heart"—not meaning we are to cast all hypocrisy and sin out of our nature, but a heart looking right on and our eyelids straight before us. It means having our mind fixed on God in Christ by faith. Said the psalmist, "My heart is fixed, O God; my heart is fixed." That is a great mercy; and he expresses what that fixedness is in the Psalms; "One thing have I desired of the Lord; that will I seek after: that I may dwell in the house of the Lord for ever, to behold the beauty of the Lord, and to enquire in his temple." And in another place, "There be many that say, Who will show us any god? Lord, lift Thou up the light of Thy countenance upon us." That is a true heart when a man can say really in his heart, "If ever I am just, it must be by justification through the

imputed righteousness of Christ; if ever I am holy, it must be through the holiness of Christ imputed and imparted to me; if ever I am wise, it must be by Christ's being made Wisdom to me; if ever I walk at liberty from sin, guilt and bondage, it must be by Christ's being made Redemption to me. If ever I have a right and title to the heavenly inheritance, it will be through Him who is the Lord our Righteousness. We may say we have hypocrisy in our nature; and we say what is true. But it also as far as we know we can say, "I have no plea, no hope, no ground of hope save in the Person, blood, and righteousness of Jesus Christ." I believe at that time the heart is true, however contrary it may be to that at another time; and it pleases God more than rivers of oil or any other sacrifice. A poor, broken-down creature goes in that act of faith with a true heart, and has a full assurance that that will deliver him, if it is made over to him.

"Having our hearts sprinkled from an evil conscience." Here is a sweet experience of what the blood of Christ can do, and does. The Holy Ghost says, "I will sprinkle water upon you, and ye shall be clean;" and this is the same thing as the ashes of the heifer sprinkling the unclean, and sets forth the purging of the conscience from dead works to serve the living God Heb. ix. 13, 14.

"And our bodies washed with pure water."—What is, our outward walk cleansed. The Holy Spirit is poured out upon a sinner when He sets him apart for God; and this is done by His coming to him and applying the blood of Christ, and sanctifying him in heart and life to be the Lord's.

"Let us hold fast the profession of our faith without wavering." This is the profession of the "new and living way" that Paul has been setting be-

fore us. It is the work of faith to do this. But O

"... to maintain the battle
With soldier-like behaviour;
To keep the field, and never yield,
But firmly eye the Saviour!"—

"Canst thou not, poor soul, perceive
This is now thy work of faith?"

That is what it is. Then may these sayings sink down into our ears, so that in trouble we may not give up what God has taught us, nor depart from seeking Him with all our hearts.

J. K. P.

COMMUNICATION.

Elder P. D. Gold, Dear Brother:—Enclosed you will find a letter I received from Elder J. A. Cave, of Virginia. I have his consent to send it to you for publication and I hope you will publish it as it was great comfort to me and I hope it will be to others.

Yours in hope of a better world than this,

W. R. HELMS.

W. R. Helms, Dear Brother in gospel bonds—After some delay I will try and answer your kind and good letter which came to me in time of great need as I had been confined at home since October last on account of the feebleness of my dear companion and was in need of encouragement. So with other troubles and conflicts of this life I felt as if the joys of God's salvation had all fled and gone. So I could only pray the good Lord to restore those joys, and when I received your good letter I was much comforted and was made again to rejoice in a Savior's love. Yet I do feel so unworthy of these blessings; I make so many sad mistakes

that I want to tell you of one or two of them.

One mistake is I failed to sit down and write immediately telling you how much I appreciated your good letter, but put it off until I was taken sick the 13th of last month and confined to my bed until a few days ago, when I began sitting up a little and am improving slowly. Today I write a little then rest awhile.

O, if I could only be resigned to the will of the Lord, but the flesh is weak and impatient and I try not to murmur or complain.

Now I want to tell you of another mistake I made which troubles me and I often think of it when my mind goes back to the good meeting you spoke of at Holly Springs. Yes, dear brother, that meeting is to be long remembered by me. It seems that if I ever experienced or realized the reigning grace of God it was there; and I want to say that it is a very pleasant place to me to follow a good brother who has preached to the comfort of my poor hungry soul and picks me up in my feelings and carries me out in the gospel field of Boaz to gather up the little handfuls of promise as I felt you did at Holly Springs. It seemed like to me when you finished speaking that there was only a few little fragments for me to speak from and make the best of if possible. And when service had closed many of God's dear children and some who were not Primitive Baptists came to me and expressed their love for the truth and said they wanted me to know they had enjoyed the service. And while yet feasting with the dear brethren on that heavenly manna that came from the bountiful hand of God brother John Fipps began to hurry me to dinner as we had many miles to travel that evening. So I moved away hurriedly and placed my saddle pockets

in brother John Fipps buggy as I supposed and stepped to where the brethren had prepared dinner. So now I come to that other mistake I spoke of.

After dinner and after we had given each other the parting hand and brother Fipps was ready to travel, we got in his buggy and I did not think of the saddle pockets again until we had gone some distance and when I looked for them they were not there. So they are yet in Colwell county.

Now in this you can see my weakness and imperfection, but when we are weak then we are made to realize the excellency of the power of God. I love the humble servants of God who give Him all the glory, and again I love for the preaching brethren to come among us preaching peace by Jesus Christ our Lord.

Now as you have solicited me to come through your country, I will say I have had a mind to visit your section and hope the good Lord will grant us that sweet privilege of meeting again, and if I never meet you any more on earth I want you to know that you have a warm place in my feelings as a yoke-fellow in the ministry, and as you say I hope to meet you and be one of that number whom our blessed Redeemer hath saved and washed in His own blood, though I feel if I am one of that number it is by grace and grace alone.

Dear Brother, I do hope the good Lord will bless you and your dear family and that you may come again and preach for us and when you get down as it were in doubts and fears and in darkness and gloom and feel the need of the Holy Spirit to lighten up your pathway then think of poor unworthy me.

Yours in love,

J. A. CAVE.

Park, Va.

LETTER.

My Dear Brother and to the faithful in Christ:—It is from a felt sense of utter helplessness and unworthiness that I address you, yet I hope I am one of that elect family, that I am known of God and that I possess that love and sweet fellowship for God's dear children. But there are times I have many fears that I am not conformed to the image of God but have only caught at the shadow and missed the substance. Yet when I in Spirit read such letters from those whom I feel are endowed with wisdom and power from on High I feel to say, it is enough. I feel if I only had the pen of a ready writer perhaps I could comfort some of God's little ones. Yet I am aware of my unfitness, and I fear Brother Gold I put you to much needless trouble when your time could be given to those more worthy.

I only wish I could bring before you all a message from my Father's Country, the one I am looking forward to appear and at times I long to see come. I know I have no abiding city here but seek the one to come.

But I fear when God comes He will not find faith here. Lord increase my faith, enable me to stand in this day of persecution. May I be as harmless as a dove and bold as a lion and feel that I have no friends to lose nor foes to gain. May my sword be ever bright and sharp and may my armor of faith be strengthened that I may put the enemies of truth to flight for we are living in the last days. But let not our hearts be troubled but rejoice when we see these things knowing that the end draweth nigh when we shall quit these shores of time and ascend to the heights of glory.

Sometimes I become tired and careworn and feel I shall surely fall by the hand of Saul; but when I am weak

then am I strong, for in our weakness is God's power and strength manifest. But in trials and persecutions only can we realize this. I often wonder why I should be so tried and perplexed by such tribulations, conflicts and persecutions if I am a child of God? Yet it takes such things to bring us low because it keeps us in touch with the life and suffering of our Elder Brother, Jesus Christ. And everytime we go down to the river Jordan with our enemies almost capturing us: yet when we get through and look back to find them dead it only helps to refine the gold and cleanse us from dross.

These seemingly unconquerable troubles are only enemies which keep us from our God. And surely our worst enemies are those within us.

I would like to hear from any of God's people, it would be a comfort to me and I would try to answer. I feel I could write *more*, but a few words properly spoken are as apples of gold in pictures of silver. I feel I am speaking or writing unto the wise who have been taught in the same school (grace) and learned from the same book, (the whale's belly) and if you have a little is sufficient. A word spoken in the name of Jehovah is worth more than a whole letter without grace or Jesus there. But we should speak oft of these things and God give us grace and wisdom.

Pray for me for I know I am a sinner.

Your Sister,
EFFIE HARRIS,

Eld. P. D. Gold:

Dear Brother, and I hope I can say father in the gospel of the blessed Son of God: I have a mind to write a few lines to you and the readers of the good old Landmark. I often thought I would write you and tell you how often times in reading your editorials, in giving your views on various scriptures,

good instructions and advice and gentle rebukes you seemed so much like a loving brother and a kind father in the faith and in the service of the gospel of the loving Son of God. May God spare you long to wield the sword of Divine Truth as it is His will. And to the many readers and writers of the Landmark I wish to say that your many good letters and epistles of love which appear in the Landmark most all, if not all, have been of much value, comfort and instruction to me many, many times while reading and re-reading them especially when cast so low down in my feelings. So I say write on dear ones, and if any of you have a mind to write me a few words it certainly would be appreciated by one poor old sinner.

Dear Brother Gold, some time back while reading of your bodily afflictions and you having to undergo such a trial of faith at one of your age in submitting to a surgical operation I say it did seem that the Lord blessed you with a strong faith. But God in His providence provided a way for the operation and by His grace a faith that you could stand it. Oh for such a faith!

Dear Brother, I have entered into my sixty sixth year and I have been afflicted with that same complaint for more than twenty-five years, and a few days ago while thinking of my sad condition a thought together with a hope sprung up with some sweet assurances that since the good Lord has provided a way of relief for Brother Gold in his old age He is just as able to bring me relief although it might be an entirely different way. Oh how such sweet assurance did revive my drooping spirits and I thank the Lord.

Brother Gold I notice that Brother J. H. Fisher, of Texas, I. W. Fairchilds of Arkansas and Eld. Gilbert of Florida are on your editorial staff. I am acquainted with dear Brother Fisher

and have heard him do some able, sweet and comforting preaching or it was so to me, and oh, how I would love to hear him again.

Dear Brethren it seems I have hardly written anything I wanted to. I often think with the poet: "My span of life will soon be done," etc, at the same time I do believe the older I get the stronger I believe in salvation by grace and grace alone and no confidence in the flesh.

Yours unworthily,
H. ELLISON.

Huddleston, Ark.

Elder P. D. Gold:

Dear Brother:

Enclosed is an excellent and ably written letter from Elder L. H. Hardy on the covenant of grace, treasured up in Christ Jesus before the world began, as set forth in the scriptures and viewed through the covenant made with Abram that his seed should go down into a strange land, and afterwards come up out of that land with great substance to enjoy the land of promise. I feel this letter is food for thought and would be worth much to the household of faith.

Yours in hope,
J. P. TINGLE.

Grantsboro, N. C.
April 30, 1912.

Elder J. P. Tingle:

Dear Brother, and Yoke Fellow in the Gospel of our Lord Jesus Christ:

It is a very great undertaking for such a one as myself to undertake to write on so profound a subject as that to which you have called my attention: and I well know that it will be an utter failure unless the Lord gives me light, grace and strength to accomplish the task. Yet with this feeling of insufficiency and unworthiness I go about the work knowing that there is

looking too hard for the Lord whom we love and want to serve. He could make an ass speak, and a lover of wages of unrighteousness to prophesy in beautiful and eloquent language of the "Star of Jacob" and bless Israel. Num. 22 to 24, inclusive.

The real covenant with Abram is found in Genesis, chapter 15.

It appears that at that time Abram was in a vision. Therefore, as pertaining to the world or the works of the flesh, he was as one dead. A part of the time a "deep sleep," had fallen on him, and the sun also was going down, and a horror of great darkness fell upon him. At that very moment the important information came that his seed should surely be a stranger in a land that was not theirs, and should become servants to the inhabitants of that strange land, and that they should afflict them four hundred years. Then came the part of the covenant which insured the deliverance of Israel and of their establishment in the land of promise.

Here it appears that while the covenant was an assurance of the deliverance of his seed from Egypt, yet it embraced the fact that they should go down in to Egypt first. Therefore we are led to the conclusion that every thing in the chain of circumstances which led up to the salvation of Israel out of Egypt and their establishment into Canaan was just as much a part of the covenant as was the fact that they should be established in that land which was given to them for an inheritance. To have left it otherwise would have been to have depended on some other power which might or might not have acted, and left the covenant with Abram upon an uncertainty as to its fulfillment. I cannot see any other conclusion at which we can arrive.

Remember that at the time this covenant was made Abram had no seed.

Isaac was not born and yet all those things were just as sure as they would have been if there had been a full development of Israel standing before Abram.

Thus Abram's seed is a promised seed, a covenant people; elected by the God of heaven and made sure by His unalterable decree. All this is absolutely true in itself and yet it is figurative of something greater. It is of that greater thing that I wish to write more fully, because this first covenant dealt with a people national and the other with a people spiritual. The national must end as all time things must but the spiritual must be forever.

The last words of David speak to us of a covenant that can neither fail nor be enlarged. He said "although my house be not so with God, yet He hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although He make it not to grow." 2nd Samuel 23 5. Again, "I will praise thee for I am fearfully and wonderfully made: marvelous are thy works: and that my soul knoweth right well. My substance was not hid from Thee, when I was in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance yet being imperfect; and in Thy book all my members were written, which in continuance were fashioned; when as yet there was none of them." Ps. 139: 14-16.

Undoubtedly these texts have reference to the covenant of God with Christ Jesus, the Lord, concerning the salvation of His people.

It is here fully shown that before there was actually an individual on the earth; or ever the earth was (Ps. 90:2) our Lord had His being with the Father and all His members with Him.

Then in Proverbs 8:22-31, it is fully shown that His people should dwell in the earth, and that His delights were with them. "The Lord possessed me in the beginning of His way, before His work of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet He had not made the earth, nor the fields, nor the highest parts of the dust of the world. When He prepared the heavens, I was there: when He set a compass upon the face of the depth: when He gave to the sea His decree, that the waters should not pass His commandment: when He appointed the foundations of the earth: then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him; rejoicing in the habitable part of His earth, and my delights were with the sons of men." How wonderful this is. Then in John 1st, we have the testimony of the same truth given us in the gospel: "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by Him; and without Him was nothing made that was made." John 1:3.

Thus our Lord was one with the Father and as much the Maker of everything as was the Father. He was the beginning of the creation of God. Rev. 3: 14.

It is very evident that all things were made satisfactory to Him, and that He was fully agreed in all things with the Father; and was satisfied. Angels as well as men were and are His creation, and they are His servants. With all of these it was and is His right to do as it pleased Him. He

had the right to demand implicit obedience from all of them; and the least disobedience merited death. Even the angels that sinned and kept not their first estate; but left their own habitation: whatever that sin might be, it was and is just in God that they should be reserved in everlasting chains under the darkness; cast down to hell, unto the judgment of the great day. 2nd Pet. 2:4, Jude 6th.

It appears, my brother, that even among the angels there was an elect. "I charge thee before God, and the Lord Jesus Christ, and the elect angels etc. 1st Tim. 5:21.

To say, "elect angels," surely implies some angels who were not elect, and, therefore, nonelect angels. It therefore appears that those angels who sinned and kept not their first estate must have been the nonelect angels, for the elect angels were yet with the Father and the Son when Paul gave that charge to Timothy. Those nonelect angels must be the third part of the stars of heaven who became ensnared in the tail of the great red dragon, and were, with him, cast to the earth. Rev. 12:4. If that be true then the elect angels were the two-thirds who were not affected by his tail.

So far as we know the only difference at first in these angels was the elect angels. Now, here is a question: Could no one stand before the eternal God only by election? It appears that way. Heaven appears to be the abode of the elect of both angels and men, and it also appears that none but the chosen can ever stand in His August presence. The remnant which Paul spoke of was according to the election of grace. Rom. 11:5.

Among those nonelect angels there appears to have been a chief to dictate to and lead the rest. Was not this the Devil and Satan, the great Beelzebub,

who has ever been the enemy of all righteousness, and of the saints of the living God? He fully showed himself in Herod who exerted all his kingly powers to destroy the man-child and then persecuted the woman. Yet it was the same devil and satan who had from the councils of eternity been the enemy of our Lord Jesus Christ.

The elect angels may be the "Morning Stars, the Sons of God," who sang together and shouted for joy when the Lord made known the glorious news of His wonderful work.

It is impossible for us to conceive of "war in heaven." However it is not impossible for things to be of which we can have no conception.

There is another representation of the wicked in the person of "Lucifer." Is. 14:12, etc. He was represented in the figure by Nebuchadnezzar, king of Babylon, but it is anti-christ representing himself as the Christ in the "Morning Star," which appellation can be given only to the Son of God. His doom is to be cast down to hell.

Now, I have said this much about these great things. This appears to me to be correct, yet I am but a poor worm and it is not impossible for me to be mistaken. Try all by the word of God. That which is true will not be found wanting when it is weighed in the balance.

Admitting all this to be true, I would ask, who is to blame for the sinning by the angels? If God created them angels, stars of heav'n; if that was their first estate and they rebelled and sinned against the holy God, and were cast down to hell, and reserved in chains of darkness unto the judgment; can they bring up a complaint against God and say, It was because you did not elect me? The doctrine of election is pure and unblameable. The Sons of God are due all to God for keeping them from falling, but the wicked, fall-

en angels cannot charge God with their folly in rebellion. Election was not the cause of their fall, but it was the cause of the others continuing in their estate to the glory of God.

I cannot conceive that God ever made a sinner, nor is He in any wise the cause of any one, either angels or men, sinning. We may illustrate this: God did not make alcohol. He made that which by spoilation became alcohol, but as the creature of God, there was no alcohol there. Take a perfect apple, peach or other fruit in its perfect state and it is free from alcohol. The same is true of all kinds of grain, wood, etc. But when these things are bruised and decay sets in then the creature of God is changed into an evil thing, Alcohol.

It is even so with the sinner. God made all good, whether angels or men, but in violation they became bruised and corrupt and sinful, deserving death. Therefore our condition as sinners cannot be traced to God as the cause. We cannot charge our evils up to Him. Yet none of these things could in any wise disarrange the covenant will of Almighty God. All, all was embraced in His eternal purpose but in such a manner that no wickedness can ever be chargeable to Him. God made man good, upright. It is nowhere said in the scriptures that he was perfect, or holy. Had he been perfect and holy he could never have been other wise. Perfect things never retrograde and they cannot progress. Man tried to progress and he retrograded. That has ever been his course. That which seemeth right to him is an abomination to the Lord. God will own nothing but His own work. For He is the only one who is pure and His work alone will stand the test. On all this He sets His seal and acknowledges it at all times, but others He will judge.

The transgression in the garden did

not emanate from God. He did not move man to sin. It was the work of the enemy who had wrought such destruction and death among "The Stars of Heaven." He now seeks to capture the human race through the woman. It appears that one of two things may have been in his wicked mind. The first, I will separate the woman and the man so they may not carry out God's commandment, to multiply and replenish the earth, or, second, "I will bring the woman under me and the increase will be mine." Now, I say, it appears that way to me.

But what had God purposed? He had purposed that man should multiply and replenish the earth, and to carry out that purpose man had to fall into the ground and die. Thus the Lord made even the evil intents of satan to praise Him.

Now let us form a junction: Just as God had purposed to deliver Israel out of the land of Egypt when as yet he was seven generations from that deliverance and not in Egypt at all.

also appears that that purpose in some way embraced their going down into Egypt; even in every link of all the chain of circumstances that brought about that going down: Just so, as every necessary arrangement had been made in the covenant of salvation by Jesus Christ by which His elect should come up or be brought up out of the chambers of death in sin, even so it was in some way embraced in that same eternal covenant that they should go down in that death. As Israel went down to Egypt to be made a great nation or to be developed, even so the people of God must go down for development. There could not be any multiplication of seed in the original state of man, and there cannot be in glory after they shall have been taken there. The church will then be full and complete. The increase or develop-

ment must be here in the fallen state of man. This is enough to convince us that all this was embraced in that covenant will of the eternal God. Therefore nothing was left upon an uncertainty, or that it might be or it might not be as fate or blind chance might direct or fail to direct. It must be by God's never failing purpose or there is no certainty that it will be at all. Thus the purpose of satan like himself is cast out, overcome and destroyed by our great Conqueror, who hath put all things under His feet. Beyond a doubt the Lord had purposed to save His people from their sins. Let us go back now and trace this up a little.

"Sacrifice and offering thou didst not desire; mine ears hast thou opened, burnt offering and sin offering hast thou not required. Then said I, lo, I come in the volume of the book it is written of me. I delight to do thy will. O my God, yea, thy law is within my heart." Ps. 40:6-8. See also Heb. 10:5 etc. Here it is declared, "a body hast thou prepared me." What was this body for? "For every High Priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer." Heb. 8:3. As we shall see here was that which was prepared for Him to offer: that body which had been prepared for Him. "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet smelling savor." Eph. 5:1-2. "How much more shall the blood of Christ, who through the eternal spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God!" I suppose that this is evidence enough to show that His body was given Him to be an offering which He should make to the Father for the redemption of His

people from their sins. In a quotation above He declares that this was written in the volume of the book. This could not have been the written book of God or the Bible which he has given to His church for her comfort and strength, for much of it was not written when the Psalmist made that declaration. Surely there was a book made before the one we have, and ours is founded upon that sacred book. Is it not the book spoken of by Watts?

"Chained to His throne, a volume lies,
With all the fates of men,
With every angels form and size,
Drawn by the eternal pen.

"His providence unfolds the book,
And makes His councils shine;
Each opening leaf, and every stroke
Fulfills some deep design.

"Here He exalts neglected worms
To scepters and a crown;
And there the following page He turns,
And treads the monarch down.

"Not Gabriel ask the reason why,
Nor God the reason gives;
Nor dares the favorite angel pry
Between the folded leaves." etc.

Is it not the book which John saw in the right hand of Him that sat upon the throne, written within and on the backside, sealed with seven seals? I think it was that book. If it was that book we can readily see that it was an entry in eternity before man had an actual or individual existence. Here it was decreed that this man, Christ Jesus should dwell in this body and that He should die for the sins of His people. Here is the antitype of the deliverance out of Egypt. Then that eternal Book must be the antitype of the covenant with Abram. In as much as the covenant with Abram embraced the

fact that his seed should be strangers in a land not theirs four hundred years may it not also be true that the antitype of that covenant embraced the fact that those embraced in this antitypical covenant should be strangers in this world of sin and corruption. Which shall we do, take the position that these things were not embraced in that covenant and that the sacrificial death of Jesus was left to accomplish redemption provided redemption chanced to be needed, or shall we take the position that God had ordered the redemption because it was in His eternal will that it would be needed? I shall take the latter position. Admitting that this is correct does it not follow that all was based on a certain fact that this redemption would be needed? How could it be known if there was not a certainty about man's sinning? This is clear to me.

It was just as sure that the seed of Abraham by faith should dwell in Egypt; and it is also as sure that they shall be brought up out of that bondage of sin by one, Jesus Christ who gave Himself for their redemption. By this offering the sin of the world shall be taken entirely away from them and they shall be prepared to dwell with Him, not only in the gospel church, or spiritual land of Canaan; but in the heavenly Jerusalem where there is no unrighteousness nor anything to mar their peace.

You ask that I say something about the opening of the seals of that so sacred a book that no man in heaven, nor in the earth, nor under the earth was able to open the book, neither to look thereon. How solemn a thing it is to speak about so sacred a book! How terrible to say that if the things therein contained are true that the author thereof is the author of sin. Oh how terrible!

"I saw when the Lamb opened one

of the seals; and I heard, as it were the noise of thunder, one of the four beast saying, Come and see. 'And I saw, and behold a white horse; and He that sat on him had a bow; and a crown was given unto Him: and He went forth conquering and to conquer.' Rev. 6:1-2. As white represents purity this white horse must represent the gospel of the Son of God which He went forth preaching. It was by His word and power over His enemies that He conquered. He used no weapons of carnal warfare, nor did He spill any blood of His enemies. Never man spake as He did, and His enemies could not stand before the words of His mouth. He conquered for those He loved. His word was a savor of life unto life to those who believed, but it was a savor of death unto death to those who believed not. To this day the gospel is a divider. It shows who are and who are not the people of God. To His children it savors of life, joy and liberty in our Lord Jesus Christ; but to those who believe not it savors of death. It stirs up in them that bitterness which they have against the true people of God and points them out so the children may shun them. This was what appeared as the first page of that blessed Book was opened. How good to us this is!

"And when He had opened the second seal, I heard the second beast say, come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and they should kill one another: and there was given unto Him a great sword." verses 3, 4. This appears to be in harmony with Mat. 10:34. "Think not that I am come to send peace, on the earth: I came not to send peace, but a sword." See also Luke 12:49-53. When the Lord said, "My peace I leave with you, my peace I give unto

you," etc. He evidently was talking to none but His disciples for He did not come to give peace on the earth and establish a common brotherhood of man. Therefore the work of the rider of the red horse came forth from the second page of that book which was so sacred that none but the Lamb slain dared to touch it nor to look on it.

"And when He had opened the third seal, I heard the third beast say, Come and see. And I beheld, and, lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beast say, "a measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." Verses 5, 6.

Here is stern justice demanding His dues. He comes forth in black thus showing no quarters to the class with which he has to deal, but demanding full payment. The dues of the oil and the wine has been paid. He must require no more of them. They are exempt from his service. They are redeemed by the precious blood of Jesus, and when justice beholds the blood he passes over them and makes no demands. But of all the others He makes his demands. Under the reign of the red horse they had peace taken from them and they had killed one another: Now justice demands satisfaction of all who are not washed in the blood of the Lamb. Each falls short and therefore the next messenger comes forth.

"And when He opened the fourth seal, I heard the voice of the fourth best say, Come and see. And I looked and behold a pale horse; and His name that sat on him was death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beast of the earth." Verses 7, 8.

Here is the judgment of those whose hope is not in the Lord. Who have not the blood of Christ on them, but who trust in their own works of righteousness, and salvation by the means and institutions of men. The Lord will kill them with death, and they shall be cast away from him, for it is also written in His sacred, eternal, unalterable will which has been so perfectly fulfilled by the divine Executor, and its sweetness is now being meted out to the heirs of promise by the heavenly guardian, the Holy Spirit of God. In all this we are led to see the fixed and unchangeable purpose of our eternal God, and that the management of all things is in His hands. For this cause no one nor anything can in anywise change, nor in the most minute degree thwart His eternal purpose.

Is this not enough to make one cry out, "Glory to God in the highest: peace on earth and good will to men?"

Dear brother, this letter is long: the longest I have ever written, but many, very many things might be said which have been left out, and many which are not at all seen nor understood by this poor ignorant worm of the dust.

This letter is yours to dispose of as you may wish.

The Lord bless you and yours.

Yours in a blessed hope beyond this world.

L. H. HARDY.

Reidsville, N. C.

REQUEST.

There are brethren that enjoy reading the Landmark that are unable to pay for it. Those feeling able and inclined to help such, if they will send me the money, I will so apply it for their benefit.

We do all kinds of first-class JOB WORK at SHORT NOTICE. Try us.

ZION'S LANDMARK

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

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

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

Corresponding Editors.

J. H. Fisher.....Graham, Tex.

M. L. Gilbert.....Dade City, Fla.

J. W. Fairchild....Green Forest, Ark.

Samuel McMillon.....Cosby, Tenn.

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EDITORIAL

EDITORIAL.

"And a prudent wife is from the Lord." Prov. 19:14. The entire verse reads, "House and riches are the inheritance of fathers: and a prudent wife is from the Lord." While a house and riches are a good thing to inherit from a father, yet a prudent wife is from the Lord which is far better. A prudent wife is wise of heart, one prudent in business, is discreet and so conducts matters that all are a blessing. She is a crown of honor, peace and comfort to her husband. Her modesty forbids her attempting to usurp authority over her husband, or bring discord into the household. She is a help meet or needful and suitable to him—never a brawler or scornor, nor loud-

mouthed. She always honors her husband by carrying out with becoming industry and modesty his wishes. She studies to help him—not to dictate. He leads, loves, honors and protects her. She obeys him in the cheerful submission and deference to his will that proves that she feels and loves him as her head.

She stands as the opposite of the woman called a wife that rules her husband, and attempts to have her own way which is a violation, a usurpation of the relationship of husband and wife.

The husband if a bishop must rule his own house well. The wife must be prudent in the wisdom of a true help meet—not to usurp authority, nor to teach in the sense of being a master. Paul says, I suffer not a woman to teach nor to usurp authority.

The adorning of a prudent wife is good works which do not mean showy dress to entice men, nor to flatter them, nor to usurp authority, nor to teach or preach, but to be silent, modest, well behaved, helping in the modesty of good behavior.

Recently I was serving in my regular appointment, and used the scripture Judges 14:14. (Samson's riddle.) In speaking on this matter of the woman I said that a woman figures prominently, and that the first man hearkened unto his wife and was in transgression, and that Samson the strongest man fell before a woman, and that Solomon the wisest man sinned in being ruled by women. See Nehemiah 13:23-26.

Jews married wives of Ashdod forbidden in Israel. Their offspring became corrupted. King Solomon married strange women who estranged him from God in his old age. There was no king like King Solomon who was beloved of his God, nevertheless even him did outlandish woman cause

to sin. He set up and worshipped false gods in Jerusalem.

A sister remarked after she heard me that she knew women had caused much meanness in the world, but that she did not know that they had caused all of it. I did not mean that they had caused it all. But did you never think that God warned Israel against intermarriage with women that did not worship the true God. Have you never noticed that false teachers and corrupt preachers, that count gain as godliness and that want money and power, will lead captive silly women into their churches, influencing them to join, and encouraging them to teach and induce men to join them, and who become very active over their own husbands, and often persuade them to join with them in their worship because women have so much power over men.

While a true woman is a wonderful blessing to a man, an insinuating, flattering, gay woman can mislead a man and entrap him in her snares until he is caught in the hooks of her corrupting and bound hand and foot, and his steps are on slippey paths going down to the chambers of death and hell.

False religion is loud, boastful, and ensnaring. Happy is the man that escapes these snares of falsehood.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and in his law doth he meditate day and night.

Marrying in the Lord is honorable. True religion is the greatest blessing ever bestowed on man. When controlled by it we are joined in spirit, married to the Lord who is the beloved husband. Wisdom is justified of her children. The children of the true bridegroom love the true mother and

they rise up and call her blessed, and her husband honors her and grants her all her desire. Wisdom dwells with prudence and the whole household of God dwell together in unity.

P. D. G.

Appointments.

H. M. WILLIAMS.

Salisbury, July 6 and 7.
 Pine, 8.
 Lexington, 9 at night.
 High Point, 10 and 11.
 Concord, 12.
 New Zion, 13 and 14.
 Dependent for conveyance when off railroad.

A. D. SHORTT.

Spray, Monday night after 4th Sunday in July.
 Wolf Island, Tuesday.
 Reidsville at night.
 Greensboro, Wednesday night.
 Burlington, Thursday night.
 The Lower Country Line Association.
 Roxboro, Monday night after 1st Sunday in Aug.

L. H. HARDY.

Nahunta, July 3rd.
 Mewborns, 4th.

ELDER J. W. SHURFIELD.

(Bear Creek Association.)
 Broom's Grove, July 19.
 Crooked Creek, 20 and 21.
 Watson, 22.
 Union Grove, 23.
 High Hill, 24.
 Liberty, 25.
 High Ridge, 26.

Lawyer's Spring, 27.
 Pleasant Grove, 28.
 Jerusalem, 29.
 Jones Hill, 30.
 Howard's Chapel, 31.
 Mountain Creek, August 1
 Albermarle, 2 at night.
 Bear Creek, 3 and 4.
 Freedom, 5.
 Liberty Hill, 6.
 Clark's Grove, 7.
 Meadow Creek, 8.
 Running Creek, 9.
 New Zion, 10.
 Concord, 11.

J. E. ADAMS.

Philadelphia, (Rutherford County, N. C.) Saturday and 3rd Sunday in July.

Mooresville, (Iredell County,) Tuesday night after in July.

Mr. A. Compton's Wednesday evening at 5 p. m.

Thursday and Friday as he and others may arrange.

Pleasant Hill, Sat. and 4th Sunday.

NORTH CAROLINA AGRICULTURAL TRAIN.

The Agricultural & Mechanical College, West Raleigh, N. C., The United States Department of Agriculture and the Atlantic Coast Line announce that they will operate an Agricultural train over the Coast Line in North Carolina this summer, the itinerary of which will be published later.

This train will consist of six cars, and will carry types of dairy and beef cattle, Percheron horses, Berkshire, Duroc and Jersey hogs, improved farm machinery of various kinds, and a well assorted lot of drain tile, and modern tools for ditching and to use in laying tile. A corps of experts will give lectures at each stop, on breeds, selection,

feeding and management of live stock, and when practicable to do so, practical demonstrations will be given in the use of the improved farm implements and laying of tile.

The three features selected for this train, viz: live stock, drainage and better methods of cultivation, are live subjects, and show that the public-spirited people who will operate this train are alive to the interests of our farmers, and should be congratulated on their selections, as these three subjects are vital to the interests of Eastern North Carolina.

We need more live stock, and better live stock, not only for the purpose of raising our home supply of meat, but for the purpose of reducing our commercial fertilizer bills, by having more barn-yard manure, which is absolutely necessary if we are to get maximum crop yields. We need better drainage so as to be able to make maximum crops in wet seasons, as well as dry, and to make our section sanitary. It has been demonstrated that by adopting improved methods of agriculture, our yields can be doubled, and, in some instances, trebled; and by the use of modern farm machinery, one man can perform as much, or more work, than two, and do it better.

In operating this train the Agricultural & Mechanical College, The United States Department of Agriculture and the public-spirited Atlantic Coast Line are endeavoring, as far as possible, to bring a few features of the Agricultural & Mechanical College to the farmer's door. Shall we take advantage of this great opportunity to gain knowledge or neglect it? Our farmers are too wide awake and progressive to neglect such a good opportunity which will cost them nothing, and we are sure that large crowds will be in evidence at each stop.

Agricultural trains have been oper-

ated in other states, and have been a big success, and, as this is the first one to be operated in the great Old North State, let us show our appreciation by giving them a rousing crowd at each stop.

The advertising matter giving a full description of this train and a complete itinerary is now in the hands of the printer, and will be thoroughly distributed in ample time for every one to be fully posted as to the date and hour that this interesting miniature College-on wheels will visit each section.

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President.

Greensboro, N. C.

P. D. GOLD.

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Roxboro, at night.

Reidsville, Wednesday night.

Wolf Island, Thursday.

Mountain, Monday after 2nd Sunday in Aug.

Strawberry, Tuesday.

Galilee, Wednesday.

Malmason, Thursday.

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The church at Durham invites the Lower Country Line Association to hold its next session Saturday, 1st Sunday and Monday in Aug. in North Durham where there is plenty of room and shade for tents.

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J. E. ADAMS.

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P. D. G.

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STAUNTON RIVER ASSOCIATION.

By request of the committee this Primitive Baptist Association will be held in the city of Danville, Pitts. Co. Virginia, to commence on Friday before 2nd Sunday in August 1912, and continue three days. A general invitation to all of our faith and order is

extended.

By order of Cane Creek Church.
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Effective Sunday, June 2nd and continuing thereafter until further advised, round trip tickets will be sold

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Zion's Landmark, this Debt was paid by Members and Friends. The present volume, The Apostolic Church, will be sold at cost, or given to those wishing it and not able to buy it.

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CORDIAL INVITATION.

First Primitive Baptist Church at Mineral Wells Texas, holds meetings the fourth Sunday in each month, and Saturday night before, in the meeting house, on Star Well Ave., Kidwell Heights. All lovers of truth are cordially invited to meet with us.

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Travel via Raleigh (Union Station) and Norfolk Southern Railroad to and from all points in Eastern North Carolina. Schedule in effect December 18th.

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8:20 a. m. daily for Washington, New Bern and Norfolk—Parlor Car service between New Bern and Norfolk.

5:00 p. m. daily except Sunday for Washington.

West Bound.

5:05 a. m. daily for Raleigh, connects for all points South

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ZION'S LANDMARK

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

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

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

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

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

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All names and post offices 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.

Cary, N. C., May 28, 1912.

Elder W. A. Simpkins,

Raleigh, N. C.

Dear Mr. Simpkins:

For some time I have had an irresistible desire to write you, not concerning what you so kindly requested me to, however, but to tell you how much good it does me to hear you preach. I assure you in the beginning it will be a feeble attempt, because were I familiar with all words in the English language and all other languages I could not express the inmost joy I experience when listening to God's word so ably, yet meekly expounded.

Last Sunday when you entered the church at Oak Grove sprang up in my heart, and I was made to silently say: Thank the Lord. I heard someone say after the services were over that they felt like the Lord sent you out there, and I am sure such were my feelings.

You asked me to write you my experience. I am going to be perfectly frank with you, were I to be any other with one so pure and noble as yourself I would expect the earth to open and swallow me up. I can tell my experience, if I have any, in a very few words. I have never had the infallible evidence of some whose experience I have read and heard. The first time I was ever really concerned about my soul's salvation was almost as long ago as I can remember. Not long after

my mother died, father and I were alone one night, and he was talking to me about mother's death. I was little more than an infant so he used very simple language in order that I might understand. I was intensely interested in every thing he said. Finally he told me there was a great book, and in that book were the names of all those who would be saved. From that day until this the question with me has been: Is my name written there. When a child I studied quite a lot about dying, and surely death has never borne more horror for anyone than for me. In all my dealings, whether in play or otherwise if I did wrong and knew it, this thought would instantly loom up: If I die what will become of my poor soul. At length I was talked to, and made to believe that I must give myself to Christ before he would do anything for me. I knew all the time that I was ready, willing and waiting to do anything in my power to become a Christian. I could not endure the idea of being stubborn, or so accused. I tried with all my soul to be a Christian. Alas, I realized all my efforts were futile, and that if ever I became a Christian God Almighty in His infinite mercy would make me one. I know if I am saved it will be through His saving power, and not my own good works. There are lots of things in this world I can not understand, but the most important one is: How man can claim any credit to himself for any-

thing. We are as helpless as the worms that crawl the earth; can do absolutely nothing unless He blesses us to do it. There is never a time when we can not get out in the open and stand in one position and behold the workings of an all-wise, all-powerful, all-merciful God. Who can do other than realize his dependence. My prayer is, and has been for a long time, Lord, have mercy on me a sinner. If saved, saved by grace and grace alone. Sometimes I can rejoice in a precious hope, then at times I feel almost entirely forsaken by God and man. With all, I have a little hope of life beyond the grave that the world did not give nor can take away. If I know anything, I know these things, and I want to reiterate here that you can not claim such to the comfort and satisfaction of my soul. All this world combined could not convince me, when they to try, that you are not one of God's elect; chosen and qualified according to His own good purpose. 'Tis true we all have enemies and false accusers, but what may we expect other than have such. Did not our Saviour have the same, and worse when He was on earth and would have again were He to come. Sometimes I think these things are for our good; make us stronger men and women. If we never had such to contend with, our strength would never be tested. And, too, I do not believe we would appreciate our friends as we ought had we no enemies. I want you to know that among the many whom you feed spiritually with your preaching I am one.

Mr. Simpkins, I did not mean to run out so far and say so much, but somehow I have. I can't but feel it is presumption on my part to write to one so gifted as you are. If I have said anything I ought not I hope you will forgive me and I believe you will. I want to ask you to pray for me when

you can find it in your heart to do so. We are told in His blessed word that the effectual fervent prayer of a righteous man availeth much.

With highest regards to you and family, I am,

Your humble friend,

MARY J. WOODARD,

P. S.—Aunt Mary wishes me to ask you to announce at your church that you will preach Uncle Seawell's funeral at Oak Grove the fourth Sunday in July, unless providentially hindered.

M. J. W.

Hopewell, N. J. June 11th 1912.

Elder P. D. Gold,

Dear Brother in Christ:

The Spring Associations are ended, and I find now a little leisure in which to do some writing. I will fulfill my desire to write to you, at least a few lines. I have had you and your dear companions in mind often since we parted in Wilson. I thought that I might see some reference to her health in the last number of the LANDMARK, but do not. I hope that she is much improved since I was there. I shall not soon forget a pleasant few moments conversation at her bedside in the morning before I left your home. How different is the language of one who believes in the blessed Lord, even when they are in darkness of mind, from the best thoughts of worldly minds. What is more delightful than to find one desiring the presence of the dear Lord, even when that one may feel that He is absent. "Blessed are they that hunger and thirst after righteousness for they shall be filled." "He opens his hand and satisfies the desire of every living thing." And surely He will satisfy the longings of His saints. The Blessed Lord does hear the cry of the needy and when they seek water and there is none He will open fountains in unlikely places for them. The hard

and flinty rock sometimes pours forth streams of living water. And His people suck honey out of the hard and flinty rock of their temptations and trials. What seems often, to our blinded eyes, but a barren ledge, through the miracle working power of the blessed Redeemer, becomes a fruitful field, and the flinty rock proves to be a full breast of consolation to His beloved. Sister Gold seemed somewhat depressed in feeling as she expressed herself in our few moments of conversation, still there seemed to be a reaching forth of desire toward the things that are eternal. Like living trees, the faith of all who are planted in the garden of the Lord, ever reaches upward toward the sunlight. This world is not their home and they do not seek to the earth, but to the things that are above. And though now they walk, if needs be in darkness, one day they shall find the full sunlight. I have thought of these things as I have thought over our short conversation. How good it is to look to the hills from whence cometh our help, even though we cannot seem to see the hills. And it is the living plant that turns toward the light. I trust that the light has come to your dear companion, and that she can once more rejoice in the Lord.

Our Spring Associations have been very pleasant in every way. Many had looked for you to be with us, at least at some of them, and were much disappointed that it was not so. And many expressed their regret and sympathy for you both in your afflictions. You are very dear to many in this section for the truth's sake. The presence of the brethren who came from a distance to be with us was much appreciated by us all. We felt that their presence was a help to the comfort of our meetings. And the Lord gave them much liberty to preach His word. Those from a distance were Elders Hassell, Isaac Jones,

Frank Farmer, of North Carolina and W. E. Brush, of Tennessee.

My visit to North Carolina was brief and full of labor for me, but it was one of the most pleasant and solemn visits that I ever made anywhere. I was glad to once more see some whom I used to meet in former years, and sad to miss so many who were dear to me. I was grieved very much that I did not see once more the face of Elder James Woodard, as I had so much hoped to do. But it is better with him forever in the presence of His Lord. I also had looked forward to meeting ex-Gov. Aycock, but he also had been called away by death. It was my great pleasure to visit his family, and spend an afternoon with them. Thus there is a constant mixture of joy and sorrow, of hopes and disappointments, in this life. It will be so till the end comes. But when we awake in His likeness, then indeed we shall be satisfied.

This leaves us all as well as usual. I trust that it is well with you and all your family.

I remain, your brother in hope,

F. A. CHICK.

Remarks:—My wife's health is better of late. The Lord surely is the healer of diseases.

P. D. G.

Reidsville, N. C., June 17th, 1912.

Dear Brother Gold:

I must tell you something about our good meetings for the last two months. It makes me rejoice to think of them and I know that you will rejoice to hear of them.

In April I visited the church at North River and two sisters came to the church and it was my pleasure to baptize them. I served that church for eighteen years when I lived in the East. It was the second church to which I was called as pastor after I

was ordained. I have baptized three generations there. Brother Landy is their pastor at this time.

Hunting Quarters is the first church that I was called to serve and I have served them for thirty-five years with the exception of five years that the late Elder John R. Rowe served them just after my removal from the East. As soon as he died they called me back to their service, and, notwithstanding it is two hundred and eighty miles from me, I am trying to serve them monthly. In May we had an excellent meeting there. One sister came in from Babylon's fold and was received into the fellowship of the church with joy. It was my pleasure to baptize her on the second Sunday morning in May. There is much life in the church there. At our meeting in June Elder J. P. Tingle helped me and we ordained brother John L. Smith to the Deaconship. Then on Sunday morning it was my privilege to baptize a precious young brother in that church. I feel sure that there are others just at the door and that the Lord will soon bring them in to the fold. This young brother turned loose two if not three of the Babylonish concubines (Song 6, 8.) and came to the married wife for comfort.

At Sandy Grove church brother Tingle and I ordained brother B. D. Rowe to the Deaconship on the first Sunday morning in June. This was a good meeting. It really appeared that the Lord was present approving the meeting all the way through. I don't know if I ever had a better day. There is the sign of the presence of the Lord with some who are not in the church and we therefore live in hope that soon there will be the beginning of the harvest there. We had the pleasure of baptizing four there last year, and at one of those baptisms when two young sisters were to be baptized we all saw a thing that made us believe that the

Lord was with us in the ordinance. When we went down to the millpond the water was all covered over with eypress blossoms. It looked like a stagnation scum on the water. As I went down to the water I felt that I did not want to take the sisters in there and wished for clean looking water to baptize in. Just then there came a small puff of wind from the southwest and dipped down in the place where we were to go in and cleaned the water as clean as if the blossoms had never been there. The place thus cleaned off was about twenty feet square I think while all the face of the pond remained as it was before. There was quite a congregation of different denominations there and many remarked about the circumstance. When we went down in the water it was clean and nice.

At our May meeting at Prospect Hill I ordained brother W. P. Warren to the office of Deacon. We had invited Elder J. A. Herndon to assist at that time but his appointments would not let him go. I think that I shall not forget that meeting. You know how a piece of honeycomb looks when it is so full of honey that it looks like it will drop out every second. That is just the way that meeting was. I never saw a more mellow looking time. I felt sure that the Lord was with us and that His blessings were upon us. On last Saturday we met there again and in conference a sister came before the church who was eight-seven years, ten months and eighteen days old. She was gladly received. On Sunday morning a young brother came and it was my privilege to baptize them. Then at the close of the meeting a young lady came and was received to be baptized at our next meeting there. It was a sweet time. The honey was no longer in the comb, but it was just streaming and the children were eating. Not only

those who were in the church but there were many outside who partook of that sweet heavenly feast with us and thereby showed to us that they are of us.

I don't want to weary you and therefore I will stop. You will rejoice in the Lord with me and many others.

Your brother in hope and joy in the Lord.

L. H. HARDY.

Remarks:—I have baptized at each of the four churches I am trying to serve this year. The Lord is merciful.
P. D. G.

EXPERIENCE.

Dear Brethren and Sisters:

I have a desire to write this morning some feelings of what I hope has been the dealings of the dear Lord with me.

Four years ago I had to give up my mother and although I have had good evidence that she is at rest no one knows how hard it was for me to give her up unless they suffered such an experience. She was a faithful member of the Primitive Baptist Church, always going to her meetings unless very sick. She held faithful to the last and died with a sweet smile upon her face. The Lord's will must be done. I had been in much trouble for some time and it seemed more than I could bear but I hope the good Lord was with me.

In April, after she died in February, I went to church and heard Brother Clayton preach and it seemed that he was preaching right to me. I have never heard anyone preach as he did then. He told exactly my feelings and I could not keep the tears back. He seemed to know my case so well that I believe he was sent by the good Lord. I read a piece in the LANDMARK written by Sister Bryant about his preaching at Dry Fork and I believe the

Lord sent him there, and I shed tears when I read that piece.

Brethren and Sisters, I was in trouble for a long time on account of my sins and I do hope and pray the good Lord was with me and carried me the right way. I was cast down with trouble and did not know what to do except to call on Him for mercy. I read the Bible when no one was with me as I was ashamed to let it be known and it seemed every word condemned me. I felt I did not have a friend on earth, and that everyone was better off than I.

For sometime I could not rest at night because when I lay down my sins would rise before me—one scripture after another would run through my mind—all condemning until finally I would fall asleep.

One morning while at my housework a burden, it seemed to me, greater than I could bear came upon me, and I found some Landmarks and was reading an experience which was almost like mine when all in a moment my burden was gone and I began praising the Lord and the first thing that came to me was: Praise God from whom all blessings flow, praise Him now and forever more. I felt as if I would never see any more trouble and I wanted to tell some one what a dear Savior I had found. I went to see Sister Holland and thought I would tell her how happy I was, but when I saw her she looked so much better than I that I was afraid to tell her. I did not want to deceive anyone if I was deceived myself.

Everything looked so beautiful, the sun shone brighter than ever before. But this did not last long before I began to have doubts and fears. Still I have some bright days. I thought the Primitive Baptists were the happiest people on earth and I loved them and wanted a home with them, but I was afraid I was deceived and I did not

want to deceive them.

I saw Brother Moore one day and he asked me if I loved the Old Baptists' and I said I did. And he asked: "Why not come and be with them?" I told him I did not feel worthy to be with such good people. And he said they all feel that way.

I went on for a good while before offering to the church, thinking I would get better, but I was not satisfied, I wanted to be with them. So on Saturday before the 2nd Sunday in August, 1909 I went to church and as I walked into the yard they sang, I think the sweetest song I ever heard. Brother Moore preached and I thought I would offer to the church if I had a little evidence that it was right for me to offer that day, and the evidence that it was right would be for them to sing the song: "Amazing grace, how sweet the sound, that saved a wretch like me," etc. I always loved that song. And to my surprise when they opened the doors of the church they sang it, and hardly before I knew it I was telling a part of what I have written here. I was received and the next day was baptized by Brother Moore. I have felt better ever since, but get low down sometimes and think I am deceived, but trust if I can the good Lord will undeceive me. I put my trust in Him.

I read the "LANDMARK" and the "Primitive Baptist" and find many good pieces in them. I enjoy the experiences of the writers and feel I am one of them if the least.

We had a nice Association last October, with good preaching. Brother Clayton preached on Sunday. He is a good minister. Also Brother Thompson and many other able ministers preached during the Association. I hope they will all come again soon.

I will close by asking you to re-

member me in your prayers.

Your Sister I hope,

MRS. LUCY DRAPER.

Axton, Va.

A COMFORTING LETTER.

Dear Brother Gold:

Enclosed is a very comforting letter from our highly esteemed sister, Azuban Lee, which I would like to see in print. She is a dear sister to me and we have been together many times. I dearly love her and feel we are sisters in the Spirit. She expresses my feelings so much better than I can that it causes me to rejoice at times more than I can tell anyone. I always enjoy her rich letters and am drawn to love her more and more.

She has so much expressed my feelings when she says she feel sometimes like she is traveling a weary road not knowing where it leads.

My dear brother, I am right there this evening. I have been made to cry out many times, "Lord have mercy on me." I know of no other source to go.

I was sitting looking out at the weather a few moments ago and thinking how dark and dreary it was—just as my feelings—miserable and low. Brother Gold, I have such feelings and I cannot help them. I have tried with all my strength to keep them off, but it is out of my power. I am promised tribulation here on earth if I am one of God's little ones and I don't expect anything else, and I hope I can bear them with patience and never be found murmuring at my lot. But my dear brother I am looking forward to the time when I shall be free from it all; when I hope that not a wave of trouble will roll across my peaceful breast, but will be embraced in my Savior's arms there to dwell in peace forever and

ever.

Your Sister, I hope,
AURIBA JOHNSON.

My dear Sister Auriba:

Your letter was received over a week ago with a glad heart of mine to hear from you, and if I could only excuse my silence by proving to you my inability I'm sure you would not expect a reply. I cannot reply to such a great letter as you sent me. I truly believe the Lord guided your pen with thoughts He had inspired and with a heart He had filled.

But I can say this, I am only replying to your letter from a sense of duty which only a natural heart and mind possesses as I feel perfectly blank and empty of any spiritual wisdom. But this I feel to be true—that you are deceived in me. I feel I know I am a sinner in all I do and say, yet I have a desire to live clear of sin, still often viewing myself as one who rolls sin under my tongue as a sweet morsel or otherwise I would not serve and obey the tempter so much. Again I feel as one bound in chains and fetters, and how to get free I see no hope. I don't know myself. I feel too weak and ignorant to converse on spiritual things. And now you may know what a feast and great satisfaction it is to get in your presence as you get my mind on things higher than these earthly idols, I will never be able to express the value of being with you is to me and a few minutes ago the thought came to me what pleasure and consolation would be mine if I had the opportunity of spending a few days with you. A day and night is not enough and I don't know of any home I had rather visit than yours. The old saying, a half loaf is better than none, but I feel if I couldn't stay more than a day I am not so sure whether I want to go or not.

I am often puzzled why it is that everyone is in such a struggle with no time to spare in each other's company. When I went to Dunn I never doubted but that I would be able to see you in a short while unless sickness prevented, but month after month has passed and I haven't been yet. My chances for making a visit have been bad and since November last have been worse because we have had help to work besides as the team has been busy and I have had no way to go. I did not go to Reedy Prong for the last two meetings only on Sundays.

So much comes up to prevent my going anywhere. I had planned the week I received your letter to go to Hickory Grove to church, but Lessie Weeks came to see me and as she did not care to go to Hickory Grove I remained home with her.

You may not be able to read such a hurriedly written letter besides I am being called up continually to attend to domestic duties. I stay at home almost all the time only going off a little on business sometimes, therefore I don't know much except my own foolish thoughts. I feel so barren and so worldly minded I doubt sometimes that I know anything of the teachings of the spirit. I don't feel fit to be with anyone, but I am like a greedy child, where I think there is a crumb for me I am anxious to catch it and I don't think there is anyone who can benefit me more than you can.

My dear one the impression I obeyed by writing to the Landmark were my feelings then and are now and will remain so unless I change. Oh I feel sure it would have been joy untold could I have been with you all when Brother Langdon was there.

My dear Sister, you are mistaken; I think when you feel to be such a stranger to others you must feel to be a stranger to yourself, but I feel there

are many others who feel well enough acquainted with you to experience with you. As for me I take some consolation in believing it to be the best for me to realize my condition of poverty for surely if I had the bright evidences of being taught by the Spirit you have I surely would become vain. It seems I could not doubt myself at all if I could see myself as I see you. I feel if others knew me as I know myself they would have no hope for me and no confidence in me at all. I have always since I received a hope felt to be in a strange way like one lost in a wilderness not knowing when I would come to my journey's end—like one on a strange road not knowing where it leads, only traveling in hope that I will find where I am some day.

Please remember me at a throne of grace.

With love to all, I am the least if one at all, in Christ.

AZUBAH LEE.

Dunn, N. C.

EXPERIENCE.

Dear Brother Gold:

I am sending herewith for publication in the Landmark my son's experience as he has been requested by several to have it printed.

I would like to say to all who read it that my son has been in Asheville, N. C., for the last eight or nine months being treated for consumption, being taken with that dreaded disease a few months after he joined the church. He has improved considerably since he went there and is in hope of recovery. He will never be able to tell half of the trouble he has been through since he was first taken as it came as a death sentence to him and me also.

We see in the scriptures that the prayer of a righteous man availeth much so I humbly beg all that may read

this, especially the ministers of the gospel will pray for us. Oh that we may have patience to hold out faithful to the end. A poor unworthy sister if one at all.

MOLLIE E. VARNELL.

Dear Brethren, Sisters and Friends:

I have been asked to write my experience, but I make so many mistakes and feel so unworthy I scarcely know how to begin, but with the blessings of the Lord for understanding I will do my best.

I was born in Edgecombe County, N. C., in 1882 and when I was very young my father moved to Wilson County, N. C., where I was raised to manhood. I was like most all boys, very rude and bad, though my dear mother worked hard to raise us right and be thought something of. I feel she did her duty. When I was eighteen I felt a change must be made in my life as I often felt scared when alone that something would happen to me. But I was so full of worldly things that no one knew how I felt.

I never went to sleep at night without asking the Lord to have mercy on me and to make me feel thankful for the many great blessings he had given me. But it seemed I couldn't stop the wrongs I loved so much although I would feel sorry and when alone would ask the dear Lord to forgive me.

I continued in this way until I was twenty-two years old when I went to Mooresfield, N. C. Here I was alone and began attending the Christian church. At that time they were having protracted meetings and I felt I could not join them, but must join some church.

All this time I had charge of a certain work and after getting the men busy and everything straight I would go to some quiet spot and try to pray and beg for mercy. Sometimes I thought

I would get the Christian preacher to baptize me and not let anyone know it. But I knew that would not do. I didn't know what to do. At night I was in so much trouble I couldn't get any comfort at all. While in bed and trying to pray I would see a mountain of sin in front of me. The house was not in the way. I apparently could see this mountain of sin through the walls, and so dark and dreadful to look at.

But I continued going to the Christian church until one night the preacher's action was so far from what I thought was right I went home and did not return.

And that night or a few nights after, I dreamed I had two wives and one of them was not what she ought to be while the other one was good. I was holding fast to the one which was bad and I looked and saw the good one leaving me. And I saw where I was wrong and called to her. She stopped and looked back at me and I thought she was so pretty and she looked humbly at me. I ran to her and asked her to take me back—that I had done wrong—and she was so willing to take me back then we went on happily together.

The next morning it was made plain to me that I was holding to the wrong church and letting the right one go and I determined not to go anymore to that church, but felt I must go to some.

In a few nights I dreamed that some of the members who thought I was going to join their church had me hemmed in a dark, lonesome, nasty house surrounded by water. The water was running strong and deep and I was anxious to get out and go home. While I was wondering how to get out I saw a raft making up before me and I tried it and it held me up. And there was a pole for me to hold to. I started across and came near sinking but came up and

finally got across safely. I looked back but did not see any of the crowd. So I ran to get away and had to pass the church when a black dog came from the church and bit me. I caught the dog and killed him against the church and reached home safely. It was made plain to me that that man would hem me in and get me into the wrong place and then I would have to take the dog bite, but I feel I was blessed to overcome the dog by the help of the Lord. So I was finally made to feel disgusted with that church though all the time trying to keep it hid, but Mama found it out and I was so glad as I wanted to talk with her about it knowing she could give me so much comfort. She belonged to the Primitive Baptists' and I began going to hear them preach and I felt like I heard something that I had never heard before. I was anxious to be with them and shake those old brethren and sisters' hands. I felt I had a love for them that I never had for other people and it seemed the preacher would take his text from a part of the scripture concerning my particular case.

I went on in this way for awhile when on June 28 I was stricken with typhoid fever and was in bed one month before I could sit up. I feel that during this time I was blessed with that precious hope of Life Everlasting.

The first night I was very restless, rolling and tossing all night, but each time I turned a man who stood by me put his hands under me and gently turned me which made it so easy that it was no burden to me. After that I got bad off but never unconscious.

One night several friends came to see me and staid late and when they left to go home, this man, or it looked to be him who had staved with me the first night, together with another man came through the door which my

friends had left by, and went behind my bed and looked at me. I put my hand over to see if it was a natural man or not and felt nothing.

For about three weeks I craved forgiveness of my sins and one night while lying awake, (I could not sleep) I saw a woman wearing a long white robe standing in the door. She came to the bed and I got up and threw my arms around her neck when she went back through the door and flew so high with me I could not see the earth, and we came to one of the prettiest places I had ever seen. She told me this was Paradise and she laid me down there and left me and I felt so happy and rested so good. After a while she came back and carried me to my bed again.

The next night I was again restless and was glad when everything became quiet for I felt sure she would come again. So I watched for her and he came as she did before and carried me to the place she had called Paradise and also to a place still higher with a high wall around it. She flew up the side of the wall with me and down again but not high enough for me to see over it and I did not tell me the name of the place, but I felt where they were the walls of heaven. She then brought me home to my bed and left me wondering what would come next, and I was so anxious to be pardoned for my sins.

Two or three nights after this two angels, or I believed they were, came to my bed and they lay down one on each side of me. I felt sure they were sent from heaven and I turned to one of them and put my arms around her and asked her if Jesus loved me. She answered "He loves you, but you don't love Him." I thought that would kill me, and I asked her what could I do to love Him? And she said, "We can't tell you now but will come again and tell you." And they left me in this con-

dition when I was so anxious to know. And while I was thinking it over I looked to the North and saw a black crowd approaching and as it came nearer I saw the face of a man in it appearing as gold. As it came still closer I saw a wing on his left shoulder and by that time he was in the room. He stepped out of the cloud on the floor as a natural man and stretched his hand to me and as I met his with mine, He said, "Your sins are forgiven." Then He took me in his arms and I saw myself as a little child, lying in His arms. He put His hands under me and left my initials on my thighs, J. W. V. but the last portion of the last two letters were not very plain. The next thing I knew we were together in Moore's church and on the pulpit with His heel He again stamped those initials deep and plain and told me, "This is the place for you and when you get able come and join and love the brethren and sisters and I will be forever with you."

He then took me back to my bed where He laid me down and went to the bureau where my medicines were kept, took up a bottle, looked at it, came back to the bed and told me not to take any more of it that He was able to raise me up again in due time, and to trust Him. He left me and I saw Him no more that night.

I had been restless and filled with pain, but I stopped taking medicine and began to rest and didn't have any more pain and was happy.

He came again about the third night and had a turn of little yarn blankets on His left arm. He looked down at me and then threw those little blankets over the floor where they fitted up perfectly and made a beautiful carpet. He then went away and I didn't see Him again.

After that I began to improve and was soon up but it was a month before

the next meeting day at Moore's. But I waited patiently hoping I would continue to improve so as to be able to go. So the fourth Saturday in August 1910 after service and during conference when the door of the church was opened I went, offered and was received and the next morning was baptized.

I then thought all my troubles were over, but to tell the truth they had just begun and I feel they are not half over yet.

I will close hoping that God will protect and bless you all.

J. W. VARNELL.

A. & M. COLLEGE.

In another column appears the annual announcement of the Agricultural and Mechanical College. This College is doing a splendid work for the industries of the State. Its graduates are in demand at good salaries and are found in all walks of industrial life. Young men who desire to fit themselves for useful and remunerative service cannot do better than to inform themselves about this College.

NOTICES—APPOINTMENTS ETC ISAAC JONES.

Lower Country Line Asso.
Camp Creek—Tuesday.
Flat River—Wednesday.
Roxboro—at night.
Stautnton River Asso.
Cane Creek—Monday.
Malmason—Tuesday.
Wolf Island—Wednesday.
Macedonia—Thursday.
Reidsville—Friday.
Upper Country Line Asso.

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ZION'S LANDMARK

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

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

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

Corresponding Editors.

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EDITORIAL

DAVID.

"Behold I have seen a son of Jesse the Bethlehemite, that is cunning in playing, and a mighty valient man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him," 1st Sam. 16:18.

The above is an answer made by one of Saul's servants to a command of Saul to provide him a man that could play well on the harp and drive off the evil spirit that came on him from the Lord.

The servant often sees good things and is an excellent judge of matters. How good that the church is blest with humble servants that do not desire any high places, but desire to serve in humble places. The right sort of man is

not afraid that he will be neglected in the daily ministrations, or will fail to be rewarded. We have in these evil days so many like Saul, ambitions, self-willed, from the shoulders up higher in their own estimation than any one else, feeling no one is as wise as I am, none can do as well as I can do.

Saul was the anointed king, but he had forfeited his kingship by disobeying the Lord, and David had been anointed king. The Spirit of the Lord had departed from Saul, and an evil spirit from the Lord troubled him. What is the difference between the Spirit of the Lord and an evil spirit from the Lord? All the difference. As soon as the Spirit of the Lord departed from Saul he sought to slay David, a righteous man, because this evil spirit from the Lord, but not of the Lord, troubled him. If one is led by the Spirit of the Lord he is always led forth by the right way, but if an evil spirit from the Lord controls him it causes destruction. No evil is of the Lord, yet if the Spirit of the Lord forsakes or does not lead him, an evil spirit from the Lord, in the sense that God righteously sends it, that a man may reap the fruit of his own sowing.

How wonderful that the cunning player on the harp can quell the trouble wrought by the evil spirit. There is no disease but has its remedy that exalts the Lord. A vexatious, rebellious, ambitious Saul is sure to fall before the wise, humble and loving David. The wisdom that finds out knowledge of witty inventions supplies the music that calms the heart vexed with evil doings. The jargon and discord caused by contradiction of peaceful behaviour is quieted by the song sung in the land of Judah. The evil of rebellion, the remorse of a guilty soul is quieted as the cunning player on a harp of ten strings sounds the song that exalts the root and the offspring of David, the bright

and the Morning Star, and the evil of the flesh rising against the spirit is soothed, and the distressed one hears the joyful sound of the flourish of trumpets that proclaim peace, the sound of rams' horns and the walls of Jericho fall flat, and quietness reigns. For the Lord sends the gospel preacher that preaches the power of God and the wisdom of God unto salvation of every one that believeth in Jesus, made of the seed of David according to the flesh, but declared—revealed—the Son of God in the spirit of holiness by the resurrection from the dead. The music of heaven, the new song that is harped with notes of praise to the Lord every time King David touches this harp, showing all the law is fulfilled in love—"thou shalt love thy neighbor as thyself" quiets the envious one. Charity thinketh no evil. Have you ever seen that son of Jesse born in the house of bread—Bethlehem? He is a mighty valiant man. No courage equals his. There is no warrior has fought as Jesus did. He slew the dragon, he led captivity captive, he abolished death, and gave gifts unto men, even to the rebellious. He tread the winepress of the wrath of God alone. The sword of justice awoke against the fellow of God.

David came to Saul's camp when all Israel was in distress, and none could meet the giant of Gath. The spirit of God comes on David. No man helps him. No man shouts for him, no man thinks he will prevail, no man can furnish him with any thing. He uses nature's smooth stones (just one) of the brook Fresh, youthful, sent from the sheep, the peaceful employ of the sheep-keeper, a sweet singer ruddy, one that the damsels love. For a virgin damsel will ascribe greater praise to David's prudence and valor than to Saul's heady pretensions of worldly wisdom. Where did he learn this? Who taught his fingers to play, his hands to fight? Appar-

ently no more unequal combat was waged. But how quickly the giant fell and DAVID had become victor for all Israel. One smooth stone pierces the brain of the giant—he falls.

Have you ever had a vision of the coming of Jesus in the flesh, the child born unto us, the son given? Every enemy of God is arrayed against him. Where is his preparation? Wherein lies his strength! This Sampson is a puzzle to every enemy of God. He dies with his enemies and slays all. For Jesus could not enter heaven for us while an enemy lives. He has led captivity captive. This the daughters of Jerusalem love to sing. Ascribe ye greatness unto our God. His name is wonderful, counsellor, the mighty God, the everlasting Father, the Prince of Peace. Who is thy beloved? He is the chief among ten thousand, the one altogether lovely.

What a man of war? David never fled before an enemy after a battle. He fled before his ambitious son Absalom before the battle. But Absalom was slain. David was a man of blood. He shed much blood and gathered much material for the temple. But Jesus never shed a drop of blood, nor caused a widow to mourn for the loss of her husband, nor occasioned the orphanage of even one. He gave himself. He laid down his own life—the good shepherd that gave his life for the sheep. He never lost a single one. He never took from the devil any thing to which the devil has any rightful claim.

How prudent in all matters. Righteousness is the girdle of his loins, faithfulness the law of his tongue. He deals prudently. See 42nd ch. of Isai. Indeed the volume of the book sets him forth as the prudent dealer in all deep matters of God's Kingdom.

A comely person. David's comeliness was the beauty of innocence blended with strength, meekness fenced with

courage, sweetness armed with truthfulness, love of truth adorned with the virtue of doing what he loved, no deceit of expression, the sincerity of purity shining in his countenance. But Jesus is the brightness of God's glory, the express image of His person. He that has seen Him has seen the Father. His countenance is as the Sun shining in his strength. His voice as the sound of many waters. He speaks and it is done. While in the flesh he was more marred than any man because bruised for our sins, and the chastisement of our peace was upon him; yet in his resurrection the Lord is with him, in him, he is the fulness of the invisible, eternal God, who only hath immortality dwelling in the light that no man hath seen nor can see. Thy Redeemer is the Holy One of Israel, the Lord of the whole earth shall he be called.

How David loved the Lord and served him. How God honored David. There is no king of Israel God spake of as he did of David. How often he said to or of the kings of Israel and Judah, you have not walked as my servant David did. How often he said for his servant David's sake he would do such and such things.

In the gospel he said: On this wise I will give you the sure mercies of David. For Jesus' sake mercy is granted us, salvation is given us. The Lord was with David. The fulness of the godhead dwells bodily in the Lord Jesus, therefore for Jesus' sake all blessings are given to us. By faith of Jesus we live, and by him all that believe are justified from all things from which they could not be justified by the law of Moses.

P. D. G.

El Campo, Tex., June 6, 1912.

Elder P. D. Gold, Dear Brother:—Your letter of May 29th, 1912, I re-

ceived and contents noted.

You have not earned the \$10.00, for you did not answer my question at all; and then you ask me why I asked you this question.

I asked you this question for more than one reason. First, because there is no such scripture in the bible.

Second, you preach something that is not in the bible.

Third, you accuse Jesus of something that he has never done: for I cannot find any place at all where Jesus shed one drop of blood, neither on himself or any body else. This remarkable blood you preach of was shed on a dead man, a corpse, and was done by a Roman soldier. See John 19: 33-34, and this blood is soaking down in the ground by the cross.

I will in all candor ask you if this is the blood which cleanses from all sin? If it is, then this Roman soldier should have the honor and glory for being the instrument which caused salvation: for if this Roman soldier had not done this there would not have been any shedding of any blood to preach about. If this would be that cleansing blood the whole plan of salvation would hinge on that Roman soldier's action, and is it this corrupt blood that the children of a spiritual God have their robes washed white as snow with? No, far from it. Paul says, Without shedding of blood there is no remission and if this remission is through this blood which we see flow down on the ground by the cross from that corpse, then this blood had to be shed before men began to die, or all those that died before this was shed are bound to go to hell. But this will never do, for we read that we shall find Abraham, Isaac and Jacob in heaven, and these men were sinners like me and you. They had to have their sins forgiven before they died like other children of God.

Now what blood was it that cleanseth these men from all their sins?

It surely could not be this blood which ran down in the ground by that cross nearly two thousand years after they had died.

Now if you can trace up the blood which cleanseth these men from all their sins then you can trace up the blood which cleanseth you and me from all our sins, and you will never get the truth of salvation until you find this blood. The old school Baptists believe that they are the only ones which preach the truth, and they believe that they are the only people of God on the whole earth. But this is only a mistake. I find the Hardshells err about just as much as the Arminians. I find them preaching Grace one minute, and the next minute they will preach condition as strong as do the Arminians. One time mercy, next time works, next time God's power, and then turn right around and preach man power.

You say you preach Jesus Christ our Saviour. Devils do the same thing. You say Jesus is your Saviour, but Christ is my Saviour, and it is the blood of Christ which cleanseth me from all my sins. The blood of Jesus was corrupt; the blood of Christ was holy. You cannot apply this blood of Jesus for remission of sins to men that have been dead one thousand years any more than you can apply medicine to a man that has been dead one thousand years and cure him. This is a mystery that you cannot see into. Try to find out where this holy blood was shed, and if you cannot find it let me know, and I will find it for you.

Let me know through the Landmark so I can read it.

In hope that you will not get angry,

P. E. DAHLSTEDT.

Remarks:—This man offered me

ten dollars if I would prove that Jesus Christ shed his blood. I replied that Jesus never shed any blood of any one—never sinned. I replied that wicked men put Jesus Christ to death meaning it for evil.

I did not claim his money nor expect it.

I considered that he asked a strange question, and asked him why he did ask it? What I have published above is his answer.

Jesus laid down his life. No man took it from him. He laid it down or gave himself a ransom for many. The blood is the life. When Jesus said (Matt. 26: 28.) "For this is my blood of the New Testament which is said for many for remission of sins, he uttered a wonderful truth. The blood is not lost, nor was shed in vain. John tells us 1st John 1:7, "and the blood of Jesus Christ his Son cleanseth us from all sin." In the mouth of two or three witnesses every word shall be established."

Jesus said, Except ye eat the flesh of the Son of man and drink his blood ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day, John 6: 53-63.

Many of his disciples when they heard this said this is an hard saying. Jesus said, Doth this offend you? What if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth. The flesh profiteth nothing: the words that I speak unto you are spirit and life.

We are to speak whether men will hear or whether they will forbear. Because we cannot give the hearing ear nor the understanding heart does not excuse us in withholding that which is truth.

It is no pleasure to me to see or hear of one or many being given up to believe that which is false. If my re-

ligion is such that it makes me angry for one to oppose me then I need a better religion.

There is no truth more clearly stated than that Jesus purchased the church of God with his blood or life. He is the good shepherd that laid down his own life for the sheep. See 1st Peter 1: 18-21. Acts 20:28. Jesus stood as a Lamb slain from the foundation of the world.

Do you not suppose that Armenians think they are right? If they do not think so they then think they are wrong. Why do you blame a Primitive Baptist for doing what you do yourself?

The Primitive Baptists think they are right or they are pretentious and insincere. Happy is he that condemneth not himself in that which he alloweth.

P. D. G.

JOSEPH'S BONES.

"And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence," Gen. 50:25.

"And Moses took the bones of Joseph with him," Ex. 13. See Joshua 24:32.

As dry as a bone, yet how precious is that one of whom it is said not a bone of him shall be broken. Not a bone of Joseph was left in Egypt, nor was lost in the wilderness journey of forty years. Though our bones may be scattered at the grave's mouth, yet none of them are lost. Though these bones may be scattered and very dry, yet they shall live, for they are the whole house of Israel under the law and in bondage, yet there shall be a resurrection and bone shall come to his fellow bone.

What a wonderful character did the Lord make Joseph. Only now and then is one raised up that is so lovely.

The Lord places here and there such Jewels. The world is never crowded with them. They are raised up as needed, and their value shines as stars in the vaulted heavens. Through envy his inferior brethren sold him into slavery; for it is always the inferior oppress the better. But they saw with grief their shameful conduct, yet above that shone Joseph's magnanimity.

Before his departure he said I die, but God will surely visit you. How sad to them that Joseph who had proven so valuable to them must leave them in the strange, oppressive land of Egypt. But how sweet his last words of comfort to them, that God would surely visit them, and fulfill the promise made to the fathers that the children of Israel should yet dwell in the promise land. Taking an oath of them that they should carry up his bones showed his faith in God's promise, and their deliverance. "By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones." Heb. 11:22. Faith does not doubt God's word, nor his purposes, nor considers that there can be any failure. For faith is the substance of things hoped for, the evidence of things not seen.

How Joseph loved the God of Israel, and loved Israel, and how glad that the children of Israel should come home in God's time. He desired to be buried with them. We see in Abraham their father carefulness for a burying place for his people.

A place is bought for Sarah the mother, for Abraham the father, then Isaac and Rebecca were buried, and Jacob is gathered to his fathers and buried where Abraham is. Now Joseph commands that his bones shall be carried up there. The same spirit leaps forth in Ruth the Moabitess who desires to be buried with Naomi. In-

stead of the grave being frightful to Israel God's afflicted people consider it a dear shelter, a sweet retreat when in deep trouble. There the wicked cease from troubling, there the weary be at rest. If there is no resurrection of the bodies of God's people, and when they go to dust whence they were taken, and that is the end and last of them, then why are they so careful of the burial of their dead, and why not let Joseph's bones decay in Egypt?

Truth is committed to God's people—the children of Israel. This blessed faith once delivered to the saints they must earnestly contend for.

Joseph takes an oath of his brethren. Why take an oath of those you have no assurance that they will keep their word? "And Jonathan caused David to swear again because he loved him: for he loved him as he loved his own soul." 1st Sam. 20:17. How sweet and gracious when the Lord is between two as he was between David and Jonathan, 1st Sam. 20:42. So the more David and Jonathan loved each other the dearer and more sacred was the oath between them both. So Joseph felt that the children of Israel loved him and would carry up his bones, and therefore he took this oath of them. In the oath of truth it is not to compel men to do what is unpleasant or unimportant, but because it is a sacred matter they love.

The old testament is the covenant of works. It is the ministration of death. Bones are there. The gospel is life and brings bone to his fellow bone, puts flesh on them, binds them with ligaments, sinews and covers them with beauty, and causes to grow into a perfect maturity that which was foreshadowed in the old testament.

In the promise land in the fulfillment of all types, in the gathering together of all things in one in Christ Jesus, in the resurrection from the dead where

all things must be restored. Jesus must reign until the restitution of all things promised from the foundation of the world.

We read of the sayings and doings of prophets and fathers. These things as bones or as something that endures journey with us, and we commune with them. Their presence enlivens our dark days, and we feel, see and hear them testifying of that which we love. It is the children of Israel journeying and communing by the way. All are seeking, hoping, looking for the resurrection life when all Israel shall be gathered together in one, and behold all things are made new, and not a hoof is left behind.

Joseph was embalmed in Egypt, held in blessed memory by the children of Israel, and though dead yet he speaks and lives in the hearts of God's people, and he with all the ransomed shall awake in the likeness of Jesus and be satisfied.

P. D. G.

OBITUARIES.

HARRIETT WHITEFIELD.

Sister Harriett Whitefield, colored is dead. She has been a faithful member of Spring Green church for more than thirty years, Elder C. B. Hassell baptizing her. In after years most of the colored members drew out from us, but she said she was drawn to Spring Green and she hoped they would let her stay as long as she lived. I loved her as though she had been as white as snow and she was very dear to me.

She was a subscriber to Zion's Landmark for many years and she would bring them to me to read for her, and we have spent many pleasant hours together talking of the goodness of God.

She was bright in spiritual things and often made me feel very small.

She was a dear woman and was faithful to her calls as long as she was able to go. Everybody seemed to love her and she will be greatly missed, but she needed rest and often expressed her willingness to go home and be at rest, and I believe with all my heart she was a child of God and is now resting from all her labors.

Brother Gold you may continue the Landmark to the same address until the time is out.

Your sister in hope,

MILLIE A. TAYLOR.

Robersonville, N. C.

SARAH VIRGINIA TAYLOR.

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 only daughter of Mr. Gilbert and Ruth Mobley, born Oct. 23, 1852, and died April 28, 1912, making her stay on earth 59 years, 7 months and 5 days. She was married to Eli Taylor on Jan. 15, 1874, and had twelve children, six boys and six girls. Two boys died while young leaving four sons and six daughters all of whom are married except one girl who is sixteen years of age. Mother experienced a hope in Christ and united with the Primitive Baptist church at Skewarky and was baptized by Elder Sylvester Hassell, July 10, 1898. She was quiet, gentle, kind and industrious and faithful in attending meetings at her own and sister churches, unions and associations. She gladly entertained a number of her brethren and friends at her house. She is greatly missed by the bereaved family and friends, yet we try to be consoled by the assurance that she has entered into heavenly rest. After preparing break-

fast the fourth Sunday in April, 1912, she was paralyzed about 8 a. m. and died at 9 a. m.

The doctor was summoned but before he reached her God saw fit to take her out of her sufferings. So many things we want to tell her, so many times we want to call her, but alas! she will speak to us no more.

And we'll no more hear her sigh,
Or see her drop a tear;
No more with kind and tender care,
Her admonition hear.

Her seat is vacant in the church,
Oh! how much there she's missed;
The seat she seldom failed to fill,
Is left for some one else.

For death did come,
O solemn thought
And take away our love;
But blessed hope, we'll meet again
In that bright home above.

Sleep on dear mother,
Sleep and take thy rest,
We loved thee well
But Jesus loved thee best.

Written by her youngest daughter,
DAISY MAY TAYLOR.

HENRY T. STYRON.

It is with a sad heart I attempt to write of the death of my dear father, Henry T. Styron which occurred January 19, 1912.

Father was 72 years, 8 months and 6 days old. He was married to Asenith Lupton on October 20, 1863, unto which union were born eleven children, seven boys and four girls.

He united with the church at Cedar Island in August, 1877 and was baptised by Elder John R. Rowe. He always filled his seat at church as long

as he was able.

He leaves a kind and loving wife, two sisters, two brothers and one daughter to mourn their loss, but we mourn not as those without hope.

Father was afflicted for eleven years and his sufferings being so great that he did not have his right mind for a long time before he died.

"Now thy blessed form lies
Sleeping in the cold and silent tomb;
From soon, have a happy awakening
When the blessed Lord doth come."

Written by his daughter,
MRS DELANIA GILLIKIN,
Otway, N. C.

MATTHEW W. DENNING.

The subject of this notice was born in Harnett County, N. C., July 14, 1864 and departed this life very suddenly at 9:15 o'clock Saturday evening, January 6, 1912, after being taken with sick stomach and vomiting on Friday morning at 3 o'clock the day before.

He was the son of Joel and Mary Denning.

All was done for him that doctors and others could do, but the time for his departure had come therefore he must go as we hope and believe to his eternal home of rest and peace with all the redeemed family of God.

He was united in marriage to Nancy Isabelle Adams, Jan. 6, 1875, to which union were born ten children, five sons and five daughters all living and all married except the three youngest ones.

Brother Denning, who was my brother-in-law united with the Sandy Grove Primitive Baptist church on March 17, 1882, subsequently took a letter of dismission and was in the Constitution of Bethel church where

he lived a beloved member until his death. His dear wife, sister of the writer, joined the same church some time after but is left with her children to mourn the loss of a devoted husband and a kind and loving father. But they should not sorrow as those without hope as we believe he is resting from the labors, cares, anxieties and turmoils of this poor sinful world.

Our dear brother, while raised a poor boy with no opportunity for education, learned to read and write and possessed a remarkable business mind which enabled him to acquire a considerable amount of real estate here in

Angier which though somewhat involved is sufficient to pay his indebtedness and to care for his widow.

He was a true lover of the Primitive faith and contended for it. A more kind-hearted and tender man is hard to find. Under good sound doctrine and experimental preaching he would often cry out in praise and prayer to God for His mercies to all. He had his faults as all of us have them, and good traits too, but for a comparatively poor man he entertained, cared for and fed as many people at his home as any one I ever knew.

He was well known in this and other counties and was known only to be loved and respected. It was said of him soon after his death, by our dear afflicted Brother Williams and others, that he would be missed more than any man in Angier. And it was so, but by none so much as by his wife, children and grandchildren to whom he was so devoted.

He had been in failing health for some time with heart and liver trouble, but kept up most of the time attending to his business until the last attack. He seemed to be conscious of the approaching end the day before his death and gave direction to his sons as to how they should manage.

I wish to say in conclusion to his dear companion and children weep not for him but for yourselves, and may you all, if it is the Lord's will, be prepared by His grace, as I believe your father and husband was, to meet the Lord in peace and be taken to that final rest which remains for the people of God.

Your brother in hope,

J. E. ADAMS.

Angier, N. C.

EULA MOYE WOOD.

On March 28, death visited the home of Brother and Sister Parley Wood and took from them their precious and loving daughter Eula. She had been sick only a few days and her condition was not thought to be serious until the night before she died when a physician was called at once, but death claimed her before he arrived.

Eula was 14 years and 5 months old and was always ready to sacrifice her pleasure for that of her parents or younger brothers and sisters.

She had never made an open profession of religion but her daily walk and conversation and the life she led was sufficient to make us believe she is with her Saviour. Father, mother and all, may her death open up a brighter way to heaven for by faith we can see her on heaven's bright shore beckoning us all to come and may it be a guiding star to lead you upward in paths of duty and obedience to God; for I am sure that heaven will seem nearer and dearer now that you have a precious one there. And while toiling on life's rugged way may we look to see her blessed face among the redeemed which will help to smooth our journey toward God. I know you miss her but remember

"God gave, He took, He will restore; He doeth all things well."

And while your hearts ache and yearn and your hands reach out for her in despair think that God in His wisdom had a purpose for taking her which we cannot solve but some day, maybe, we will understand, for we know that "God moves in a mysterious way His wonders to perform." So try and be resigned to His will, trust Him in everything for in Him we have our hope.

Eula always craved to do right; only a few days previous to her death she talked with some of her school mates of dying and the hereafter. She faithfully read her bible and took a great interest in hearing the gospel preached for one so young.

I have no doubt but that she is praising God today and dwelling in mansions not made with hands. She was loved by teachers and schoolmates and by every one else who knew her.

She was too pure to stay here in this sinful and wicked world so God took her to dwell with Him in glory.

Sad the parting but joyous will be the meeting there then.

"Gone to rest our precious darling,
We no more shall see her 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 her stay but how we'll miss her
Stricken hearts alone can say;
There we'll see our precious darling,
She will bid us welcome there.

And with Jesus and the angels
We will dwell forevermore,
And we'll know our precious darling,
When we meet on that bright shore.

HER AUNT DELLA.

NINA ESTELLE WILLOUGHBY FLY.

The infant daughter of E. H. and Iva M. Fly was born Sept. 15, 1910, and died Oct. 8, 1911, making her stay on earth 12 months and 24 days.

Nina Estelle was a mighty bright child and one that loved everything and everybody, and everybody seemed to love her. Even the children that passed the streets would come in to play with her, but at last she was taken with gastritis and then an ulcerated mouth and stomach. She was very patient until the end. I think she was the most christian-like child I ever saw, and oh my God I feel like I can never bear it. I try to be reconciled to the Lord's will, but I can't help from grieving over my poor little baby. I loved her so much and to think she is lying in the cold ground miles and miles from me.

"Peaceful be thy slumber,
Darling in thy lonely grave so low,
You no more shall join our number,
Sorrow you shall never know."

Sleep on darling and take thy rest.
Written by her loving mother,
IVA M. FLY.
Richmond, Va.

NORTH CAROLINA AGRICULTURAL TRAIN.

As previously published in these columns, the Atlantic Coast Line will operate an Agricultural Train over its lines in North Carolina this summer, under the direction of the Agricultural and Mechanical College, West Raleigh, N. C., and the United States Agricultural Department.

Our farmers should be deeply interested in the three features that will be demonstrated at each stop made by

this train, viz., Live Stock, Drainage and Improved Farm Implements.

This is a day of progress and the country that is content with the old methods will have to take a back seat. People in other walks of life have realized that they must apply the latest methods or fail. There is as much, or more, room for improved methods on the farms as in other lines of business, and we are sure that our farmers will take advantage of every opportunity that is offered them.

The Itinerary of This Train Will Be As Follows:

Monday, July 22.

Ar. Smithfield 6 p. m.

Tuesday, July 23.

Lv. Smithfield 11:30 a. m.

Ar. Elm City 1 p. m.

Lv. Elm City 4:30 p. m.

Wednesday, July 24.

Ar. Nashville 9 a. m.

Lv. Nashville 11:30 a. m.

Ar. Whitakers 1 p. m.

Lv. Whitakers 4:30 p. m.

Ar. Scotland Neck 6 p. m.

Thursday, July 25.

Lv. Scotland Neck 11:30 a. m.

Ar. Aulander 1 p. m.

Friday, July 26.

Lv. Aulander 8 a. m.

Ar. Gates 9 a. m.

Lv. Gates 11:30 a. m.

Ar. Williamston 2:30 p. m.

Saturday, July 27.

Lv. Williamston 7:30 a. m.

Ar. Paetolus 9 a. m.

Lv. Paetolus 11:30 a. m.

Ar. Aurora 1:30 p. m.

Lv. Aurora 4:30 p. m.

Monday, July 29.

Ar. Ayden 9 a. m.

Lv. Ayden 11:30 a. m.

Ar. Kinston 12:30 p. m.

Lv. Kinston 4:30 p. m.

Ar. Goldsboro 9:30 p. m.

Tuesday, July 30.

Lv. Goldsboro 11:30 a. m.

Ar. Mount Olive 11:59 a. m.

Wednesday, July 31.

Lv. Mount Olive 8:30 a. m.

Ar. Warsaw 9:05 a. m.

Lv. Warsaw 11:30 a. m.

Ar. Clinton 12:05 p. m.

Lv. Clinton 4:30 p. m.

Ar. Burgaw 6:30 p. m.

Thursday, August 1.

Lv. Burgaw 1 p. m.

Ar. Castle Hayne 1:30 p. m.

Lv. Castle Hayne 4:30 p. m.

Ar. Jacksonville 7:30 p. m.

Friday, August 2.

Lv. Jacksonville 11:30 a. m.

Ar. Pollocksville 12:30 p. m.

Lv. Pollocksville 4:30 p. m.

Monday, August 5.

Ar. Chadbourn 8:10 a. m.

Lv. Chadbourn 11:30 a. m.

Ar. Fairmont 12:30 p. m.

Lv. Fairmont 4:30 p. m.

Tuesday, August 6.

Ar. Parkton 8:30 a. m.

Lv. Parkton 11:30 a. m.

Ar. Laurinburg 1 p. m.

Lv. Laurinburg 4:30 p. m.

Wednesday, August 7.

Ar. Steadman 9 a. m.

Lv. Steadman 11:30 a. m.

Ar. Manchester 12:30 p. m.

Lv. Manchester 4:30 p. m.

Ar. Jonesboro 5:15 p. m.

Thursday, August 8.

Lv. Jonesboro 11:30 a. m.

At the morning stops the lectures and demonstrations will begin promptly at 9:30 a. m. At the afternoon stops they will begin at 2:30 p. m.

For more detailed information about train and any further particulars address,

W. J. CRAIG,

Passenger Traffic Manager.

I. O. SCHAUB,

Special Agent in Extension, A. & M. College and U. S. Agricultural De-

partment, West Raleigh, N. C.
 E. N. CLARK,
 Agricultural and Immigration Agent,
 Atlantic Coast Line, Wilmington, N.
 C.

LIST OF CONTRIBUTIONS FOR
 ELD. J. A. SHAW.

Elder P. D. Gold,

Dear Bro:—Please acknowledge
 through the Landmark receipt of the
 following contributions sent me to pay
 on my home:

T. G. Bridgeman	\$5.00
J. E. Bridgeman	\$5.00
E. E. Bridgeman	\$5.00
Mary A. Bridgeman	\$1.00
Mamie Bridgeman	\$1.00
Sophia Jester	\$1.00
G. W. Brown	\$1.00
Dora Berry	\$2.00
Fannie Bridgeman	\$1.00
Francis Benson	\$1.00
Effie Harris	\$1.00
Bettie Harris	\$1.00
Clara Midgett	\$1.00
W. M. Farrow50
Robert Williams50
Sister Allen of Pungo	\$1.00
R. C. Lowry, Sr.	\$5.00
A. B. L. Tillett	\$5.00

Total,

Affectionately,

J. A. SHAW.

ASSOCIATION.

Dear Brother Gold:—The Upper
 Country Line Association will be held
 with the church at Lickfork two miles
 from Ruffin, N. C., on the 17th, 18th
 and 19th of August.

Ministers and brethren will be met
 at Ruffin. Those coming from the
 South at 8 o'clock a. m. on Saturday,
 and those from the north at 11:30 the
 same day.

Done by order of the church.

C. A. HOWARD.

J. E. HERNDON.

Lower Country Line Asso.
 Staunton River Asso.
 Cane Creek—Monday.
 Mill—Tuesday.
 Malmaison—Wednesday.
 Dan River—Thursday.
 Wolf Island—Friday.
 Reidsville—at night.
 Upper Country Line Asso.

P. D. GOLD.

Surl, Tuesday after 1st Sunday in
 Aug.
 Roxboro, at night.
 Reidsville, Wednesday night.
 Wolf Island, Thursday.
 Mountain, Monday after 2nd Sun-
 day in Aug.
 Strawberry, Tuesday.
 Galilee, Wednesday.
 Malmaison, Thursday.

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 year courses in Agriculture. These
 courses are both practical and scien-
 tific. Examinations for admission are
 held by the County Superintendent at
 all county seats on July 11th.

For catalogue address

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 West Raleigh, N. C.

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Brother J. E. Simmons, R. 1, Fitch,
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N. B.—The following schedule figures published as information only and are not guaranteed:

Trains Leave Wilson—Eastbound.

11:30 p. m. daily—Night Express, Pullman Sleeping Car for Norfolk.

8:20 a. m. daily for Washington, New Bern and Norfolk—Parlor Car service between New Bern and Norfolk.

5:00 p. m. daily except Sunday for Washington.

West Bound.

5:05 a. m. daily for Raleigh, connects for all points South

9:15 a. m. daily except Sunday, for Raleigh.

6:12 p. m. daily for Raleigh.

For further particulars and reservation of Sleeping Car space, apply to W. J. Williams, T. A., Wilson, N. C.

W. W. CROXTON,
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Gen. Supt.

NORFOLK, VA.

Camp Duke.

(13)

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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.

THE FOLLOWING LINES BY THE
LATE ELDER WILLIAM C.
GARRETT.

Now in his heart the fool hath said,
There is no God on high;
From all such men their reason's fled,
They only live and die.

Their folly cannot long be hid,
For all discerning men,
When of such fools they are rid,
Can see most clearly then.

That all the works which God has
made,
Proclaim his name abroad;
When backed by what His Word has
said,
Makes known there is a God.

In every star His glory shines,
In every shrub and tree;
In all the Oaks and all the pines,
And every thing we see.

In every blade of grass that grows,
We see His work and skill;
In every brook and rill that flows,
We see His sovereign will.

The sun that runs its faithful rounds,
Proclaims the rise of day;
Through all the course on which it's
bound
And drives the dark away.

The moon its faithful part performs,

In bearing its record
And mingling with the mighty storms,
Proclaims the sovereign Lord.

But saints in truth the most of all
Bear witness in their heart
To their divine Redeemer's call—
That gives to them their part.

God has to them His love revealed,
And made His mercy known:
He has to them His pardon seal'd,
And His compassion shown.

They therefore know that He is good,
And love Him for His grace
For by His power they all have stood
And hope to see His face.

P. S.—The composer of the above
has been dead nearly 17 years. His
partner in life is still living, and is over
90 years old. A short time ago I had
the privilege of meeting with her and I
do believe she is ripe for glory.

J. W. FLITTON,
Springfield, Mo.

SEEING JESUS.

Elders Gold and Lester:—Dear
Brothers:—Something seems to say
write, but what to write I know not.
Isiah said, "The voice said cry, And
he said, What shall I cry? All flesh is
grass, and all the goodliness thereof
is as the flower of the field. The grass
withereth, the flower fadeth, because

the Spirit of the Lord bloweth upon it. Surely the people is grass."

This is a true picture of man in all his prime. One said, "What is man that thou art mindful of him or the Son of man that thou visiteth him." This has reference to the two Adams. The first Adam was given dominion over God's creation; the second Adam was not only given dominion over God's creation but all things were put under his feet. But now we see not yet all things put under him, but we see Jesus, which to see is the most important thing. Because we do not see all things put under him does not argue that this is not so. Power was given Jesus over all flesh which includes animal and fowl creation as well as man. Power was given Jesus over the whale so at the right time Jonah was vomited out upon dry land, also the raven that brought Elijah bread and flesh in the morning and evening.

Thus the arm of the Lord was revealed. When Daniel was cast into the den of lions the hand of the Lord was so manifested that Daniel said God had sent His angel and shut the lions mouths. Darius feared God, and why? The decree was, that whosoever should ask a petition of any God or man for thirty days, save of thee, Oh king, shall be cast into the den of lions. Daniel prayed to his God as usual. The king did not have power to reverse the decree but God did. Then Daniel was cast into the den of lions, the king sealing the door of the den with his signet and the signet of his lords that the purpose might not be changed concerning Daniel. Then the king went to his palace and passed the night fasting. From this testimony I say that Darius feared God.

Well might Paul say all things work together for good to them that love God, to them that are called according to His purpose. All things

that Jesus said or did were bringing to light the will of the Father. Jesus said before He departed, "I have finished the work thou hast given me to do, glorify thou me with the same glory I had with thee before the world began.

With love to you Brother Gold and family,

I hope that Sister Gold is improving.

Yours very truly,

ASA D. SHORTT.

Floyd, Va.

RESURRECTION.

Dear Bro. Gold:—I have felt so burdened all the morning that I feel a desire to write, which may be some relief to me. While thinking of my many sorrows, this scripture was presented to me very sweetly, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." Psa. 34:19.

I think this is David's writing. I have looked, but cannot find it, and don't know that I have quoted it correctly. I know that none are righteous but the Lord. He has promised to be our righteousness, and by His stripes we are healed. He suffered, bled and died for our sins, that we, through his suffering, might be healed. If our precious Saviour loved us so much as to suffer such agonies for our redemption, ought not our love to be sufficient to make us bear our portion of sorrows (which are nothing to be compared with the sufferings of Christ,) with meekness, patience and humiliation.

Bro. Gold, I never murmur that I do not feel condemned. Would that I could be possessed with more patience and strength in the Lord, to bear my afflictions with submission, and be reconciled to God's will in all things. "The spirit is willing, but the flesh is weak."

Christ not only died for our sins, but He rose again for our justification.

Rose a mighty conqueror over death, hell and the grave. How beautifully you spoke of the resurrection in your sermon last Sunday. I do so much enjoy hearing you preach from that subject. It is sweet to me to meditate upon the resurrection of our Saviour, but feel like it is too deep for me to attempt to express my thoughts in words. It takes afflictions to draw us nearer to Christ. When our trials in this life are ended, and our mortal bodies shall be changed to immortality, and we will awake in the likeness of Jesus, what a happy exchange.

Lord give me reconciliation to thy holy will in all things, and patience to endure until this change shall come, and enable me then to awake in Thy likeness, which will be enough.

Bro. Gold, I feel like some foretaste of the meaning of this glorious exchange was revealed to me in the death of my little boy, and also my husband. Words fail to express my sorrow in having to part with them, but I verily believe that my loss was their eternal gain, and they are now enjoying that perfect rest that remaineth for the people of God.

I was glad to hear that Sister Gold was feeling better this morning. Hope she will soon be restored to health if God's will. She manifests such Christ-like patience in suffering.

My remarks have been scattering, and you can do with this as you think best.

Affectionately,

MAGGIE FARMER,

Wilson, N. C.

A HOPE.

Dear Brother Gold:—For some time it has been in my mind to write what I hope are the dealings of the Lord

with me.

When I was eleven years old one night after I retired a thought came into my mind I was going to die. I got up and came down stairs and slept in the room with my mother and father. I told them that I was afraid to stay up there. Finally I went off to sleep thinking I would be alright next morning. But next morning I got up thinking I was going to die and be lost forever, and what must I do? I did not tell any body about it. I went on and tried to keep it to myself. It seemed like I got worse and worse. I just thought I was going to die and where would I go? and what must I do? I could neither eat nor sleep, I just walked the floor and yards day and night and tried to pray.

I finally concluded maybe I am sick, and my people thought so too and they had the doctor with me and I took medicine day after after day, nothing did me any good. When I tried to pray it seemed my prayers were all in vain. I read the Bible. I could not content myself any where.

I would go with young people, and tried to enjoy myself, and would have young people to come to see me and would try to stay in the parlor and talk with them, but I would leave the room and go and get the Bible and read it and ask the Lord to have mercy on me, a poor east down sinner. I would go to parties and dance, but when I came home I would beg the Lord to forgive me that time and I would never do that again. I would walk the floor and could not sleep.

I did not want any body to know my troubles, but I could not hide them. I was in so much trouble my people all thought I was going crazy, and I thought so too. I would go to church on (thir) Saturdays and think, "When I go home this time I will never go again on Saturdays because I felt so

unworthy and such a sinner." I thought I was deceiving the people and I did not want to do that. So I thought I would not go any more, but when the next meeting came I wanted to go worse than ever and could not stay away.

It would appear that the preacher was telling my feelings better than I could tell them myself and I wanted to know how he knew my feelings. I wondered who had told him how I felt. My only comfort was hearing them preach but I felt too unworthy to be there.

When the preacher would come to our home I would try to be in his presence as little as possible because I felt to be such a sinner. I wanted to talk to him but could not. I was afraid I would deceive him. Finally as I grew older I become more reconciled to my troubles and tried the harder to keep them to myself and bear with them the best I could. I would go off in secret places and try to pray and read the Bible and at times would be comforted and every thing would seem bright, and I would rejoice in it, but I would soon be in doubts and fears again.

I would dream of being baptized and what a pleasant feeling it would be but I would soon be cast down again. I would go to the meetings and the door of the church would be open. I would have to hold to the bench to keep from going. I felt so unfit. I would go home so dissatisfied and miserable. I would feel like I would never see them again.

I went on in this condition ten years but on the third Saturday in July, 1911, I went with a willing but an unworthy feeling before the church, and, with much surprise, was received, and on the day following, was baptized by our dear beloved pastor, I. H. Hardy.

It was a day of rejoicing to me. It

seemed that all my trouble was gone, and I was rejoicing and loving every body. I went on in this way several days but soon I was cast down in doubts and fears.

I have left out much that I could have put in but did not want to make my letter too long.

Written by your little sister in hope and love if one at all.

Pray for me.

MARY IDA WARREN,
Prospect Hill, Caswell County, N. C.

REASON OF HOPE.

Dear Brother Gold:—Though feeling unworthy I will try and relate some of my feelings this morning if the Lord will permit.

I have always had a mind to try and live an upright life as much as I could, but I find that does not make a child of God. I find it takes none but the pure in heart to enter the kingdom. When I was about eighteen years of age I went to hear the Freewills preach and during that meeting they preached that a man could do good and be saved or could reject the power of God and be lost. The preacher said, come and give me your hand and God your heart and be saved. And I thought they were preaching the truth so joined them and thought I was making right good headway and that I was doing fine work for the Lord. But how can an unclean thing send forth a clean thing or a corrupt tree bear good fruit or a good tree bear evil fruit? So about three years after I joined them some thing got the matter with me and I didn't know what it was. My burden grew heavier and finally I thought I was going to die. I tried every way to get relief but none could I find until I gave myself up as lost. Then it was I feel and hope the Lord visited me in my grief and trouble, picked me

up out of that horrible pit and miry clay, placed my feet on that solid rock, established my going and put a new song in my mouth even praises to the everlasting God. And I believe I saw the true church plainly, and I offered, was received with the Primitive Baptists and I have always felt glad of my home. But oh how unworthy I feel. It seems as if when I would do good evil is present with me and the things I would not do I oftentimes find myself doing. It seems the old man is growing weaker but I hope the young man is growing stronger. Sometimes I feel I can safely say I know my redeemer liveth. God is our help in time of need, and is merciful to our unbelief. He bore all sins that we His suffering children might be healed. I feel of a truth to say if I am saved in that beautiful kingdom it will be through the tender mercy and love that Christ had for me and not for anything good I have done, because my righteousness is nothing more than filthy rags in the sight of God; because the Lord said, blessed and holy is he that hath part in the first resurrection of such the second death hath no power over them. It would be a blessed thought if I only knew I was included in that resurrection. God is a Spirit and seeks such as worship Him in spirit and in truth.

Your unworthy brother in Christ I hope,

LEONARD RAPER.

Lucama, N. C.

CATHOLICISM.

Our people seem to manifest much concern over the rapid growth of the Roman Catholic church declaring that the civil and religious liberties of the people of the United States are in great peril. What have God's people to do with Catholics more than its children?

So far as religious persecution is concerned the children would delight to honor the mother in exterminating forever the principles of the doctrine of salvation by grace. And again, why sound the alarm. What have we to do with the religious liberty of other people? We need have no fear as to ours, because it will remain sure and steadfast until the Fulness of Time.

The beast cannot increase its growth only in accordance with the Fulness of Time. Therefore fear nothing, the scriptures must be fulfilled and nothing can shorten or lengthen the time. But "Be ye also ready," cry aloud and spare not. Cry to whom, the enemy? By no means but to His people.

LIZZIE HOLDEN GARRARD.

Durham, N. C.

COMMUNICATION.

Elder L. H. Hardy, Dear Brother in hope of eternal life through Jesus Christ our Lord:—In my weak way I try to write you what I hope have been the dealings of the Lord with me.

When I was a child I was troubled a good deal about dying. There were times I was afraid to go to sleep for fear I would never wake, and as night would draw near I would think more about dying. I did not know why I was so troubled.

I went on in this way for some time. After awhile I got better satisfied. After I was grown I became troubled again. I read the Landmark. I knew I had never experienced anything like I read only when I was a child. I read the Bible a good deal but it seemed like everything I read was against me, for I felt to be the worst sinner on earth. One day I was washing and all of my sins came before me. I have never forgot that day, and I never shall be able to tell the trouble

I was in. I tried to pray to the Lord to have mercy on me, a poor lost sinner. All I could say was, Lord have mercy on me.

I stayed in this trouble for six months, went with the young folks and thought I would be better satisfied but I was not. I would have to leave them and ask the Lord to have mercy on me. It seemed that my prayers would fall to the ground instead of going up. When I was in so much trouble I did not want any one to see me for I felt to be the worst sinner on earth. I felt that every one who saw me saw me as I saw myself, and if I died I would go to torment. But, bless the Lord oh my soul! in about six months after my sins came before me I was delivered of the burden, and I do believe with all my heart that I was shown the right way. I loved the Primitive Baptists better than any other people in the world. I did not think they would love me. I did not think they would receive me; I had so little to tell them. I wanted to be with them and be baptized, but did not think I would offer to the church. However on Saturday before the 3rd Sunday in May, I went before the church and was received, and was baptized by our pastor, the late Elder John R. Rowe.

That day I shall never forget. It was a happy day to me.

I will have to stop for fear that you will be worried. I do not feel like I have written any thing like a christian should write, nor that will comfort any of the Lord's people, but it has been in my mind for a long time to write this to you and it does not seem that my ignorance can stop me this my mind in these, my lonely hours. I feel that the good Lord has blessed me in my troubled and lonely hours for the past three months since the death of my dear husband. He surely has

taken some of my troubles off of me. If he had not I could not have lived. I have had doubts and fears and lived much in darkness; but He has been good and kind to me. I know His mercy endureth forever. I hope I may be given grace to trust Him. I am hoping that when my days on earth are ended He will take me to rest with Him in glory.

If I could talk with you I could tell you better than I can write. If I could only go to our June meeting as I went last June; but I know I cannot.

I pray the Lord to give me and my little ones strength to bear up under the heavy stroke of His merciful hand.

Your sister in trouble, if one at all,
MARY IDA WILLIS.

Atlantic, N. C.

DREAMS.

Mr. P. D. Gold, Dear Sir:—For some time it has been on my mind to try to write and tell you some of my feeling and also of some dreams that I have had. From early childhood I have had serious thoughts about dying and what would become of my soul when I died. And as I grew older I would try to pray to the Lord to forgive my sins.

Many a night have I gone to bed and cried about something that I had said or done during the day, until my pillow would be wet with tears. And sometimes I would get in so much trouble that it would seem like I could not stay in the house, and I would put up my work and go in the fields and the woods and walk and beg the Lord to have mercy on me a poor sinner. I don't know exactly how long I went on in this condition begging and pleading for mercy, before I had my first dream, that gave me a little hope. That was one night in September, 1896. I dreamed that I went to the grave of a

woman who had been a member of the Primitive Baptist church for several years before her death, and I thought there were flowers in bloom about her grave and I looked at them and thought how beautiful they were. I then turned and started back home and on my way home I was going to pass by Memorial church house, but when I got against the house I turned and started toward it. And when I had got about half way to it I thought that I was walking in water and there I met Mr. Jonathan Edgerton and two others whom I did not know, and without a word being spoken Mr. Edgerton baptized me. When I awoke I was sitting up in my bed and these lines were presented to my mind:

Washed in the cleansing fountain
Most beautiful to behold;
Washed in the surging waters,
To cleanse my soul.

And then I felt so happy. Everything seemed so calm and peaceful. There did not seem to be any thing in this world wrong with me. From the time I had this dream, until I had my last one that I shall tell you of, I travelled on—sometimes in hope, sometimes in fear. I would go to hear the Primitive Baptists preach and they would tell my feelings so near that sometimes I could not help shedding tears, though I tried to keep them hid. I would read the Bible and sometimes it would be food for my hungry soul and then again it would seem to condemn me. I would try to pray, but it would not seem to do any good.

One night in May, 1910, I dreamed that it was getting dark and I said that the sun was going in the eclipse, and I went out on the porch to look at the sun and it was partly covered with something, but it still gave some light. While standing there looking

at the sun, I heard three loud reports of something, the last one sounded more like some one in great distress. I looked and I saw a large fowl flying toward me, and when it got over the eaves of the porch it fell down into the eaves-drops and I ran out and picked it up and it had been wounded and was dead, and I got some of its blood on one of my hands. It did not look near so large when I picked it up and it looked so harmless. Next morning when I awoke, that dream was on my mind and I was greatly puzzled over it and wondered what it could mean, and I asked the Lord to show me the meaning of my dream. Sometime that day these thoughts came to my mind very forcibly:

That was Jesus come unto you and you received Him.

Some time after that I was thinking about the fowl being dead, when these thoughts came to me:

That was to show you that Christ died for you.

I rejoiced in this dream for awhile. But I have become so dissatisfied that I don't know what to do. I feel like there is not any one else on earth like me. The most comfort I get is hearing the Primitive Baptist preach, but I do not get to hear them very often. My greatest desire is to be with them for I believe they are God's chosen people. They are the happiest looking people that I have ever seen. And oh that I could wear that peaceful look on my face. But I don't feel fit to ask for a home with them, but my prayer is that I may be one of them some time. I know that if I am ever saved it will be by the grace of God and not for any thing that I have ever done. This scripture often comes to my mind:

"Blessed are they which do hunger and thirst after righteousness for they shall be filled."

I have never told my little hope to

any one except my last dream and I told that before those thoughts came to my mind. Some times I feel like if I could tell it to some good old Baptist that it would be a great comfort to me, and then again I feel like they would not think it sufficient for a hope.

Mr. Gold, if you see fit you can print this in the Landmark and give me your views on it and also correct all mistakes for I know that it is not punctuated correctly. But if you do not see fit to print it throw it aside and I will not think hard of you.

Please pray for me.

A POOR SINNER.

Remarks:—When you go to the church and are baptized in the name of Jesus you will receive the answer of a good conscience toward God.

P. D. G.

COMMUNICATION.

It is impressed on my mind to write something concerning the Lord's dealings with my poor soul.

In my earliest days I thought that the Primitive Baptists doctrine was the only doctrine preached, but afterwards my mind strayed from that.

Not long ago the spirit of God (I hope) showed me my sins as I fully believe. Then I began begging the blessed Lord for mercy. I would try to pray but it appeared to do me no good. This went on for some time. Some times I was made to cry aloud, "Oh wretched man that I am." Then this came to my mind, "Believe and be baptized and thou shalt be saved."

That bore on my mind for some time and I could not get rid of it. I tried to pray all the time but seemed to get no better. I was constantly begging the good Lord for mercy, and to know what He would have me to do. No doubt you can fit with my case.

Finally I took the wrong path and joined the Methodist church. It makes me mourn till this day to think that I could not wait the appointed time. But I surely received the stripes when it pleased the Almighty God to take my feet out of the miry clay and place them upon a Rock where I fully believe they are, both sure and steadfast, then I was led by the comforter straight to the Old Primitive Baptists. The next time our beloved pastor, Brother L. H. Hardy preached, I went forward and was received and baptized into the fellowship of the church. I am going to tell you that that is the first time my heart ever leaped for joy. Since that time the Spirit of God is more loving and precious to poor me.

I would not give this little hope of mine for ten thousand such worlds as this.

If I am not mistaken I want to march forward towards the mark for the prize of the high calling of our Lord and Saviour Jesus Christ.

Paul said, "When I would do good evil is present with me. But it is no more I that do it but sin that dwelleth in me."

It is that same old man that led me to the Methodist church if I am not mistaken.

Brother Gold, I don't expect that you have ever seen such poor scribbling, therefore I will stop.

May the Lord bless you and Sister Gold in your old age.

If you think this worth publishing you may do so.

Your unworthy brother, I am, if one at all,

J. S. WILLIS.

Atlantic, N. C.

LAZARUS.

Elder P. D. Gold, My Dear Brother:

—Having felt a desire to comply with your request, I am trying to write you some of my thoughts concerning Lazarus. I mean the Lazarus whom Jesus raised from the dead. It is said that the word Lazarus means, "Whom God helps." And I think that this man Lazarus is a type or figure of every heaven born soul. Now, we are ready to admit that all we are, is by the help of God. This man was sick, but Jesus says it is not unto death. So are the quickened sinners—they are sick, but not unto death, and yet they die. Die to what? Die to the law, and when dead to the law, Jesus speaks and they come forth as Lazarus did bound hand and foot, with grave clothes, and his face was bound about with a napkin. Now, then, Lazarus being bound hand and foot, and in a cave, dead and his sister says, "He stinketh," does it look reasonable that he could perform any good works, or accept Jesus in this condition? Surely not. Does the poor sinner who is dead in trespasses and in size come any nearer being in a position to accept Jesus or to bear fruits of righteousness than Lazarus? Both are dead to all spiritual knowledge and they that worship God must worship in spirit, for he's a spirit and seeketh such to worship him. Note this: "He seeketh." Not you seek Him, but He seeketh. Now, shall we not decide that God is able to find His own, and all that He desires for heaven and immortal glory. If we deny this, then we deny God's wisdom and knowledge. But back to Lazarus. When he came forth, he came alone by the power of God as vested in His son, Jesus Christ. For we understand that He came out of that cave with hands and feet behind, and not able to catch hold on walls to aid in coming forth, neither to make one step toward Jesus, that he might make two toward him. And not only was

he unable to make a step but see his face was bound about with a napkin, thus shutting out his vision of Jesus. So that we are unable to see Jesus in the days of our conviction, and can't realize that we are coming to Christ, the end of the law. Now, Lazarus did not see whither he was going, neither does the quickened sinner. The wind bloweth where it listeth, and we hear the sound thereof, but canst not tell from whence it cometh nor whither it goeth. So is everyone that is born of the spirit. Lazarus could not tell from whence comes that word that raised him from the dead. Bound and blind-folded, head bound about with a napkin, excluding hearing, sight, smell, taste or speech. Could we imagine a man in a more helpless condition? I think not. Now, dear child of God, were you not as helpless as Lazarus? Could you see, smell, hear, taste or even perform a good act? You could not see Jesus, your High Priest. You could not smell the pomegranites, that you might know that the High Priest was living for you. You could not hear the tingling of the bells; nor could taste that He was gracious and sweet. But now, since He has called you forth from that state of death, to a state of life, can you not say that you have seen Jesus and tasted that milk and honey that is in the Land of Canaan, and do you not feel that when you attend services sometimes that you smell the pomegranites and hear the tingling of the gospel bells? Now, dear brother, does not the preached word, the minister's work, as in Lazarus' case, loose the napkin and show who performed this miracle to the subject upon whom it was performed? And these grave clothes they must be seen and. I think, this old flesh of ours represent the grave clothes. For when we are born of the spirit, raised from the dead, our

bodies are not changed. This old flesh, this mass of corruption, still abides with us all through this life. And how many garments these grave clothes consist of, I am unable to say, for I had new principles in me, or phases of that same satanic principle, I can't say which, but we find, that we have envy, scorn, pride, deceit, jealousy, and many other minor garments that seem to make up these grave clothes. Now, why are they grave clothes? Because they are of the flesh, the flesh is of the earth. Hence, earthy, sensual and devilish. From dust thou art, and unto dust shalt thou return. Now, do we not know that this old body, these grave clothes, must go back to Mother Earth? Surely, we do, and surely we can rejoice too, when we remember that after Lazarus was raised from the dead, that Jesus visited him in his home and sat at meat with him. "He supped with Lazarus, while he was tabernacling in the flesh," these grave clothes. Does he not come in and sup with us and we with him in our experience here in our flesh, these grave clothes. How many times in our lives have we felt that Jesus has been with us? And is there not always a feast when He is present? He's our sufficiency. We need nothing more. He is meat and drink to His people. He loved Lazarus, Mary and Martha. Could they help but love him? Has He not done as much for you and for me, if we are His children. Then shall we not strive to show that we love Him, by obeying His commandment. "Love one another," and we may manifest this love by the assembling of ourselves together. Doing our duty as church members, administering to the necessities of our ministers and the poor among us, both in word and deed. For in visiting the sick and feeding the hungry and clothing the naked; we do so to Christ Jesus, for

He says that inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.

Lazarus and sisters made a feast unto Jesus, when he was on the earth. Now He's gone. We can only spread our feast unto Him, in trying to do His commandments. May we be enabled to visit, clothe, feed and serve Him in the above way.

Brother Gold, this is like the writer, very imperfect. My grave clothes are very heavy and hinder me much, and sometimes it seems that the napkin is still in position and shuts out the beauties of Christ and His kingdom.

May God abundantly bless you and yours. Affectionately,

C. B. HALL.

Goldsboro, N. C.

"Pure religion and undefiled before God and the Father, is this. To visit the fatherless and widows in their afflictions, and keep himself unspotted from the world."—James 1st-27th.

Dear Brother Gold: One of our special friends in Virginia has requested me to write something for the Landmark on the above text.

The word, "Religion," seems to be mentioned five times in the New Testament and not at all in the Old Testament. Of these five times this is the only time that the religion of the Lord Jesus Christ is mentioned. The religion of the Jews is spoken of three times, and vain religion once, and this time, it appears to me, it is referring to the people of God living in tating, or too free use of the tongue.

Doubtless there is a true religion of the heart, if it might be called religion, that leads to the pure and undefiled religion spoken of by the apostle. By what he says we see that religion is more of an act than it is a profession. Religion professed may not mean anything that is godly, but religion

acted is the fruit of the spirit, and a true evidence of the work of grace in the heart. By their fruit shall ye know them, said our Lord and Master. This fruit is pure religion, and it is always good to the Lord's people. Where this religion is put into practice selfishness goes out. It leads one to look not on his own things but on the things of others and to distribute of the things that are his to the poor and the needy. To make sacrifices in order to do those things.

But, why does he do these things? Is it to be seen of men? and to get his name in the big newspapers? No. That would be equal to giving alms after the sound of the trumpet. Is it because the Lord has said, "He that hath pity on the poor lendeth unto the Lord; and that which he hath given will He pay him again?" No. That would be doing a thing to get pay out of it, and not charity at all. It would not be pity on the poor but increase one's own wealth. There is nothing pure in this and therefore not that which is spoken in the text. Self-aggrandisement has a large sway in minds of the people of this world. They have a mind to want to know just what is required of them, let them do it and come up and demand their pay on the principle of, "You owe it to me and if you do not pay me you are unjust." That seems to be the mind of the world. That is not the way of the Lord. His way is mercy. Mercy is to the sinner and not to the righteous. They come as He calls them and receive of His blessings as He is pleased to give them. If punishment is visited on them they know it is just and they mourn but they do not accuse Him of injustice. When He pours out His mercy on them they rejoice and praise Him for so great salvation.

This way of the Lord leads them to

love all who are visited as they are and they feel that they are brothers. They can understand one another and feel the afflictions of one another in the Lord. This leads them to love the visits of each other and the conversation that they have in the Lord so that each are refreshed in spirit and made to praise the Lord for so great salvation. Thus each one proves to the other to be a little stream flowing out from the river of life full of that refreshing water of which if one drinks he shall never die.

But, there is something more than this in this text it appears to me. I have heard that once there was a poor widow and she was quite sick. The brethren agreed to visit her after the manner of the text and pray with her. The day arrived and they met all except the senior deacon. It was a disappointment for it was he who was to speak in prayer. When they thought their visit in this line was a failure some one drove up to the gate on an ox cart. It was the deacon's son. He said: "Father could not come today; he sent his prayers on this cart." An examination showed that he had sent a good supply of those things that that widowed sister and those who were dependent on her needed. The congregation were rebuked, for they had met there to talk and eat up a portion of that which she already had and leave her in a more impoverished condition than she was before they went. Thus that deacon was the only one who had visited that poor woman in a way to be of real benefit to her in her poverty. This is visiting the fatherless and the widows in their afflictions and not simply when they are afflicted. This is pure religion, it is undefiled before God and our Father.

Then to keep himself unspotted from the world.

The world has always spoken evil

of the people of God. It hated Him before it hated them. He told them that the world would hate them and that it would say all manner of evil against them and persecute them for His sake. Are the persecutions of the world any evidence against the children of God? No, it is evidence in their favor. If they have done these things in the green tree they will do them in the dry tree. That is the teaching of the Lord and it is sure. Even if the brethren: "Blessed are ye when all men shall revile you and persecute you and say all manner of evil against you falsely for My sake; rejoice and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you." Brethren are men; they show their Adam some times and become persecuted.

Therefore there is a great difference in this and being spotted with the world. If one is drunken, or an adulterer, or a fornicator, or a liar, or if he gives himself to bad company; those who are profane and vulgar; such things as are not worthy of the company of those who love the Lord in deed and in truth; such things as our Lord would not partake of if He were now in the flesh, or as He did not partake of when He was in the flesh. To join in with the world in their institutions, so as to show that we have not the proper regard for the Fatherly care of our Father as being able to take care for and of us: to provide the things that we need for the body, and to take care of the body; and thus show that we have more regard for the body than we have for the word of God; for the wealth of the world than we have for the treasures of heaven. All these are spotting ourselves with the world and are against the pure religion of our God.

I will call attention to the fact that

many of our people cannot see harm in the religious institutions of the world, such as Sunday schools, Young Men's Christian Associations, Young Woman's Christian Associations, organized Temperance Unions, &c., when all these things profess to be making christians and bringing souls to God. We are taught in the holy book of God that this is the work of the Spirit of God, or, in short, of God. Thus these things do what they can to take from our God all His glory in the salvation of His people. We are told that He will not give His glory to another nor His praise to graven images. Any thing that claims any part of the work of salvation is just as much an idol as was Bell and the Dragon or the great image that Nebuchadnezzar set up and the three Hebrew children refused to worship. We cannot handle these things and not be guilty before our God. We have spotted ourselves with the world. We have not that pure and undefiled religion before the Lord our God, if we are partaking of these or any of these things.

Policy with the world will not do for those who will live godly in Christ Jesus. Those who will live godly in Christ Jesus shall suffer persecution, saith our Lord. This is true. Just as sure as that God's word is sure for He said it. If we escape this it is sure evidence that we are not living godly in Christ Jesus.

The evil sayings that have been published in so many great newspapers against us for the past three months are sure evidences that we are the church of the living God and we should rejoice that we are counted worthy of those things for His holy name's sake.

Brethren, friends, you who love the Lord, keep yourselves unspotted from the world. If it renders you unpopular with the world remember that the Lord was unpopular with the world

and yet He served the Father. None of those things moved Him. None of them moved Paul, and none of them should move us. Let us live unto God. The time is fast approaching when we shall be called out of this persecuting world to dwell in the glorious light of that grace by which we are now called to the sincere service of our God.

How glorious to think of this. We shall see no more sorrow, feel no pain, hear no more the tongue of slander, have our brethren whom we love turn away from us no more; see the darkened cloud no more, nor hear the lonely sound of the thunder that makes us tremble, nor any other thing to distress us.

With all this in view and to feel that our Head, our Husband made all this rich provision for us and that we are to be with Him and see Him as He is and be like Him, can we not well afford to let the idolatrous things of this world go by? Can we not afford to bear the shame, the reproach that a gainsaying world says about us?

The souls of those who were beheaded for the witness of Christ must remain under the altar and wait until their brethren shall have suffered like unto them. How soon this suffering must be that they may enter into their glory we do not know but it is sure. The Lord has spoken it.

The Lord give us grace to love and serve Him with our whole soul, body and spirit, all of which are His.

As ever yours in the hope of the gospel,

L. H. HARDY.

SUBSCRIPTIONS.

Brother J. E. Simmons, R. 1. Fitch, N. C., will take subscriptions for the Landmark.

P. D. G.

ZION'S LANDMARK

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

P. D. GOLD.....Wilson, N. C.
P. G. LESTER.....Floyd, Va.

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EDITORIAL

PROGRESSIVENESS.

There is much talk of progressing in these modern days. It is the dividing line in politics in the United States among the two principle parties.

Those opposed to progress are called Stand Patters, as they are content with the original principles and form of the constitution of the United States. While the new party demand a change in laws to suit new conditions.

We have heard much recently of the strife stirred up in both the old parties along these lines. Some call the new party Insurgents, while they call those that oppose the new party Reactionaries.

In religion there exists similar con-

ditions among Primitive or Predestinarian Baptists. In Georgia the divisions is more clearly drawn than in any other State.

The new party called Progressives are not satisfied with the old manner of worship. They have brought in the use of organs and other musical instruments in their worship together with a throwing off the old forms of worship, and are endeavoring to infuse new ideas and methods in their worship to attract outsiders.

Are political governments any thing better than corrupt now? Wherein are they perfect? What is their progress? Do not corrupt practices prevail still?

For advantage each party seeks to gain power, while each politician declares he is for purity of party, and denies that he is seeking his own advantage. In this way they labor to gain popularity. But the love of money or gain is their object, and the love of money is the root of all evil. Now where is the progress in such things. It is only and merely the development of what is in corrupt man. The proper name is not improvement, but it is change from bad to worse. Out of corruption there can come nothing good.

Let us illustrate by natural objects, for we are somewhat familiar with such matters in their growth and decay.

Consider an oak tree springing from an acorn. Its growth is only developing an oak tree. It cannot be changed into another tree. Consider a child. Its growth into manhood does not change it into something besides a man. Growth is the expansion, the development, of the original nature, principle, idea, life, that is brought into existence by birth or creation.

Adam in the day of his creation was dust. The man Adam being of the

earth earthy in hearkening to his wife, instead of obeying his Creator proved that he was finite, of the earth, or mortal, and therefore should return to the dust. His growth was growth of dust. His progress was not improvement into something higher, nobler, than Adam. He appears to make progress, has sought out many inventions, but he walks in a vain show. He is vanity. He is only Adam, nor can he make himself any thing else. The oldest man that ever lived went back to dust, made no progress—that is he could not climb out of that nature, nor escape its limitations.

It is the nature of man to be proud, conceited, and boast of his progress, but after experiment about 6,000 years he is moving in a circle, out of which he cannot lift himself. The Spirit goes to God who gave it, and the body returns to the dust as it was.

Now where is progress?

So with the history of nations. They are born or organized, flourish, decay and end. They have not progressed, but only served out, proved their inherent imperfection, and left the record of failure to be any thing better than the organization of mankind into corporate bodies which embody the decaying principles of corrupt nature that end in failure. The growth of false or defiled religion is from bad to worse, because its source or germ is corrupt, and the outgrowth is the development of its inherent corruption; nor can it gather food or strength from purity, for it is not the nature of purity to lend strength or encouragement to impurity.

Pure and undefiled religion is the fruitage, the growth and development of that which is born of God. "Of his own will begat he us with the word of truth," James 1:18. "Being born again, not of corruptible seed, but of incorruptible, by the word of God

which liveth and abideth forever," 1st Peter 1:23. Jesus answered and said unto him, verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God, John 3:3. Again Jesus said, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit," John 3:6. Make the tree good and the fruit will be good. A corrupt tree cannot bring forth good fruit, neither can a good tree bring forth evil fruit.

Then growth is the development, bringing to fruitage, perfection, that which is born of God. This is true progress—real growth. It is growing up into Jesus Christ in all things. "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." Grow in grace and in the knowledge of our Lord Jesus Christ, growing up into him who is the head of all principality and power. As they who are of the earth are earthy, even so are they that are heavenly, and as we have borne the image of the earthy even so we shall bear the image of the heavenly, because being born of God the growth of that heavenly birth is spiritual or heavenly, and in the resurrection of the dead it shall bear the image of the heavenly. When we see him as he is we shall be like him, and this is progress to perfection, and the true outgrowth of the birth of seed which is incorruptible.

The singing or showing forth of praise to God of a spiritual birth is not music produced by an organ or any musical instrument, but singing with the spirit and the understanding, or making melody in the heart to the Lord. The kingdom of heaven is not carnal or fleshy, nor visible, nor rendered by machinery, or any work of man, but it is God working in you both to will and to do of his good pleasure

working in you that which is well pleasing in his sight through Jesus Christ to whom be glory and dominion forever. Hence without Christ we can do nothing, but through him we can do all things. This is true, blessed progress, nor is there any example in the New Testament—the new covenant—that either Jesus Christ or any apostle used any carnal instrument as pipe, harp or organ in the service or worship of God. They spake with new tongue, as the Spirit gave them utterance. They presented their bodies a living sacrifice.

P. D. G.

TOUCHING MINISTERING TO THE SAINTS.

"For as touching the ministering to the saints it is superfluous for me to write to you." 2nd Cor. 9:1.

What a good thing for the brethren to be so prompt in ministering to the saints in need that there should be no need of urging this. The poor saints are to be remembered by the brethren and helped.

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1st Cor. 9:14.

Does this mean that they that preach the gospel should live of the invisible food of the gospel, and that it should all be spiritual in the sense that they that receive the preaching and are fed by it should not minister any thing of food, money, clothing &c. to the preacher for the Lord will take care of him, or does it mean that if you receive of the spiritual service or preaching of your preacher that you should minister of your carnal things or worldly substance to him? See 1 Cor. 9:11.

Paul says I have used none of these

things. If by "these things" Paul means spiritual things, or that the preacher lives in and by the spirit of the preaching, then Paul had none of this, for he says in 1st Cor. 9:15, "But I have used none of these things; neither have I written these things that it should be so done unto me."

It is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Does this mean only the literal ox, or saith he it altogether for our sake? For our sake no doubt this is written. That is that he that ploweth should plow in hope, or that the preacher that serves the church of God should be ministered to by the members of the church with their worldly goods? The church that is forward to minister to their preacher, thus showing him that they love the gospel and love him, and wish to relieve him of the distressing care of being in debt, and unable to pay his debts, and hence have more freedom in serving the church is no doubt blest in the labors of that preacher, and blest in their own feelings, having the witness it is more blessed to give than to receive.

No right minded preacher desires to burden the church in supporting him while he is at ease, but he desires that it should be a matter of love and fellowship. The preacher that labors with his own hands as Paul did, so as not to burden others, and the church he thus serves desiring to help him, gives to him of their worldly goods, no doubt so acts as to endear preacher and flock together, and God blesses him to serve them in love, and God blesses them in giving to him, and thus all are knit together in love.

Where is the evidencce my preaching is a gospel benefit to you if you never feel a desire to help me bear the burdens of life by ministering to me as the Lord has prospered you?

The love of money is a great curse in the preacher and also in each church member delided with that corrupt love. Mortify your members on earth. Serve the Lord according to his word.

P. D. G.

"There is a fountain filled with blood
Drawn from Emmanuel's veins,
And sinners plunge beneath that
flood
Lose all their guilty stains."

In Zach. 13:1, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."

What is that fountain for?

John says, "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin." 1st John 1:7. "As for the also by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein there is no water," Zeck. 9:11.

Redeemed by the blood of Christ. 1st Peter 1:19. Jesus by his own blood sanctifies the people suffering without the gate, Heb. 13:12. "Unto him that loved us and washed us from our sins in his own blood," Rev. 1:5. This is the blood of the New Covenant where with we are sanctified. That blood was not spilled on the ground to be lost. With that blood Jesus went into the holy of holies, Having therefore brethren boldness to enter the holiest by the blood of Jesus, Heb. 10:19. Christ by his own blood entered into the holy of holies for us. Jesus entered heaven for us through his own blood. That blood is never lost nor wasted. It cleanses us from all sin. It is by the life, death and resurrection of Jesus we live. The whole Jesus is sanctified for us. How precious is that blood?

P. D. G.

A CHARGE AGAINST CHRIST.

It was that he cast out devils by Beelzebub the chief of devils.

That meant that he was in league with devils—in partnership with them.

How did he answer that charge? It was by his unanswerable reason. A house divided against itself cannot stand. If satan cast out himself or is divided then how can his kingdom stand?

Answer with weighty reason in it is far more effectual than a denial unaccompanied with any evidence of truth in it.

We know that if a man's force is divided—especially if one part is opposing another part, he cannot possibly succeed. If one half of his force is combatted by the other half it is all neutralized or killed so that it amounts to nothing. A house needs its corners and walls, its foundations to hold it together and support it. If one half is opposed to the other half, or it is divided it cannot stand but surely it must fall.

Satan is cunning above that of man or beast of the earth. He is not divided in his schemes and plans or efforts.

Men of ordinary observance can see that this charge of the enemies of Jesus against him was prompted of exceeding hatred and malice. For to be in league with Beelzebub the chief of the devils was as malicious a charge as could be brought against one.

Jesus tells them that this is an unpardonable sin—unpardonable in the sense it shall never be forgiven, neither in this world nor in that which is to come. Because Jesus cast out devils by the Spirit of God. To charge this to the devil, or that Jesus was in collusion with satan in this matter was the most bitter charge they could thrust

at him.

Could a child of God do this? As a child of God could he desire to do so? If Satan who sins from the beginning is cast out of a man can he ever go back in that man and make it his home any more? If he goes out voluntarily, or of his own accord, then he can go back when he pleases into his own house, but if the Lord has cast him out then it is no longer the house or home of satan. For Jesus is stronger than satan, and the Lord's people are kept by the power of God through faith unto salvation ready to be revealed in the last times.

A christian loves and worships Jesus as the chiefest among ten thousand and the one altogether lovely.

P. D. G.

OBITUARIES.

MRS. JOHN WILLIAMSON.

To the Household of Faith:—

It is with a deep felt sense of utter helplessness I attempt to chronicle the life and death of dear old Sister Williamson, it being her request for me to write it for her although I feel it will be imperfectly done.

Sister Williamson was born Feb. 19, 1838. Her maiden name was Mary Ann Roseoe. She was married twice, the first time to Mr. George Statesberry, by whom she had eight children, he dying and leaving her with part of that number to work hard for and rear as they should be.

For a number of years she remained a widow and then married Brother John Williamson. They lived together for several years when he died leaving her only one grand-child.

She received a hope in Christ and was baptized into the old Baptist faith by dear Brother Albert Cartwright the

19th of November, 1876, in which church she lived godly and orderly, ever filling her seat unless providentially hindered. She was indeed a comforter in Zion and a mother in Israel. A mighty one in Israel has fallen.

She was the greatest gift this church South Matemuskeet has ever known. Her mind was always clear and bright regarding God's house while she seemed to care but little for earthly cares, for she felt this promise would be verified unto her—the widow's oil and meal—and she felt He would sustain her and while her physical strength grew less her faith became stronger. The church saw she lacked nothing, yet she worked with her own hands to supply the needs of herself and grand child.

The last sermon she heard preached was by Brother John Shaw last November. She was not able to go anywhere again.

She and this child lived alone until in March when she became so feeble she went to her sister's where she was tenderly cared for.

Her mind was wandering at the last. All that doctors and friends could do to save her life was done, but the Lord had called "come home" and she must go.

I was blessed to be with her much especially at the last and administered to her need and comfort. She died unconscious, death claiming her on Saturday morning about three o'clock. I was not with her on Thursday night, but her sister said she did some praying and begging for mercy.

Sister Williamson died on July 1, 1911 and was 73 years, 4 month and 11 days old. Her funeral was preached the first Sunday in September by her beloved pastor Elder Laundy, taking his text from "Blessed are the dead," etc.

I feel our loss is her eternal gain and I feel she longed to go and be at rest.

I feel she is reaping the reward now of a long and useful life.

May we by God's grace be prepared to meet her and all the loved ones who have gone before is my prayer. From your sister saved by grace if saved at all.

MISS EFFIE HARRIS.

Swan Quarter, N. C.

RESOLUTIONS OF RESPECT. . .

The Upper Town Creek church, Wilson County, N. C., met in Conference Saturday, June 15, 1912, and passed the following preamble and resolution:

Whereas our Allwise and Heavenly Father in His Majesty enthroned on High who is too good to err and too wise to do wrong has deemed it wise and best to remove by death on Wednesday, June 11, our dearly beloved Elder and faithful Brother, William B. Williams whom God in His omnipotent purpose, wisdom and righteousness called and placed as gospel messenger on the watch walls of Zion and with tender love and mercy made him under shepherd of our little flock also other churches and filled his basket with Spiritual food that was edifying and upbuilding to those that thirst after righteousness.

He had faithfully declared the counsel of God as given him for fifty odd years, his gift being bright and his power of explaining both natural and spiritual was clean. He was a deep scriptural expounder, preached with stability and christian fortitude and delivered his divine messages sweetly to our understanding.

He was one of nature's noble sons and truly rendered faithful service to his churches. He was an obedient servant of God and we feel he has finished his course with joy.

Therefore be it resolved,

1st. In the death of Brother Williams the church has lost a wise counselor, an able preacher and a tender and careful instructor ever laboring for peace in Zion, faithfully bearing the cross and making peace and communion of the church the banner of his noble and christian life.

2d. That as God has called him to his reward and his honorable and bereft family are deprived of a faithful father to whom a fond memory can but linger in meditation of his life and example as a rose transplanted to mark his grave whose blooms disclose the purity of his soul. To these bereft ones we extend our sincere sympathy.

3rd. That blessed are they who die in the Lord who run their race with patience ever trusting in God. That we mourn not for him as those who have no hope for we feel our loss is his eternal gain. That we should mark his foot prints and follow the example of his christian life and submit all things into the hands of Him who gave His life for us.

4th. That a copy of these resolutions be sent to the family, a copy be inserted in our church minutes and a copy be sent to Zion's Landmark for publication.

Written by request of the Conference.

J. J. THORNE,

ELDER AMOS W. CRISP,

Moderator.

D. T. EASON,

Church Clerk.

GEORGE WILLIS.

Dear Brother Gold:—It is my painful duty to give a short history of our departed friend and brother in Christ, George Willis, for the consolation of his family and the many friends he is surrounded with in the locality of his residence.

Brother George Willis was born January 25, 1833 in Caswell County, N. C., and moved to Missouri in the 19th year of his age. He departed this life May 13, 1912, aged 79 years, 3 months and 18 days.

He has been a member of the Primitive Baptist church 26 years, and has been a Deacon of the same most of the time, and was a beloved brother in his christian duty, and faithful in the House of God, and his home was ever open to the children of God, and to his neighbors, to the widow and orphan, and the way-faring man.

He leaves a wife and seven children, 6 sons and one daughter living and three daughters departed to the unknown before Brother Willis.

He was a loving and faithful husband and a loving father, and their loss is his eternal gain.

Brother Willis died in the triumphs of Faith, and we believe he is taken from the church militant to the church triumphant, and among the number of those who have washed their robes and made them white in the Blood of the Lamb.

Written by his affectionate brother in the Faith,

JAS. W. FLITTON.

Springfield, Mo.

SISTER DOLLIE RHODES.

My dear old grandmother, Dollie Rhodes, died April 3, 1912. She was 52 years of age in May, 1911. She left six children, 3 single and 3 married.

She was a member of the Primitive Baptist church.

While she went through a great deal of trouble before the Lord took her away at the last she became easy, and gently breathed her last.

She was much afflicted, being not able to speak a word, being blind and deaf. She was a christian I believe

and I dearly hope she has gone to rest.

She was a good friend to us and every one else and always answered our calls if she could.

Oh how hard it was to part from the dear old soul. Her song was:

"Oh when shall I see Jesus"

I often heard her hum it and Oh how sweet it seemed to me. But I will never hear that sweet voice again.

Written by her loving grand-son,

FRED RHODES.

ELSIE A. DAVIS.

The subject of this sketch was the eldest daughter of Keen H. and Lenora A. Inman, was born Oct. 21, 1893 and lived her short life as few do. She was very kind and obedient to her parents and others in-so-much that no one knew her but to love her—never murmuring but disposed to speak a kind word to and of others. Too much cannot be said in her praise. On Feb. 26, 1911, she married Mr. Amiel L Davis to whom she was a kind and devoted helpmeet until separated by death which took place Dec. 20, 1911.

She left one sister, Mary H. and one brother, Wesley R. Inman besides husband, mother, father and her grandmothers Sisters Inman and Mays to mourn their loss.

May the good Lord reconcile, bless and comfort them all in their bereavement is my desire.

By a friend,

THOS. N. WALTON.

Danville, Va.

Appointments.

A. D. JOHNSON.

Clement—Second Sat. and Sunday in

Aug.

Four Oaks—Sunday night.

Corinth—Monday.

Oak Forest—Tuesday.

Hickory Grove—Wednesday.

Reedy Prong—Thursday.

Seven Miles—Friday.

Hornett—Saturday.

Mingo—Sunday.

J. A. SHAW.

Lower Country Line Association.
Helena—Tuesday after 1st Sunday in Aug.

Surl—Wednesday.

Roxboro—at night.

Staunton River Association.

Mountain—Monday.

Strawberry—Tuesday.

Galilee—Wednesday.

Malmaison—Thursday.

Thence to Upper Country Line Association.

P. D. GOLD.

Surl, Tuesday after 1st Sunday in Aug.

Roxboro, at night.

Reidsville, Wednesday night.

Wolf Island, Thursday.

Mountain, Monday after 2nd Sunday in Aug.

Strawberry, Tuesday.

Galilee, Wednesday.

Malmaison, Thursday.

Associations.

Dear Brother Gold:—The Upper Country Line Association will be held with the church at Liekfork two miles from Ruffin, N. C., on the 17th, 18th and 19th of August.

Ministers and brethren will be met at Ruffin. Those coming from the South at 8 o'clock a. m. on Saturday,

and those from the north at 11:30 the same day.

Done by order of the church.

C. A. HOWARD.

STAUNTON RIVER ASSOCIATION.

By request of the committee this Primitive Baptist Association will be held in the city of Danville, Pitts, Co. Virginia, to commence on Friday before 2nd Sunday in August, 1912, and continue three days. A general invitation to all of our faith and order is extended.

By order of Cane Creek Church.

We hope to have use of Tabernacle which is a very suitable house for such occasions.

R. L. DODSON

Clerk of Cane Creek Church.

Danville, Va.

CHURCH ORGANIZED.

Elders M. L. Williard from Abbotts Creek, W. R. Gallimore from Pine, W. C. Jones from Big Meadow and Deacon A. J. Tillman from Burlington being called to organize a church at Brush Creek Meeting House, Randolph Co. N. C., met June 29, 1912 and after preaching by Elders Williard and Jones the presbytery was organized by choosing M. L. Williard Moderator and W. R. Gallimore Clerk.

The presbytery then called for letters of those wishing to be constituted into the new church when Deacon L. J. Hicks and Sarah E. Hicks of Arrarat church, Surry Co. H. W. Johnson and Amanda S. Edwards of Big Meadow church, Chatham Co. and Permelia M. Jones of Mt. Tabor church, Randolph Co. presented letters which were received. It was then moved and carried that we pronounce this a Primitive Baptist church at Brush Creek. The presbytery then gave the new members the right hand of fellowship.

On motion Brother H. W. Johnson read the church covenant and also the Articles of Faith of the Salem Primitive Baptist Association which were adopted as the faith on which we are constituted and which are generally held by Primitive Baptists. The charge was then given by the Moderator and the second Sunday in each month with the Saturday before was adopted as regular meeting time with Elders Williard and Gallimore chosen to preach for us alternating each month. Also it is the request that all ministering brethren of like faith and order visit us and preach to us. On Sunday there was communion and washing of feet and able preaching which was largely attended.

ELD. M. L. WILLIARD,

Moderator.

H. M. JOHNSON,

Clerk.

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SYLVESTER HASSEL,

Williamston, N. C.

INVITATION.

The church at Durham invites the Lower Country Line Association to hold its next session Saturday, 1st Sunday and Monday in Aug. in North Durham where there is plenty of room and shade for tents.

All brethren and friends are invited to come.

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H. E. SATTERFIELD,
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The Lower Country Line Association.

Roxboro, Monday night after 1st Sunday in Aug.

NORTH CAROLINA AGRICULTURAL TRAIN.

As previously published in these columns, the Atlantic Coast Line will operate an Agricultural Train over its lines in North Carolina this summer, under the direction of the Agricultural and Mechanical College, West Raleigh, N. C., and the United States Agricultural Department.

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7-24-to-aug.5

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

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

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

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

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

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

A NEW JAW BONE.

"And he found a new jaw bone of an ass, and put forth his hand and took it, and slew a thousand men therewith." Judges xv: 15.

Dear Brother Gold:—For some cause three words of this text got on my mind last winter, and for the last two weeks they have been on my mind a great portion of the time. If the Lord's will, I will try to give to the household of faith what I see in these three words, viz: "New Jaw Bone."

This is Sampson that put forth his hand on the new jaw bone. He is a type of Christ.

The word "new" signifies not old. So this "jaw bone" had not been stripped of his flesh long. The new bone is a type of the new man—the inner man—the one that is born of God—a new creature in Christ Jesus our Lord.

Sampson killing 1,000 Philistines with this bone is but a type of one being born into God's kingdom, when old things are passed away and behold all things become new—Philistines representing the evil thoughts, ways and actions and everything contrary to God's will. And the new born child of God kills more Philistines in his birth than at any time; for the old flesh dies and the new man has the victory. We notice that there is no flesh on this bone—nothing between the strokes—no flesh between. Sampson representing Christ in wielding this bone, sets forth

how it is with God's children. He did it all. He is the author and finisher—the flesh claims no part of the victory. There was no power in the bone as it lay in the field, but there was much strength in the one that used it. There was no power in us when we felt our selves condemned before God, but in Christ all fullness dwells. When Jesus took hold of us—the dry bone—there was a great slaughter—a great victory over the flesh. There was no power in that valley of dry bones, but when God caused those bones to live, there was a great quaking, and sinew to sinew and joint to joint, etc.

That valley of dry bones represented the whole house of Israel. There was no power in any of them, any more than there was in the one Sampson used. "Jaw bone" is the bone that we use to masticate the food that our flesh subsists upon, just as we used to drink down the morsels of sin and feed the old flesh thereon; but he that is become dead to sin, cannot live any longer on that. The things it once loved, now it hates. The things it once hated, now it loves and feasts upon. So this bone became dry. Every time we feel our nothingness—our inability to do good—our spiritual Sampson takes hold upon us and kills out the Philistines. Not with the flesh, but with the new man—the spiritual man.

When Eve was given to Adam, he said this is bone of my bone and flesh of my flesh. As Adam is a type of

Christ and Eve a type of the church, cannot we say we are bone of Christ's bone and flesh of His flesh? Surely we are, when He is the Head and we (the church) the body.

How dry this jaw bone must have been—exposed to the bleaching sun and all kinds of weather. How plainly that sets forth the case of a convicted sinner. He feels that he has sinned away his days of Grace and that there is no mercy for him, and without God he is clean gone forever. How dry and how lifeless.

Look at Esther who is the Queen—the bride of the King. She did not know she was condemned to die only through Mordecai.

When she saw and understood that she also was condemned to die, she said, "I'll go, which is not according to the law, and if I perish, I perish." And to make it more gloomy, the king had not sent for her in 30 days. This shows how it is. Though we be the very bride—the Lamb's wife, we are under the same curse of the law that the world is under, and we never know it until our spiritual Mordecai makes it known unto us. Esther would not have gone into the inner court had it not been for Mordecai. To go in there meant death unless the king held out the golden sceptre to them. We, if left to ourselves, would never have gone to God for mercy. No sir, we would have gone in, Galio like, caring for none of these things.

But Jesus, our spiritual Mordecai sends conviction into our hearts, and we go to God, which is not according to law, for we have broken the law and by the law we stand condemned. So we have no legal right to go to God, but just as certain as our spiritual Mordecai sends us word to go, we will go, and just so certain will the King hold out the golden sceptre.

Brother Gold, I have hinted a little

at what I have seen. I do not see the beauty tonight that I have seen.

These thoughts were given me. I have never heard any one's views on them.

I feel like they are from God.

Your humble brother,

T. A. STANFIELD.

Melver, N. C.

WALK NEARER TO THE LORD IN OBEDIENCE.

Dear Brother Gold:—While in Wilson a few days ago, and while you and I were talking on various subjects, and I was telling how great a desire I had to do and live right, and how these thoughts would come forceably to my mind, "how can you do and live right unless you are right," and you remarked to me, "how do you know you are not right?"

Brother Gold, these ideas or thoughts came so forceably to my mind this morning that I find myself in mind talking to you but my body is miles from you and we cannot hear or look at each other. Man is the master piece of all of God's creation. He was given dominion and power over all the other creatures and made in the image and likeness of his Maker, and while absent from each others presence we are blest with a mind and knowledge of communication and by these means we can convey our thoughts of the mind to each other. I find myself many times in my mind as I am this morning, talking to you and others, but you know nothing of it. God often speaks to His little children by revelation or the impression of the mind.

You see I have drifted from what I thought or started to write, but probably not far. You said "how do you know you are not right?" This is a searching question. Paul says when I would do good evil is present; the

things I would do I do not. I believe Paul uttered the truth—the very inmost feeling of his heart. Some times I hope I can bear this witness to this testimony of Paul, but there is within my poor heart a cage of poisonous vipers continually biting and poisoning every thought. Some times I believe Paul could realize that he was doing God's service and that he was a servant of the Lord Jesus the Saviour. Paul was a good fruitful tree and bore good fruit. But alas! what am I! If a tree, nothing but a little dwarf of a scrub, that bears but little fruit and what I bear is little, knotty, faulty, bitter and sour, only fit to cast away for the swine to root in the hole and trod under foot.

I desire to go to church and be with the members and when I get there I feel I had better have stayed away; no one wants to see me and those who say they are glad to see me are only acting so for politeness. Some times one of those vipers will say "Don't you see from the expression of the face that they are using deceit in what they say, that they are just trying to blindfold you."

I often feel that if I could realize that I had ever had one, just one, thought or had ever uttered one word that was acceptable unto God how glad I would be. But alas! how can this old vile, sinful body be good when it is nothing but a heap of corruption. I am made to cry, O Lord, undertake for me.

I often read experiences of others and love to read them. I find some times they have travelled the same road that I have but did not get in the mud as I did. I feel that if our preachers and writers would say more on experimental points probably it would be better. The older sheep can feed on strong food while the lambs need milk and some times a little milk is better for the aged and feeble. By

acting imprudent last night my natural body is feeble today and a little milk is all the nourishment I have taken to-day.

The golden rule so I am told, is to do unto others as you would they do unto you, so if I have enjoyed reading experiences of other people's travels probably some have traveled the same road that I have though they doubtless did not find the rough mud that I did.

Thirty years ago this spring my natural body was sick and my spiritual body was sicker; some one may say, yes I knew you would have to say you were sick or ate to much and had a dream. We will let others think and say as they please.

Sometime during the month of March I wrote an article for the Landmark and handed to you at Old Nahunta the third Sunday. You did not know me, neither did I tell for I did not want you to.

During the month of May I was taken down in bed and my wife wanted to send for the doctor but I told her he could not do me any good; he would want to know what was the trouble and I could not tell, only I thought that I was a lost sin-sick soul. But she continued to beg to send for the doctor, so I told her she could do as she wished or thought best. The doctor came for several days. While lying there I could look out of the window at a large hickory tree in front of the house and see the leaves swaying to and fro (you know the stem of the hickory that the leaves come on at the end, three leaves come out at the same place,) and it appeared to me these three leaves represented the trinity and they were praising their Maker not defiled by sin as I was. It appeared to my mind if I could only exchange conditions with those leaves and praise God as they were doing in their movements while I lived and when the cold frost nipped

the life out of me and the storm cast me to the mother earth that would be the last of me—no more suffering. But alas! not so with me, but when my body was taken to its mother earth to lie moulden away my sinful soul must be banished from the presence of God to be ever tormented eternally. O what an awful state to be in, none knows only those who have traveled there.

The first of June the article that I wrote came out. I did not know that there was a person except myself knew who wrote it. At our June meeting Elders Gardner and Taylor went home with my brother and in the evening came over to see me and while at supper they got to talking about the article and none knew who wrote it. My wife, whose ever watchful eye had seen it, said, "I can tell you who wrote." She says, "pa wrote it."

Brother Taylor like many others thought I would never get well.

Brother Gardner remarked, "he may never get well, but he will get up. The Lord never commences a work but he finishes it."

Brother Gold, I will have to jump over many things as I have already done, as my letter is getting too long.

In July I was received in the church. Time passed on and when after a while family worship came I fought it with all my power, but the weight remained. Surely God did not require this of a poor ignorant being like me. But time progressed and I was forced to make the attempt. It appeared to be the poorest excuse for prayer that any one ever did make and I concluded I never would attempt such again, that my wife and children had no confidence in me and did not want to hear me. But the Lord wills and none can stay his hand.

Now dear good sister, and if you are

not a sister, and you love your husband as you should, you have a great desire to make his burden as light as possible, so take the bible, lay it in his hands and ask him in loving words that you wish him to lead the family in prayer. This burden will be lighter for he will feel that you have an interest in his happiness. If you have any portion of scripture resting on your mind ask him to read it and if he can sing and you have a hymn join him in making melody to the praise of God. Prayer is the sincere desire of the heart unuttered or expressed. I feel that half a dozen words from a sincere desire of the heart is worth in God's eyes more than a thousand uttered only by the lips. I feel there are many good sisters who at times feel impressed to lead the family in prayer. My dear brother if you feel that your good wife has such impression just take the bible, lay it in her hands and ask her to join you in prayer and in this way we are bearing one another's burdens. A good sister remarked to me not long since that after her husband died she had strong impressions to ask blessings at the table and they got so burdensome until she had to comply, then she received the answer she had done right. The cross is always before the crown. Those who have read the Landmark know what Elder Hardy wrote about his dear mother; how she, after her husband's death, never ate until she had returned thanks for the blessings God had blest her with and how she when going in her private sanctuary to render thanks always took one of the children with her. And those who read the Gospel Messenger know what Brother Hassell said about his father and how he would ask his dear companion to lead in prayer every Sunday morning and what an able gift she had in prayer.

So brethren and sisters let us walk nearer to the Lord in obedience for

God loves a meek and lowly heart.

Affectionately,

LEVI. J. H. MEWBORNE.

ONE THIRD PART.

Elder P. D. Gold:—In the living faith of Jesus the Christ, the Lord of Hosts, the one Everlasting Father, merciful God, the Word—In the beginning which created the heaven and earth and great fountain of water: Ye dear brother, the Word Jesus Christ, the first and the last, the true Alpha.

Dear Brother, while I am greatly afflicted in body and in spirit I will attempt to write you to ease my mind as I believe I am of the one third part. See Zachariah 13:9. By my experience I must be one of the third part and I am watching the scripture daily to find my travel. It will measure the temple of God and the altar and the worship and the man.

Brother, the scripture will measure you and me and the whole temple of God. Rev. chapter 2, and there was given me a rod. See this reed. The scripture is the rod, the reed. But we are too much inclined to try to measure that part given to the Gentiles.

I would be very simple to try to teach you anything on scripture. I have been much blessed in my twenty years experience, it gives me a good hope and I often have to refer to it to feed my faith. How long satan will yet have me to sift the Lord only knows.

Yes Jesus knows all things and surely He knows you and me better than we know ourselves. I want all the brethren and sisters to pray for poor wretched me that my faith hold out, and may the Merciful One, true and ever living Christ Jesus bless all in truth.

My love to you and all the household

of faith. Amen!

Yours,

ALLEN T. BALLARD,

Rock Camp, W. Va.

LETTER.

Elder P. G. Lester, Dear Brother:—When I read your piece on "Partial Thoughts" in the Landmark of April 1st, I did so with great interest for my soul was hungry for Spiritual food. I read as one gleanng a wheat field. You know the gleaner does not eat the wheat as he gleans it but waits until it is separated from the straw and chaff and is prepared properly for use. So was the instruction and comfort given while reading your piece, it sunk deep into my soul for its edification and seemed as a river of love flowing. I felt like I wanted you to know how I enjoyed it but cant tell it all.

May you be spared many years yet to contend earnestly for the faith once delivered to the saints and write of the glory of God for the edification of His people. There are many who can read religious periodicals who are not able to hear preaching often.

If you attend the Association at Lick Fork the third Sunday in August, can't you come to Greensboro and preach for us in our church there?

As ever yours in bonds of love,

J. R. JONES.

Revolution Mills, Greensboro, N. C.

MOTHER OF HARLOTS.

Dear Brother Gold:—By the request of Elder J. T. Hooks and others I will send to you the following letter which I first wrote to my uncle, Elder D. A. Mewborn, only I think that I shall somewhat enlarge upon it as I write:

"There are threescore queens and fourscore concubines, and virgins without number. My dove, my undefiled is

but one; she is the only one of her mother, she is the choice one of her that bear her. The daughters saw her and blessed her; yea, the queens and the concubines, and they praised her." Songs 6: 8-9.

The Queens undoubtedly represent those who are of an empty or hollow profession, professing to love Christ the Lord when they are holding on to the world and following men who have established "churches" in the world. They do the most of their work openly and make loud professions of their goodness and ability to make others good. The old, "Mother of Harlots," (Rev. 17:5) boasted that, "I sit a queen, and am no widow, and shall see no sorrow." She is seen in the wilderness sitting on a scarlet coloured beast, full of names of blasphemy," Rev. 17:4. Remember that she is the Mother of Harlots. There is not a single representation in the Bible that a virtuous woman came by her.

It is generally admitted by all professing the name "christian" except her immediate followers that the Roman Catholic church is this, "Mother of Harlots." Then may not ALL those who came out from her be her harlot daughters? How else can we look at it? They came out, either directly or indirectly from Rome, and are, therefore, her daughters.

Was not Mr. Luther, of Germany, a Catholic? Was not Mr. Calvin a Catholic? Was not Henry the VIII a Catholic? Were they not founders of great and popular religious denominations? Then there were others. Out of these have sprung up others and while they are not daughters of Rome directly they are granddaughters and great-granddaughters of the old Mother of Harlots. Then these have allies who will join in with and worship with these harlot daughters and many of these allies will go into the communion

with them and fellowship them, and take parts in their worship and invite them to join in their worship. Is this not enough to tell us that the spirit of the "Old Mother" and her harlot daughters is also their allies. Are not these the people who in the text are known as the QUEENS? It appears that way to me.

The number, "three score" appears to be an indefinite number. Just used to express multitude. In the figure three they have a semblance of professed godliness but in rising up they deny the power and go from the oneness of the church. This is according to the words of the apostle, "Having a form of godliness, but denying the power thereof." "Three score Queens." These are undoubtedly the "churches" that have been organized by men on the earth. The number, sixty, or three score, is not a perfect number in the Bible. None of the perfect numbers multiplied in themselves will give us the sum of sixty. Therefore it is not a number of the church.

In the next similitude both numbers are of the earth and the semblance is not so as to try to be a heavenly number. "Four score concubines." This is another number used to show a multitude and yet both numbers are of the earth. "Concubines" are harlots. At first they do their work in the strictest secrecy so as to appear unto men to be virtuous. When the concubine once has taken you into her snare she has you in her power. You can't expose her whoredoms without disgracing yourself. Therefore you must keep her secrets be they ever so ugly. She sitteth at the door of her house, on a seat in the high places of the city, to call passengers who go right on their ways; she tells him that stollen waters are sweet, and that bread eaten in secret is pleasant. Prov. 9th: 13, &c.

These four score concubines are join-

ed to the three score queens and thus make one larger body but they get further from the church of the living God as they go upward. May not these fourscore concubines be the almost countless number of secret organizations that are so fast growing all over the world? Are they not jointly connected with all the religious bodies in the world today except the Church and is not the religion of the secret orders the same as that of the churches? Are not the chaplains of the lodges who say their prayers ministers and members of the churches? Do they not pray in their churches one day and in the lodges the next or rather that very night? How can these be separated?

The Roman Catholics are a very strict secret order. I expect that I have here in my house every oath that they have to take. When one goes into that Church he goes in under oath and he knows no more that he has sworn for. So on through the whole organization.

Is this not true in all the secret organizations? Who knows what he is to find out by going in any degree until he is in it? If he considers that he got his money's worth he did not know any thing of it before he got in it. If he finds himself in a murderous snare he is in it and must keep the thing to himself or be branded as a purgerer. Thus the queens and the concubines are joined together and they form one band.

Then the inspired writer sees VIRGINS WITHOUT NUMBER. All these are joined with the queens and the concubines as a part of the same people, in the same relation. I do not understand that the writer meant to convey the idea that the number was so great that there was no numbering of them, but expressing them as a very great multitude, and as a people that would continue to spring up. These he speaks of as "Virgins," or those

who as yet are not independent enough to be separate organizations doing business without the supervision of another body. They are under another supervision. Are not these the auxiliary institutions of religious bodies that are full in the land today? Nurseries to the churches and helps in all their works and increase? Among these are the Sunday schools, Missionary Societies, and all other so called religious societies that, "Help God to save souls and carry on His work." Undoubtedly these are the "Virgins" spoken of in the text. They are all joined in the same one work of carrying on the world and evangelizing it. They have promised to make it better and it is yet filled with wickedness. They openly contradict the inspired Paul when he said, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2nd Tim. 3:13.

If this were Paul's language we might say that he might be mistaken for even Paul did not claim to be a perfect one, but it is not Paul's language. It is the word of the Holy Ghost and therefore it is true for all time. None of us can say that the people who are engaged in these things are dishonest for the word says that they are deceived. One deceived is not acting the hypocrite, and yet he is in no sense justified in that he does. The religion of the Queens, the Concubines, and the Virgins is all of one and all to the same end. There is a way that seems right unto a man, but the end thereof it to be cut off. Solomon.

THE CHURCH OF GOD IS BUT ONE. She is the only one of her mother that bear her. No queens, no concubines, no virgins. She is the choice one of her that bear her.

Jesus, her Head, her husband is but one. His bride is likewise but one. He is her sufficiency. She needs nothing

that she does not find in Him.

John saw her as a great city coming down from God out of heaven. She lay four square. Her size and shape was twelve multiplied in itself every way. Twelve thousand furlongs wide, twelve thousand furlongs long, and twelve thousand furlongs high. WHAT A WONDERFUL CITY! Her gates were of pearl, her streets of gold, and her Husband the light of it. She even worshipped in Him for there was no temple therein. Every thing about her was perfect with His beauty and she did not have to help Him adorn it at all. All the praise there was to Him and not a self-worker to come up for any share in the glory. There were no high seats there for those who had done so much for the Lord here, no, not one of them are seen there at all. There is another place for them. It is the place of those who work iniquity. The inhabitants of that holy city are all engaged in praise to Him who bled and died for them. They are the re-deemed sinners to praise Him forever more. To join with the "Sons of God in singing together and shouting for joy."

The church of God is submissive to her Husband and willing to trust Him for blessings here and hereafter. She is not dictatorial but she wishes to follow the dictations of the spirit of her Head.

Just like Roman Catholicism these institutions of the "churches" are proscriptive. They take the little, tender minds and dictate their bounds and condemn them if they do not do as they say do. They call them "heathen" to try to shame them into their nets. When they can succeed in getting them in their nets they become prescriptive, desiring to keep their power over them. Those are traits of Rome.

I have had some of our members to tell me that Sunday Schools did not

hurt them. I do not believe that they would have said so if they could have known the real spirit of such things. I cannot believe that the people of God want to bow down to idols if they know it. Theirs have received of the spirit of God. Their dwelling is in the Holy City and they have been made partakers of the life of that city. This separates them from Babylon and all of her harlot daughters. They have been commanded to come out of that evil city. One day the Lord will come to judge her of all her whoredoms and visit her iniquities on her own head. Then all the children of God who are there will suffer the loss of all their works which they have so unworthily done in the house of their enemies.

The Lord deliver us from Babylon both here and hereafter that we be not found in another field gleaning. I had rather be of that virgin crew that had not defiled themselves with women than to have all this world and ten thousand more.

Little children, keep yourselves from idols. John.

The Lord bless us so to do.

Your brother in hope of life from the dead.

L. H. HARDY.

P. S.—Recently a young lady with a Primitive Baptist mother said: "If I do not join one of the churches I will not be able to get a school."

All such means as these are used to induce our children into Babylon's field. The Lord deliver us. H.

IMPRESSED.

Elder P. D. Gold, Dear Brother:—I send herewith \$1.50 which I am due you for the good old Landmark another year. I enjoy reading it so much. It shows us that all of our dear people all over the world are taught in the

same school, that is, by the higher power. I feel impressed to write a little and let my dear people hear from me once more. I feel very unworthy and weak to make this attempt but the Lord is my strength. I am now in my sixty-fourth year and the Lord has blessed my husband and myself in many ways, in one way which is my greatest pleasure—to go and hear the gospel preached.

Blessed are they who know the joyful sound. Sometimes when I am under the sound of the gospel, it carries me above where all is love. Oh how it strengthens me when I feel so cast down. I often feel like I want to praise the Lord more than I do for He has all power in heaven and on earth. Oh that men would praise the Lord for his mercy endureth forever. Vain is the help of man, for when we enjoy hearing the gospel preached it is the gift of God. I feel very lonely since all of our dear children have left us, though I often try to look to the Lord for them. None of them have ever come to the true church but I feel if it is his will he will make them a willing people in the day of his power.

We had a pleasant meeting at Good-Will last meeting, one was added and will be baptized next meeting.

Since nearly all of the dear old members have passed away our little church at Good-Will is small, but our dear Saviour says where 2 or 3 are gathered together in his name He will be in the midst and dear Brother Gold, I think I felt the presence of our dear Saviour last meeting.

Our next meeting at Good-Will is communion. The Lord's people are a poor and afflicted people and I feel sometimes like David said, that it is good for us to be afflicted, or if we were not afflicted we would not think to ask him for help. Our Heavenly Father knows just how to keep his dear chil-

dren. Sometimes I fear I am not one of his chosen ones. Satan gets me down very low, but thanks be to God our dear Saviour comes and shows us that He is stronger than satan and he cares for us.

I wrote this to relieve my mind.

Dear Brother Gold, please correct all mistakes.

I hope all the dear saints who may read this will pray for me and mine. A sister saved by grace if saved at all.

Your sister I hope,

E. F. SELF.

Dear Brother Gold: Halt, lame and blind I address you at this time. Lame and cannot walk; blind and cannot see; dumb and cannot speak; deaf and cannot hear. Who can be more helpless than I?

Hungry and faint and poor I dwell in a land of wars without and fightings within. One in whom I once trusted, and who in days past, fought my battles for me, seems at present to have forsaken me, and I am left at the mercy of the enemy. The inhabitants of the land appear as giants, as I muse on my own weakness and helplessness, and realize that my only support is what appears to me, a small, slender staff, which when I lay it down becomes a serpent and threatens my life. But as there remains nothing else that I can do I take it up again and it becomes that same little staff; which, though it appears very small and weak, yet I would not take the world for it; for it is all I have.

For several months past I have been more sensitive to outside persecution, it seems to me, than ever in all my life. I would that it were not so; and sometimes it is a small matter to me, knowing that our dear Saviour was persecuted even unto death by cruel mockers; and yet He received it as His portion and meekly submitted to the

rod which smote Him, taking the curse upon Himself, and enduring the cross, deposing the shame, that poor sinners such as we might live. When He was on earth and just a little while before He left His little flock. He said to them, "If the world hate you, ye know that it hated me before you." and "If they have persecuted me, they will also persecute you." How we should take courage from these things, knowing that there is no trial through which we have been called to pass that He did not go there before us. This should hush our mouths and stop our murmurings and enable us to say, "Behold, what manner of love the Father hath bestowed on us that we should be called the sons (children) of God."

How we should love one another, "endeavoring to keep the unity of the spirit in the bond of peace," and thus "Let brotherly love continue."

Brother Gold, I wanted to tell you what a pleasant visit I had recently among the dear children of God, and how I was enabled to feast on the doctrine of God our Saviour as it was so wonderfully and powerfully proclaimed by His servants.

I had asked for two weeks' vacation, beginning Thursday before the fifth Sunday in June; and planned to attend the Union meeting in Winston-Salem, and wanted to arrange for the following week in Winston; but was totally blind to every arrangement I could think of making; and while I wished so much to know how to spend the week, and wanted so much to spend it in Winston; yet there was nothing fixed in my mind beyond the Union, except that I could not feel that I would spend the week there. This I know, is strangely simple to the flesh. And I left home cast down because I could not fix my plans like I wanted them. But I resolved not say anything about it to any one and just await developments.

So after arriving there the way began mysteriously to open up. The brethren and sisters began telling me of a communion meeting to be at Pine Grove church, near Pilot Mountains, and to say now you can go; but I was slow to answer, and remained unsettled in mind and feelings all day Saturday. But Sunday morning, while Elders Crews and Key were preaching I was transplanted, as it were, from the valley to the mountain top, and such was the change that all the gloom and darkness was dispelled from my mind; and where there had seemed to be no way, there was a high way of holiness, and in this way my feet were being led and I know it not. "I will bring the blind by a way they know not," etc.

Several times a still small voice said, "All thy steps are ordered by the Lord;" and how sweet was the hushing influence of those words upon my soul. They caused the raging tempest to cease and a calm to reign instead; and I was given a feast, such as is seldom my lot to enjoy. For two hours I scarcely thought of anything of earth, which I know is contrary to nature, for of myself I can think of nothing but earthly things.

So, Monday morning according, I feel to the purpose of God, in company with Brother and Sister Ashburn, I went home with Brother and Sister Morefield, where I spent two nights very pleasantly, and from there to the home of Brother J. J. Ayers, whose wife is the daughter of Elder J. A. Ashburn, where I spent the time very pleasantly and heard Elder Ashburn preach Friday night, Saturday morning I went to Pine Grove, Elders Priddy and Ashburn preached very comfortingly and the saints were built up in the most holy faith.

Sunday morning the services began with a very impressive baptism by Elder Ashburn at Dan River. Then,

at a stand in the grove, arranged to accommodate the large congregations who attended there, old Elder Wright preached, followed by another, Elder Priddy, and last Elder Ashburn, where I was a gain blessed, as I trust, to partake of the fruit borne by the messengers from the land of Canaan.

After an intermission the seats were taken from the house and a ring formed in the grove, and seats set around in the ring, and a table and basins and towels in the center, where about one hundred and fifty members were seated and partook of the bread and wine, emblematical of the death and sufferings of our crucified and risen Lord; after which they engaged in that beautifully humble and lowly act of condescending to wash each other's feet as Christ gave example when He was on earth. And what a lovely sight! I think it was the prettiest communion meeting I have ever seen. The congregation, which was larger than some of our associations, stood outside the ring during communion and feet-washing services.

From there I came by way of Walnut cove down to Salisbury, where I stopped with my sister and heard Elder McMillon Wednesday and at night, returning to Marshville Thursday; and the Sunday following attending the communion at Pleasant Grove about four miles from here, where I heard Elders Landy and McMillon; and where about seventy-five members communed and washed feet.

This was also a lovely meeting to me and a feast to my soul. Sunday evening Elder McMillon went home with us and we were blessed to hear him again Monday at Lawyer Spring.

From the 5th to the 2nd Sundays, including Saturday and Monday, if I make no mistake, I heard nineteen sermons. The blessings of the Lord were

so unceasingly and without number bestowed upon me; and on the other hand I was made to feel my weakness and unworthiness to such a degree that my mouth was closed in silence, and I spent most of the time meditating and "musing on the work of His hands."

I was hoping I would meet you at Winston. Glad to see in last Landmark that Sister Gold's health is better.

I am glad to say to you that my mother's health is better than it has been in three years. Surely it is the Lord who heals.

Pray for me that the dear Lord will keep me by His power, that I may live to His honor and glory and die in His praise.

With love to the household of faith, I am unworthily,

LOUISA A. EDWARDS.

Marshville, N. C.

"PROGRESS IN RELIGION."

The Bible is the only standard by which we are to be governed in deciding the true character of any given point of doctrine or practice. It contains the revealed will of God to man. As God is the author of all creature beings, the source of all authority and power and the law-giver, it follows that what people in these latter days call "progress" is in the nature of disobedience. In other words when men add to or take from the laws and commandments of God under color of improving upon His plan as revealed in the scriptures of truth, such progression is in reality transgression. It is as fatal to the cause of true religion to disregard the commandments of God under color of "progressiveness" as it would be for a ship to go upon the high seas without compass or rudder or navigator.

I do not mean to say that the wisdom of man is sufficient even by the light of the written word to maintain in their purity the doctrine and practice enjoined

ed by the law-giver. Men may be pardoned for error in the interpretation of passages of scripture, but a deliberate departure from the path marked out by the scripture or to distort the plain meaning of passages in order to maintain other doctrines—for mortal man to improve on the wisdom of God, to teach that the authority of God is not full and complete, that man is not in complete subjection to his Creator, and that those rules of action prescribed by the Creator were faulty and properly subject to correction or alteration by the subject—this "progressiveness" is none the less rebellious, because it has a show of wisdom and religious zeal.

The Bible may be compared to the ocean. The latter (which is the surface) does not reveal the immensity of its treasures nor the depths of wisdom hidden below. It was given by inspiration of God, and it can be understood only by the spirit of revelation. I have often read the letter of passages without profit and at other times find below the surface treasures which before was passed unseen.

The kind of progress people need is not that kind which disregards the limits and bounds set by the Creator, but that which increases our knowledge of His will as revealed in His word. Primitive Baptists have made "progress" in one direction that the unregenerate world has never made. They have passed from the conditionalism of the old covenant into a new covenant that is far superior. I might express it figuratively by saying that they have passed from Egypt by way of Mt. Sinai to Jerusalem, while the "world," if they have ever got out of Egypt at all, are no further on than Sinai.

There is no one thing I am more or better established in than this one thing that it is unsafe to add anything to what God has taught in his word. If

He has taught us to abide in His commandments we should not add thereto. If He has commanded us to worship Him all adoration or praise of human being, either living or dead, is idolatry. If He has taught us that we should raise our children in any certain way and to keep them in subjection to their parents, it is a violation of His laws to subject them to other spiritual tuition. The Bible is the standard by which we are to judge of these and all other things pertaining to our spiritual welfare.

Some times "progress" in some is the cause of retrogression in others. There is no such thing taught in the Bible as that of paying men salaries for ministerial work, but there is such a thing enjoined as reciprocal ministration between pastor and church. For a man to set out to preach for a means of support or to demand pay for religious services in any form is inconsistent with the spirit of religion as taught in the holy scriptures. I am of opinion that the progress made by other professions in this respect has had its effect in causing our brotherhood to fall short of their duty, at least in many churches.

It is singular how much diversity of opinion there is on this subject. One reason for this diversity is that our ministers are too modest and fearful of hindering the gospel to teach on the subject.

Without being tedious in citing my authority for it, I wish to point out the general principle underlying the subject.

In all religious faith and work a proper spirit is indispensable in order that it be acceptable to God and really profitable to His people. God is not poor that He should need the assistance of His people to provide carnal things for His ministering servants. But for some reason He has ordained that those

who preach the gospel should live of it. I am aware that some of our brethren "spiritualize" the passage alluded to—that is make it to mean that the minister gets a spiritual living out of his preaching. The apostle confutes this idea which has no real foundation by declaring he had not used his liberty, etc. If this passage really meant that a minister's spiritual life depended on his ministrations there could be no reason why it should hinder the gospel. Paul evidently faced the same condition we find today and he preferred, rather to forego his liberty in requiring carnal things than risk making his preaching less profitable. This proved his great love for the cause and should ever stand as a good example for others.

But I apprehend that if other people knew as well as the preacher does what kind of a "spiritual living" he gets out of his own religious work, they would find more cause for sympathizing with him than for congratulating him on his bounty. It is true that there is sometimes a sweetness in delivery but to him who actually preaches in the power of the spirit there is afterward corresponding bitterness in the inward parts. At all events this is my experience. It is impossible for me to go through a discourse and not find cause of discomfort on looking back upon it. These reflections often cause sleepless night attended with groanings and tossing to and fro with down cast feeling far more like spiritual death than spiritual life—far more like the bread of sorrow than the bread of life. While there is no exception to the rule that I can find imperfection very palpable, yet it is true that I some times find great cause for rejoicing for a little season.

But I must not omit to state that I have long felt that I would have a better time if I was not always bound

down to secular occupation.

The scriptures, taken as a whole, teach that God has ordained the grace of "giving" that fruits of love may abound. In the first place no man has the right to undertake to minister unless he is called of God and endowed with a spiritual gift. Some times a church spoils a good deacon and makes an unprofitable preacher of him. If our churches would always wait on the Lord to bestow gifts and never advance one to ordination until he had proved his gift and calling, they might save thousands from some trouble.

"If a "gift" on sufficient trial be found worthy he should be liberated by laying on of hands. One of the qualifications is that a man should have the ability to govern his own house which includes providing for his family food and clothing. Churches should claim the services of such gifts as their own and not allow them to be overburdened so as to be muzzled by both secular and religious affairs. They should supply this lack so that there should be some sort of equality in burden-bearing. If it is right to charge deacons with this duty they ought to perform it. But there should be no constraint. As before stated, everything should be done in the true and proper spirit.

The relation of the pastor to the church is such that he should minister to them in spiritual things. A man who sows spiritual things ought to "reap" something. When a man sows spiritual things, the churches reap spiritual things. But what is the minister to reap? God's plan is that he should receive of their carnal things. Experience will abundantly prove that in receiving of the brethren of their carnal things the sower is thereby built up in the spirit and so reaps spiritual things. If the theory was correct that a minister gets his spiritual living in

the sowing of the seed it would be for him to live on the seed and have no part in the harvest. There ought to be such reciprocal relations between the pastor and church that they might bear one another's burdens and be able in some measure to rejoice together.

In time past my zeal has often led me to declaim against all manner of temporal reward for ministerial services. But somewhat lengthy experience has convinced me that we cannot by an over-zeal rightly set aside the commandments of God, but I have no doubt we had better suffer privations rather than make demands for carnal things. It is a shame for a preacher to go about begging. He would rather honor his profession by suffering extreme destitution. After all we must rather trust to God's providence for our temporal wants. But I have no doubt that if the brotherhood were fully alive to their own spiritual welfare and were liberal in their "carnal" communications, they would receive more abundantly both in temporal and spiritual things. The Lord Jesus said that it is more blessed to give than to receive.

If I have been successful in some measure in pointing out the true principle involved in regard to ministerial duties and temporal needs I can but hope it may bear some fruit among our members that they might stop the mouths of gainsayers, not by following them in their "progress," but by willing obedience to the ordinance of God in that of voluntary contributions from their worldly effects to their pastors for his use and that of his disconsolate companion. Both the sacrifice on their part and also the obligation are alike acceptable.

See Phil. 4:18. "I have all, and abound, I am full, having received of Epaphroditus the things that were sent from you, an odor of a sweet smell,

a sacrifice acceptable, well pleasing to God."

It is remarkable how few people seem to understand the principle involved. I have heard members say they considered it as much their duty to help any other person who stood in need as it was to help their pastor.

Upon the principle of benevolence it is our duty to relieve the distresses of all people to the extent of our abilities. This applies only to the existing emergency. For every day should provide for itself. I think a member is rather sterile in spiritual life, who has no more conception of duty toward the man who labors for years for his spiritual welfare than he has for a false teacher whom he happens to find in need. I stated and reiterate that God has ordained this service in the churches that fruits might abound. It is not a matter of abus-giving. But if it is not true that the scriptures teach that God repays the giver and that it will impoverish any one to make a willing contribution according to the dictates of his heart, I will abandon my position.

I design closing this short article by stating that during my feeble efforts at serving churches, while individual members have some times made contributions and while I have frequently received at associations liberal contributions, only one church has ever made my temporals the subject of consideration. In all candor and good conscience I may say I do not feel worthy of it. Partly because I have not devoted my life to the cause as some men have and partly because I have held paying official positions and for some years have been drawing a war pension from the State. But mainly because I am carnal and have never attained the stature of a man spiritually.

From the standpoint of benevolent

charity, although poor, I am not in need of carnal communication. What I need is to see the fruits of love among the brethren and sisters. I would not allow a church at this late day to burden itself with my temporals. But I desire to leave behind me the evidence that I believe that churches would benefit themselves by being sufficiently liberal with their material effect as to place the pastor under obligations to serve them and minister to them in spiritual things without being overburdened with the cares and labors incident to domestic responsibilities.

With the hope that all this may be received in the spirit in which it is written, I humbly submit it.

J. ELLIS BLANTON,

Lee, Fla.

Dear Brother Gold: I have just attended a twodays' meeting at Mt. Zion church, twenty-five miles west of Portland, Oregon. It was a pleasant season. I met Elder B. S. Pate, of Cleon, Ore.; Elder J. V. Turnidge, of Sheridan, Ore., and Elder I. A. Moore, of Forest Grove, Ore.

I saw Eld Pate baptize two young girls, one of them being the youngest I ever knew to join the Old School Baptist church. I tried to speak three times among these people of God and enjoyed some little liberty. As far as land reaches it seems we can find a people that believes this unpopular doctrine of Jesus. "Straight is the way and narrow the gate that leadeth to life and few there be that find."

I am away out here visiting one of my children and preaching some among the Baptists. This a rich country, but Primitive Baptist are few and far between.

J. H. FISHER.

Minutes and Job Work Printed at short notice and with taste.

ZION'S LANDMARK

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

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EDITORIAL

WHY IS IT?

"Why do the heathen rage, and the people imagine a vain thing?"—Psalm 2:1.

The kings of the earth, the rulers, those who wish to be managers, leaders, those who wish to be considered wiser than the common people, are the ones that imagine a vain thing.

It is the heathen that rage? Who are the heathen? Every one of Adam's race that does not worship the true God is a heathen. Every one that worships a false god is a heathen.

The Psalms are prophetic utterances foretelling what shall be. Holy men of old spoke of the sufferings of Christ and the glory that should fol-

low long before he came in the flesh, asking the questions, Why do the heathen rage? What can they do against the decree of God? Men, rulers, are gathered, set themselves against the Lord, they take counsel together against the Lord and against his anointed, saying, let us break their hands asunder, and cast away their cords from us. We will not have this man to rule over us. The Jews, the people, joined in with the Gentiles the heathen. Herod and Pilot acted with the Jewish rulers, all opposed to the decree of the Lord. They hold that we are free, we can do as we please. We are free agents and will act according to our own will.

Why do they rage? Do they defeat the Lord? They are gathered to do with wicked hands what God determined beforehand to be done. They did not know that Jesus is the Lord.

It is the nature of the heathen to rage. It is the nature of man to imagine a vain thing. The Lord knows the thoughts of men are vain. Every imagination of the thoughts of his heart is only evil continually. This is why the heathen imagine a vain thing. They have their gods many and lords many, but all are false. They oppose God continually and think they are succeeding, yet God has set his king on the holy hill of Zion. The Lord reigns. He does his pleasure in the army of heaven and amongst the inhabitants of earth.

He that sitteth in the heavens shall laugh. The Lord shall have them in derision.

The comfort to the poor and needy, to the humble soul is that the Lord reigns and does all his pleasure. Wicked rulers oppress the poor. Laws favoring one class against another are enacted. The rich are made richer, the poor are made poorer. But for the relief of the oppressed, for the sighing

of the needy the Lord arises.

How glad God's humble poor are that he reigns. Jesus the Son of God is the inheritor of God's holy mountain. God gives his Son the heathen for an inheritance, and the uttermost parts of the earth for a possession. The Lord rules with a rod of iron. No power can resist that. He dashes them in pieces like a potter's vessel. The exhortation is he wise now therefore seeing the Lord rules, be instructed ye judges of the earth. Serve the Lord with fear and rejoice with trembling. Kiss the Son. Worship him. Blessed are all they that put their trust in him.

P. D. G.

KNOCKING, OPENING.

A friend requests my view of Rev. 3:20, "Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me."

There are two objects I desire attained in my writing and speaking. One is to benefit others. The other object is to acquit myself without self-accusation, or to be obedient to my Master, and receiving his approbation I shall be happy in that consciousness of faithfulness.

Shall I cast this text to the world at large, and hold that Jesus thus stands and knocks at the door of every natural man's heart the world over, or shall I look to the context here and so consider the character of the church to whom Jesus is speaking? Why should the church at Laodicea be described so minutely if we are not to consider that church and its condition. This is a message from Jesus Christ to the church at Laodicea. See Rev. 3:13-22. This church is neither cold nor hot, so Jesus would spew it out of his mouth. "Because thou sayest, I am rich, and

have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Can you conceive of a worse state? Thinking they need nothing when they have nothing but pride, shame of nakedness, no love of truth, no true knowledge, no spiritual thirst, no repentance, no good works. There is no description of any church named in the New Testament in so shameful, disobedient a plight.

Jesus says as many as I love I rebuke; be zealous therefore and repent. Then follow the words above quoted, "Behold I stand at the door and knock." This address is to a disobedient class or to an individual. Will Jesus come in and sup with any that do not love him, nor desire his coming, nor love his word? No. There must be repentance towards God and faith towards our Lord Jesus Christ. Knocking is reproving, rebuking. If one calls on the Lord he shall find mercy. When Jesus comes to a church and knocks if any hear his voice, give heed to his word, and open the door Jesus will come into him and sup with him. It is as hospitality. One in his right mind does not forcibly enter into the house of another who is not well disposed to him, nor slip in uninvited, but he approaches the house at the door or place of entrance, and knocks for admission. He that is the owner of the house and is at home opens to his friend and bids him in, and they sup together. Where there is love from the servant to his lord, when his lord comes to his house it is not as an officer to arrest him, or to force his way into his house, but he comes and stands at the door and knocks. When he opens to his lord he enters in and they sup or feast together. So Jesus comes to those whom he loves—his own—and knocks to them, and when they hear and open the door he comes in and

supps with the occupant of the house, who then supps with his Lord, and thus there is a true feast of fat things, of wine on the trees well refined, or they eat and drink together in the kingdom of God.

This is not at all the case of the strong man, the devil, having possession of the sinner dead in sins, whose heart is enmity against God. He binds the devil, the strong man, and casts him out, he takes away the strong heart, and gives a heart of flesh, or of love to God, renewing this one in the spirit of his mind, and he is a new creature. Christ is formed in him the hope of glory. Now Christ abides with him. He is a friend of Jesus.

Suppose he becomes disobedient, for sakes his Lord, suppose he thinks he is rich, increased with goods, and thinks he has need of nothing, imagining he has plenty, disregards the word of his Lord, walks after the flesh, is puffed up in his fleshy mind as this church at Laodicea, then we have a case somewhat parallel to that recorded in Rev. 3rd chapter.

The scriptures are addressed to the people of God. He that hath an ear, let him hear what the spirit saith unto the churches. To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God," Rev. 2:7. People make manifest what spirit they are of by the way they have and how they heed the word of God.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city," Rev. 22:14. We are to be doers of word and not hearers only. How vigilant the obedient ear is watching daily. Such open to the reproofs of Jesus and he enters into such hearers in the joy of his salvation, and they overcome the world and sit down with him in his

kingdom. If any man do the will of God he shall know that this is the true salvation for the Father will love such and Jesus will love him, and they will come and make their abode with him.

P. D. G.

OBITUARIES.

ELDER JOHN TRENT.

The well known Primitive Baptist minister, Elder John Trent died at his old home near Critz, Va., on Tuesday, March 7. He had spent most of his time for the last few years away from home preaching in different states, but on Saturday before his death he came to his home sick and continued to grow worse until the end. He was tenderly cared for by his relatives who did all in their power to save his life. He had been a dutiful and loving son to his aged mother who preceded him to the better land less than a year ago. It was a great comfort to her that he felt called to preach. The writer had known him for a long time, and had a high opinion of him as an honorable, upright and courteous gentleman.

While his body was being consigned to the grave the sad tidings came of the death of his brother, Thomas, who died near Bassett.

We offer our sincere sympathy to their devoted brothers and sisters in this double bereavement."

Mr. Gold, the above is a clipping from his county paper; I wish you would publish it in the Landmark so that his dear brothers and sisters everywhere your paper goes may know he has passed away.

Brother Thomas was born March 13, 1831, and brother John on January 10, 1835. They were both good men and I hope they have gone to heaven.

One brother and myself are all that

are left now at the old homestead. I hope the good Lord will bless me and give me dying grace when my time comes. I wish to be remembered in your prayers.

Most affectionately,

SALLIE TRENT.

Stella, Patrick County, Va.

MOLLISO B. RHODES.

It is with a sad and heavy heart I attempt to write of the death of my dear mother, Moliso B. Rhodes, wife of D. H. Rhodes, who departed this life Wednesday evening, April 3, 1912. She was 53 years, 10 months and 29 days old.

She joined the Primitive Baptist church and was baptized by Elder C. C. Brown in 1895 and lived a faithful member until death. She was a loving wife, devoted mother and kind neighbor. Her loving voice we cannot hear more and oh it is sad and lonely to go to see the children and no mother there to cheer our sad and wondering minds. But the Lord giveth and the Lord taketh away and blessed be His name.

While on her dying bed she sang songs and would say, "Isn't that sweet and pretty; it is sweet to me." She said she wanted to go and call on her daughter-in-law to help her sing. She hummed and sang "Come thou fount of every blessing," &c. And now she has gone, but we hope our loss is her gain.

Mother was loved by all who knew her and the loss of her we deeply feel.

Her funeral was preached by Elder C. C. Brown to a large crowd after which she was laid to rest in the family burying ground beside her first husband.

She left six children, four boys and two girls and lots of grand children to mourn their loss.

"A precious one from us has gone,

A voice we love is stilled,
A place is vacant in our home
Which never can be filled."

May the Lord remember us all that we may live the life our dear mother lived that when our race is run we may meet beyond the grave where no farewell tears are shed.

Written by her heart-broken and loving daughter,

ZELPHIA A. HUMPHREY.

Verona, N. C.

DEACON JAMES A. COBB.

Deacon James A. Cobb, the subject of this notice, was born in Edgecombe Co. N. C., January 20, 1851 and died in the same county July 3, 1912. He was married to Miss Susan Warren, daughter of Mr. Eli Warren, April 11th, 1877. To this union were born eleven children, four of whom preceded him in death, leaving seven and their mother to mourn the loss of their dear father. It is my mind that no wife ever had a better husband and no children a better father than they.

He joined the church at Tarboro in May, 1890 and I think was baptized by Elder P. D. Gold and was afterwards ordained a deacon of that church. For the sake of convenience he took a letter of dismission to the church at Sparta of which he died a humble, faithful and loving officer and member. Being associated with him for many years as the pastor of that church, I loved him for his many virtues and for the truth's sake which he lived out in his life.

Though sorely afflicted for several years he was patient and faithful to the end which came as he had wished, suddenly and without much pain, while at dinner, his wife and son hearing some noise in the room went to find him breathing his last quietly.

I tried to speak a few words of con-

solation at his burial to his bereaved and sorrowing wife, children and relatives.

May they find in the Lord strength and grace to support them in this sad trial, and mercy to give them an abundant entrance into the kingdom of the Lord to be with him forever.

Humbly submitted,

M. T. LAWRENCE.

Robersonville, N. C.

MRS. TABITHA McCULLOUGH.

Mrs. Tabitha McCullough was born Oct. 9, 1812, and died Dec. 22nd, 1911, of old age.

She had been a Baptist of the Primitive faith and order about 75 years, and during all these years she stood firm in the faith and wavered not, was true to be at her church meetings as long as she was able to go. She was familiarly called "Grand Ma" by all who knew her, her life was a model of a true follower of Christ. She seemed to be only waiting for the summons to come to bid her come up higher. All her children preceded her to the grave, but she leaves many grand and great-grand children and brethren and sisters of Mt. Carmel church to mourn her loss, but our loss is her eternal gain.

Her body was laid to rest in Pelleceir Creek cemetery, to await the resurrection day.

She requested the writer to preach her funeral, which was done on the 3rd Sunday in January, 1912, to a large congregation.

We can all say,

Sleep on dear Grand Ma,

And take thy rest,

God called you home.

He loved you best,

The church is robbed of one we loved;

Her place cannot be filled—

Yet we submit to him above,

To all his ways and will,

There was an angel band

Which was not quite complete,
So God called you dear Grand Ma
To fill the vacant seat.

We hope that we may meet her in
that glory world where parting will be
no more.

By her pastor,

E. A. HOGARTH.

Crescent City, Fla.

MARTHA J. PARSONS.

Dear Brother Gold:—I am requested to write a little concerning the death of a dear neighbor and sister in Christ. Her name was Martha J. Parsons, but she was called Pattie by most of the people who knew her.

She was born May 25, 1879 and died Feb. 5, 1912, making her stay here about 33 years. She leaves besides a husband and six children, an aged father, 3 brothers, 2 sisters, 2 half-brothers and 1 half-sister to mourn and miss her presence.

She and brother Parsons had been married more than 15 years. She was a kind neighbor and an orderly member of the Primitive Baptist church. I do not remember how long she had been a member, perhaps for 12 years or more.

I went to see her several times while she was sick and she told me she had thought a great deal about dying and that she had prayed the Lord the best she could. She said she was willing to suffer if she knew she would be better off. I thought she would and tried to comfort her by saying so, but I told her it would be hard for her little children, but she seemed to think her husband would care for them. She said she had not bothered about anything at all.

She told me several times that she thought as much of me as she did her

sister in the flesh. And I thought much of her too; I admired her sincerity for truly she seemed sincere and honest in all her words and actions. This is becoming to a follower of Jesus. Oh, for a pure motive and an eye single to the glory of God.

She realized her condition and told all her family she was going to die and kissed them good-bye. The Mountain church has lost a good member, the husband a kind wife and the children a good mother. I hope the children will follow her example and when their time comes to leave the shores of time may they die in the triumphs of faith.

One day last fall while on a visit to her she told me of going years ago to Mountain one communion day to make fun of the feet-washing. The vehicle she went in broke down and she had to walk a long ways. But when she saw them washing each others feet they looked so humble she had to cry. Thus God shows His power.

Brother T. N. Walton conducted the funeral services after which her body was gently lowered into the grave from which it shall come forth on the resurrection morn fashioned like Christ's own glorious body.

In this hope,

ANNIE ASTIN.

CHURCH MEMORIAL.

Smithwick's Creek, situated in Martin County, N. C., adopted the following resolutions while in conference, Saturday before the fourth Sunday in July, 1912.

Whereas, the church, in July, 1908 called Elder Jno. N. Rodgerson and Elder A. D. Mizell jointly to the pastoral care of our church, and

Whereas God in His wise providence has seen fit to remove from us Elder Mizell, July 6th, 1912, and

Whereas we are bowed under the

stroke of his omnipotent hand, knowing that He is able to comfort those who are cast down; therefore be it

Resolved 1, That in the death of Elder Mizell we have sustained a great loss.

Resolved 2, That while our hearts are sad and we mourn the loss of a faithful and self-sacrificing pastor, we desire to bow to the sovereign will of God knowing that He doeth all things well. We hereby tender the bereaved family our sympathy and commend them to God whom he loved and served so faithfully.

Resolved 3, That a copy of these resolutions be sent to Zion's Landmark and a copy be sent to the Gospel Messenger for publication and a copy be sent to the bereaved widow, Sister Mizell.

Read and adopted in conference.

JNO. N. RODGERSON,

Moderator.

W. H. DANIEL,

Clerk.

ELDER B. H. HARRELSON OF S. C.

White Oak Springs—Aug. 24, 25, and 26.

Gains Grove—28.

Big Meadow—29.

Greensboro—30.

Winston—31 and Sept. 1.

Saints Delight—2.

Bunkers Hill—3.

Abbotts Creek—4.

High Point—5.

Lexington—6.

Pierces Chapel—7.

Tom's Creek—8.

Pine—9.

Salisbury—10.

Flat Creek—11.

Mountain Creek—12.

Albemarle—13.

Bear Creek—14.

Running Creek—15.

Clarks Grove—16.

Liberty Hill—17.

Freedom—18.

Howards Chapel—19.

Jones Hill—20.

Jerusalem—21 and 22.

Watson—23.

Pleasant Grove—24.

Lawyer Spring—25.

High Ridge—26.

Rest—27.

Liberty—28 and 29.

High Hill—30.

Union Grove—Oct. 1.

Brooms Grove—2.

Crooked Creek—3.

Thence to the Bear Creek Association.

ASSOCIATIONAL.

The 32d annual session of the Seven Mile Primitive Baptist Association will be held, the Lord willing, with the church at Hernet Meeting House in Sampson County, N. C., on Friday, Saturday and 4th Sunday in September 1912, which is the 20, 21 and 22.

Visitors by railroad will be met at Dunn, N. C., on Thursday, from the south at 1:30 p. m., from the north at 3:30 o'clock and conveyed to and from the Association. Hornett is about 16 miles south of Dunn.

A general invitation is extended to all lovers of the truth, especially to ministers.

CORNELIUS HODGES,

Clerk.

ASSOCIATIONAL.

The Silver Creek Association will convene with the Philadelphia church in Caldwell County, N. C., Friday, Saturday and third Sunday in September and a hearty general invitation is given to all to come, especially ministering brethren. This church is situated 6 miles south west of Lenoir and

all brethren coming by railroad wishing to get off at Lenoir on C. and N. R. R. will please notify W. A. or T. H. Bently, of Lenoir, who will meet them Thursday before third Sunday. Those wishing to get off at Whitnel will notify T. M. Standley, of Lenoir, Route 3, who will meet and convey them to Association grounds.

Done by order of the church.

T. M. STANDLEY,
Moderator.

R. M. BRANCH, C. C.

ASSOCIATIONAL.

The Abbotts Creek Association is appointed to be held with the church at White Oak Spring, Montgomery Co. N. C., on the R. C. S. R. R. to commence on Saturday before the 4th Sunday in August and continue three days.

The people of Ether kindly offer to open their doors for the accommodation of the people and their offer is accepted. Therefore the Association will be held at Ether about three hundred yards from the depot and about one-half mile from the meeting house. The reason for this arrangement is a better supply of water and more shelter, rooms &c.

According to the present train schedule visitors can reach Ether from north or South on Friday evening or Saturday morning and will be met at Ether and cared for.

A general invitation is extended to brethren and friends, especially to ministers.

P. G. DEATON, C. C.
Allfreds, N. C.

ELDER C. A. DAVIS.

Elder C. A. Davis, of Turnersville, N. C., is visiting churches in the bounds of our Association—Powell's Valley—and preaching much to our

comfort. He is well received by our people.

Yours in hope,

A. G. HILL.

Lost Creek, Tenn.

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The Church History, now out of print, was written and published to disseminate the Truth, and was sold for Two Thousand Dollars less than the cost; but through the kind Appeals of Elders J. R. Respass, Wm. L. Beebe and P. D. Gold, in the Gospel Messenger, The Signs of the Times, and Twelve Copies for a Dollar.

SYLVESTER HASSEL,
Williamston, N. C.

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ATLANTIC COAST LINE R. R.

Effective Saturday June 1st, and continuing until September 8th, the Atlantic Coast Line will sell round trip Week End tickets to Wilmington, N. C. at rate of \$3.75, and to Norfolk, Va., at rate of \$3.75 for all trains of Saturday and Sunday until Sept. 8th, inclusive. These will be limited to return until midnight of Tuesday following date of sale.

Effective Sunday, June 2nd and continuing thereafter until further advised, round trip tickets will be sold each Sunday morning to Wilmington at rate of \$2.00, and to Norfolk at rate of \$2.50, limited to date of sale.

LLOYDS PRIMITIVE BAPTIST HYMN BOOK.

The prices will be hereafter as follows:

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The plain Sheep binding, single copy 75c.

The plain Morocco binding, per dozen \$10.50.

The plain Morocco binding, single copy 95c.

The gilt Morocco binding, per dozen \$12.00.

The gilt Morocco binding, single copy \$1.15.

Not less than half dozen will be sold at the dozen rates.

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11:30 p. m. daily—Night Express, Pullman Sleeping Car for Norfolk.

8:20 a. m. daily for Washington, New Bern and Norfolk—Parlor Car service between New Bern and Norfolk.

5:00 p. m. daily except Sunday for Washington.

West Bound.

5:05 a. m. daily for Raleigh, connects for all points South.

9:15 a. m. daily except Sunday, for Raleigh.

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Gen. Pas. Agt.

W. R. HUDSON,
Gen. Supt.

NORFOLK, VA.

ZION'S LANDMARK

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P. G. LESTER, Asso. Editor..... Floyd, Va.
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The Purpose of Zion's Landmark

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

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

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

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

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

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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 post offices 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.

BLESSED CAUSE OF JESUS.

Elder P. D. Gold, Dear and Precious Brother in Christ:—I have been thinking for quite a while I would write you something for publication but have conferred with flesh and blood, and my weakness being so great have procrastinated.

I can't say I have any special subject on my mind more than the blessed cause of Jesus, which some times I feel a great interest in, when I am blessed of the Lord to preach of the glorious things pertaining to his kingdom, with reference to Revelation chapter 21:1-3. "And I saw a new heaven and a new earth, for the first heaven and first earth was passed away and there was no more sea, and I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

Dearly beloved in the Lord, John here refers to a new heaven which I in my judgment believe is the Apostolic Church. So the opposite to the new would be old and connected with this vision was the passing away of the first or old. This must be the Jewish heaven in which blessed vision John saw the fulfillment of Daniel's prop-

hecy in the days of those kings, etc. In my judgment Jesus set up this kingdom about the year 23, which was this new heaven under consideration, and while John was cast on the isle of Patmos for preaching the doctrine of his kingdom. He was highly favored of God to see and know things, past, present and to come, and in the year 96 to write them to the seven churches of Asia, and by divine revelation beautify and describe the church in her infancy.

John saw a great wonder in this Jewish or first heaven; a woman clothed with the Sun and Moon under her feet traveling in pain to be delivered of a man child and at the same time another wonder appeared, beholding a red dragon having seven heads and ten horns. The tail of this dragon drew the third part of the stars from heaven.

The ushering out of the old, and the coming in of the new must have been very sublime and impressive to John beholding the war in both the Jewish and Apostolic.

In our judgment this dragon was King Herod, for in Matthew we find him in council with the wise men of the East to find what time the star appeared; instructing them that when they had found Him, to bring him word that he might go, and worship Him also. But God warned the wise men in a dream, and they returned to their homes another way. God also warned

Joseph in a dream to get up and take the young child and his mother and go down into Egypt and stay until God gave him word to return, for Herod would seek the young child to destroy him. Here in my judgment was where the young child was caught away from the dragon.

We have the same kind of worship on hand today, which is a law worship. In my judgment our nation is striving for the same power that was in King Herod's day. Turn Catholicism loose and the Constitution that gives us our liberty would be no more.

But Jesus said; Fear not little flock, for it is your Father's good pleasure to give you the kingdom, and those of his people should be of good cheer. But when he failed to get the young child his attention was turned to the woman, the church. God had given her, as it were two great wings as of an eagle and she flew down in the wilderness where she hath a place prepared of God that they should feed her a thousand two hundred and three score days where she was free from all idolatrous worship and free from war in heaven for a period of about twelve hundred and sixty years. So we find that the casting out of water or flood from his mouth failed to drown or carry her away for Solomon saw her later coming up leaning on her beloved. Yet while she was hid away from him in the wilderness he was wroth and made war with the remainder of her seed which kept the commandments of God and the testimony of Christ. We must consider that we are still under the reign of the dragon, the man of sin not yet having made his appearance, although the mystery of iniquity doth already work.

In my judgment this flood or water spoken of to carry her away is figurative of the flood of the persecution of God's people, but the blessed purpose

and predestination of God has arranged for her safety and protection in Christ—this place of retreat for her in the wilderness. I have no doubt but that this was the mind and purpose of God in creation to preserve this jewel of heaven during this hard struggle and siege of persecution of this old King Herod.

Dear brethren, in the Lord, the time is here for God's people to strive to enter in at the straight gate, to enjoy the rights of this free woman and cease wrangling and jangling and striving over things of no profit. Here at this juncture I will say I feel sure the Primitive Baptist church is this woman or posterity, the elect lady and children, and if this family could just live in peace it would be grand. But John said there was war in heaven and the flesh pots appeared as Paul saw them when grievous wolves should come in amongst you not sparing the flock, being adorned in man's person. And we see this every day—the same spirit is in man today as in Herod's time. The spirit of a monarchy or dynasty, which means rule or ruin, or at least this has been the case which has caused so much unrest in Zion. But our minds are so finite and we are so prone to sin that we can not see the snares set for us until the light of the Sun of Righteousness arises with healing His wings to light up our pathway giving us us grace to surmount above the trials and difficulties of this life.

So brethren pray for poor me when God gives you mind and spirit. I am so tempest toiled and such a stranger to myself that if I do worship God it must be in spirit as I have no confidence in the flesh, and yet if others have not traveled the same road I seem to have no fellowship for them.

Brother Gold, remember me to the dear brethren and pray for me. This

is submitted in love.

SAMUEL McMILLON,

Cosby, Tenn.

EXPERIENCE.

Elder P. D. Gold, Dear Brother in Christ if I am worthy to call you brother:—I will endeavor to write you a few lines as I often think of you and how I have feasted upon the sweet articles and your editorials in the Landmark. And at times it would seem to me that through the letters and christian experiences I would see the nations marching home and I was standing back in the dark and that God had never known me.

I shall not attempt to go back and tell of the dark road I have been traveling because it would take too much time and space, but I will say that surely no one has ever had to travel the road I have. Sometimes, however, I have that sweet hope that the time will come when I have passed through the last dark valley and have reached the top of the last rugged hill in life's journey, and I hope and pray that when the time comes when I must go down in death that I may lift up my eyes and look upon my Saviour's smiling face and go to be with Him in peace around the great white throne.

A verse of a very familiar hymn has been plainly on my mind for the last few days:

"God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm."

And in this I am, as I believe, made to see a picture of the lives of God's little ones.

We read that while Christ was here on earth He did walk upon the waters and when Peter walked on the water

towards Christ that so long as Peter's faith was strong in Christ he went along all right, but when his faith began to fail he began to go down. And so I feel that this is the case with God's little ones today. So long as our faith in Him is sufficient we travel along all right but when our faith becomes weak we find ourselves sinking down and sometimes feel that we are most gone and are made to beg for help and strength as did Peter.

Well as I am young in life and new in the church and this my first letter, I guess I will close by saying that it was last summer I at last was made willing and prompted to action as I hope by our Lord and Saviour to offer myself to the Primitive Baptist church at State Line, was received and followed Him in Baptism by passing through the liquid grave.

We had a wonderful summer's meeting at our church last summer, twenty or more joining the church by experience and baptism and some have joined this summer.

Desiring to be remembered in your prayers, I beg to remain your little, humble brother,

WALTER A MARTIN,

Smith, N. C.

COMMUNICATION.

Elders Gold and Lester, Dear Brethren:—There are two paths marked out in God's Word, one leads to the abode of the righteous and the other to the abode of the wicked. God commands all men every where to repent. The men of Ninevah all repented at the preaching of Jonah from the highest to the lowest, "And behold a greater than Jonah is here; let the wicked forsake his way and the unrighteous man his thoughts and let him return unto the Lord, and he will have mercy upon him, and to our God for He will abundantly multiply the fruit of the righteous."

dantly pardon." 'siab 55:7.

The wicked are to be warned of their wickedness; yet if thou warn the wicked and he turn not from his wickedness nor from his wicked way he shall die in his iniquity; but thou hast delivered thy soul. Ezk. 3:19.

"As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." Ezk. 33:11. (Read the balance of the chapter.)

There is an abundance of scripture to show us how to get out of the paths of sin to the old paths of righteousness. "In those days came John the Baptist preaching in the wilderness of Judea and saying, Repent ye for the kingdom of heaven is at hand; for this is He that was spoken of by his prophet Esaias, saying the voice of one crying in the wilderness, prepare ye the way of the Lord make his paths straight." Matt. 3:1-3. The old paths are straight. "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." Matt. 3:7, 8.

Joining the church, signing a card or saying your prayers is not enough according to the Word of God. "And now also the axe is laid unto the root of the tree which bringeth not forth good fruit which is hewn down and cast into the fire." Matt. 3:10.

"Come unto me all you that labor and are heavy laden and I will give you rest; take my yoke upon you and learn of me for I am meek and lowly in heart and ye shall find rest unto your souls, for my yoke is easy and my burden is light." Matt. 11:28. Here we get to a place where our sins are forgiven and separated from us as the East is from the West and we are made new creatures in Christ Jesus.

Therefore if any man be in Christ he is a new creature; old things have passed away; behold all things are become new. 2 Cor. 5:17. We come to a new and living way which he has consecrated for us through the veil which is to say his flesh. Heb. 10:20.

The old paths are straight. God has always had a few that have walked in these old paths and they have always been despised. Their names have been cast out as evil and will be until Jesus comes.

Now brethren and readers of the Landmark, let us examine ourselves and see if we are in the old paths or in the paths of our own make; are we despised and what for? Is it because you don't act right, are not honest, sober, truthful, faithful to your word or are not self-sacrificing. Don't console yourself for being despised.

I see things to my sorrow among the Baptists and I wish I could reach their hearts and tell them the love I have for them and how I desire to see them living in peace.

What I have written is with the best of feeling for all man-kind.

Your sister,

PENCIE MAYHEW.

Elba, Va.

A FEW THOUGHTS.

Elder P. D. Gold, Wilson, N. C., Much Beloved Brother.—I hope you and Sister Gold are both enjoying as good health as people of your age could expect. Of course we don't feel like we did thirty or forty years ago and we can't expect it.

I feel sure, judging from your writings, that you are enjoying the religion of the Lord Jesus. I agree more perfectly with your writings than any I see outside of the scripture and I always feast on your sermons when blessed to hear them. May the Lord

continue to bless you in your work and labor of love in his gracious name.

Brother Gold, we need the patronage of the brethren and if you can turn anything to us we will greatly appreciate it and you shall never have cause to regret it, neither shall they.

I am herewith handing you manuscript containing some of my views on "God the author of our sins," and I don't think we will differ on it. I think I understand your views on the subject, if it can be called a subject. Do with it as you think proper. I don't want to cause any more confusion.

May God, for Christ's sake, bless his Zion now and forever.

Humbly yours in a precious hope and with love to the household of faith.

J. DALE.

Dear Brother Gold:—I know that I am poor and weak and blind and can not see afar off, but, the Lord being my help, I want to write a few lines to "Shew Mine Opinion."

I see some things in print that have been written by poor mortal man that make me shudder.

Our blessed Saviour said that a house or kingdom divided against itself should fall. We do not believe the Kingdom of Christ will ever fall, being ordered in all things and sure. God is not the author of confusion but of peace. He is the author and finisher of our faith through which we are saved, but is not the author and finisher of our sins and unbelief by which we are condemned before Him. Now, I am not leading controversy, but, if this be not true, is He not divided against Himself? Did God in eternity, before the world was, predestinate that we, His creatures, should violate every law that He would afterwards, in time, give us to keep? Did He not give the law to be kept? Did not our

blessed Saviour keep it perfectly? Surely He did and thereby became the manifest author of eternal salvation to his believing children that were given Him.

Hoping that I may not see again in my day an intimation that God is the author of our sins and wickedness, I want to ask: Did He mean anything when He said, "And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God?" Lev. 18-21. Or had he predestinated then that they should do the very thing that He there commanded them not to do? See Jer. 32-35 and see if it sounds that way. "And they built the high places of Baal, which are in the valley of the son of Hinuom, to cause their sons and their daughters to pass through the fire to Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Juda to sin. See also Jer. 7-31 and 9-15. O that we could know how much to say and when to stop. It is just as important to stop as it is to go forward and both are important. If all moved forward at the right time and right place and all stopped in like manner, as Moses commanded the children, there would be less cause for our sons and daughters having to pass through the fire to Molech or any other false god.

When God spoke to Job out of the whirlwind, the whirlwind of confusion that surrounds us all, he put his hand on his mouth and confessed that he had uttered things too deep for him, things he understood not. Paul condemned endless genealogies which minister questions rather than Godly edifying, &c., and when he, in declaring the council of God, found that he had gone the limit of his light, declared the words unlawful for man to utter. Again, O the depth of the rich-

es both of the wisdom and knowledge of God. How unsearchable are his judgments and his ways past finding out.

The secret things belong unto the Lord God: but those things which are revealed belong unto us and to our children, &c. Let us try to be content with what the Lord reveals. If God is the author of all of our sins I believe He would have moved holy men of old by his spirit to have written it and I believe they would not have refused to declare the whole counsel of God. It is not in the book that he is the author of our sins, but he shall save his people from their sins. Then why contend against God? The heart of man is deceitful above all things and desperately wicked and we find him, from Adam down the line till now, trying to bide his sins behind something. Some are trying, but in vain, to show that God, away back in eternity, in some mysterious way, predestinated every act of man's while here in this world, wicked and righteous. Taking this view of the matter, can we conceive of a more sinful attitude toward God than in refusing to do the thing He predestinated that we should do, whether we regard them as being righteous or wicked? Surely this view destroys the idea that man has ever sinned, because, in fulfilling his eternal decrees with such perfect exactness as man commits sin would show man at the height of perfection, and the eternal God, who is of purer eyes than to behold evil, who cannot sin by reason of His highness, purity and holiness, the only man of sin. It would show that the fallen angels, men and devils are perfect, having done the perfect will of God.

O God, save thy trusting servants from any such damnable heresy and gently lead us as thou would have us go. If there be any of Thy children in this trap of satan, release them and

save them from such error, if it be Thy will to do so.

We are sure, for the facts are revealed in the scriptures, that God did predestinate the salvation of his people and he made it possible for man to sin or he could not have sinned and therefore could not have been saved from sin. If every act of man was fixed by God and he (man) had to perform that and nothing else, then man could not sin.

Christ, the sinless son of God, made a high priest forever after the order of Melchisedec, is the predestinated means of salvation for the people of God, for there is no other name given among men whereby we must be saved.

Now, to illustrate my position: Man among many other things, has invented railroading and hence men who are trained and instructed to operate the business, from the laying of the track to the management of the engine, the coupling of the cars, the braking of the train when it becomes necessary to stop quick, the signal service, by means of whistles, bells, &c. These powerful trains are successfully managed to the good of the people by strict compliance to the given instructions. But, instead of this perfect obedience to the given instructions, men become careless and indifferent and fail in some point to carry out their instructions to perfection, as they might have done, and wreck, death and destruction to property is the result. Should not that section boss have replaced that rotten tie with a good one? Could he not have done it? Who has sinned and who is responsible for the wreck? Is the inventor of railroading, when his given instructions fully carried out would have prevented the wreck, the sinner in this case? An investigation proved Achan the thief in the golden wedge case. The inventor knew that they were li-

able to have a disaster if either one of the employes failed to perform their duties. God knew the crash would come. Knowing the disobedience of man as he did, he knew instructions would be violated. None will say that the servant who wilfully violated instructions causing all this death and destruction should not be punished. The man himself would feel that his punishment was just.

Now here we are, you and I the sinner in our experience. Guilty before God and have been made to feel it, for we know we have sinned and "the soul that sinneth shall die," and death being our sentence, we cry for mercy. Here Christ, our High-Priest, who knowing our weakness and who is ever ready to save to the uttermost them who come to God by him says: "It is finished." Is it not enough? Should not this satisfy us? Why should we try to pry into the unsearchable mysteries of God which things are impossible for mortal man to know? God knows how much of knowledge or any thing else we should have and withholds no good thing from those who walk uprightly. We have all sinned and come short of the glory of God and we do well to confess it.

The steps of a good man are directed by the Lord, but where do you find, in all the book, where the evil steps of the wicked are directed by the Lord? Who of you would dare the assertion that the Lord directed you to wrong your brother? Which thing Paul declares is sinning against Christ.

Yours in much weakness and with fear and trembling,

J. DALE.

Kinston, N. C.

ORDERS PROMPTLY FILLED.

All orders for Primitive Baptist Minutes and any other kind of printing neatly and promptly executed.

WHO PERSECUTED THE BAPTISTS!

Dear Brother Gold:—The Roman Catholic Hierarchy is said to be "The Greatest Menace to American Liberties."

I have no doubt but that these people richly deserve every word that is said against them. They are said by divine authority to be "Mystery, Babylon, the Great, the Mother of Harlots, The Abominations of the Earth." Rev. 17:5. This name was written in her forehead. She was drunken with the blood of the saints, and of the blood of the martyrs of Jesus. She said of herself, "I sit a queen and am no widow, and shall see no sorrow." Rev. 18:7. The Lord has decreed her torments and they will surely be administered to her by his holy hand. She is opposed to all the free institutions of our country; and she is ready at any time to persecute the saints of the living God. This she is sworn to do in both the oaths of the Jesuits and the Knights of Columbus. She denies the power of any government but excepts such as is commanded by the Pope. This is enough to put all people on their guard to watch such a people.

Yet, there is a question in my mind: Should we be blinded to the fact that there are others who, if they had the same power which has been possessed by that terrible beast, would do just as she has done?

In the thirteenth of Rev. John tells us of a beast that he saw rise up out of the sea; and he describes that beast and tells of the persecutions which he exercised against the saints of the most High God. Doubtless this beast was the Roman Catholic powers.

Then he saw another beast coming up out of the earth, and he tells us of that beast, and that he exerciseth all the powers of the first beast before him

and causeth the earth and them that dwell therein to worship the first beast whose deadly wound was healed, &c.

Now, are there not some fears of this second beast.

Who is he?

If we refer to the days following the dark days of Roman Catholic persecutions we will see that those "churches" or denominations that came out from under the Roman Catholic persecutions under the name of Protestants, as soon as they got things in their hands, followed every footstep of their old mother. The Congregationalists, the Lutherans, the Reformed, the Episcopalians, and the Presbyterians, each came in for their share of hatred and persecution against the Baptists just as they got hold of the reins of the government. This is a matter of history and cannot be disputed.

Now if they did persecute the Baptists with the same zeal and malice as did the Catholics have we any authority or right to believe that they will not do the same thing again if they get the same power? The inspired writer said that the second beast exercised all the powers of the first beast. That is, all powers of hatred and persecution of the saints. He even went so far as to make an image (which is undoubtedly missions) to the first beast and caused all men to worship that image. Are there any today except the church that are not bowing to that image? Which of them are not depending more on missions than they are on the Holy Ghost?

The Catholics are strictly a secret organization from the time one becomes a member all the way through to the very highest degree of membership. Their oaths are most vile and murderous. Every person in our land ought to read them, but I cannot afford to copy them for every one.

We read that one of his heads (of

the first beast) was wounded to death but that that wound was healed. That was more than likely the Jesuits who were disorganized by one of the popes in the latter part of the eighteenth century but reorganized by another pope in the early part of the nineteenth century. They were out of business about forty years. Now, why decry them and exalt other things of the same nature? Their oath is very murderous, but listen to this:

"OBLIGATION MASTER ELECT OF FIFTEEN." SCOTCH RITE MAS-
ONRY.

"I ————— do promise and swear upon the holy bible, never to reveal where I have received this degree, nor even say who assisted at my reception, and I furthermore promise never to receive any in this degree without a full power from my superior; nor to assist at any reception unless in a regular manner and chapter of this degree.

"To keep exactly in my heart all the secrets that shall be revealed to me, and in failure of this my obligation, I consent to have my body opened perpendicularly, and to be exposed eight hours in the open air, that the venomous flies may eat of my entrails; my head to be cut off and put on the highest pinnacle of the world; and I will always be ready to inflict the same punishment on those who shall disclose this degree and break this obligation. So may God help and maintain me. A m. n."

Is not the above a murderous oath? I could write others but that one is sufficient now.

The Roman Catholics are strictly un-American. That cannot be denied.

But listen to this:

"It (Free Masonry) proclaims and practices, not that the will of the masses is wise and good, and as such to be obeyed; not that the majority shall

govern; not only do we know no North, no South, no East, no West but we know no government save our own. To every government save that of Masonry, and to each and all alike we are foreigners. We are a nation of men only; bound to each other by Masonic ties as citizens of the world, and that world the world of Masonry—brethren to each other all the world over, foreigners to all the world beside. For ourselves we deny as Masons that any civil government on earth has the right to divide or curtail Masonic Jurisdiction when once established." Grand Lodge (of Missouri) Report, 1867.

Is that declaration American? Is it according to a Republican or Democratic government? And yet it is likely that all of our Presidents, Governors, Judges, and the remainder of our other officers are Masons.

Why boast these and such like and oust the Roman Catholics for practicing the same things when they have the power to do so? Would not the others do the same as they have done? They have proved that they would.

I do not wish to say any more at this time for I must follow this letter with one somewhat on the same line.

The Lord bless us to steer clear, in a religious way, of Babylon, her daughters and their allies; in their regular meetings, Protracted meetings, funeral meetings, and in every other way to come out from her, that we partake not of her sins and that we receive not of her plagues.

Yours in the love of the truth.

L. H. HARDY.

ENCOURAGING.

Waupee, S. C., June 15, 1912,
Dear Brother Gold:

My subscription to the Landmark

for \$1.50 is enclosed. I feel that I want to take it as long as you write for it and I live. I have been taking it for many years. Your writing is always like ripe fruit just gathered fresh from the tree of life. It is sweet to my taste.

God has made you fruitful in His Kingdom, and you have brought much fruit by which the children of God have been fed, comforted and strengthened, encouraged and built up in the faith of the Son of God.

My health is about as good as usual. Spiritually I am as one put off on an outpost with enemies of the cross of Christ, gathered all around endeavoring to keep the people of God from hearing the preached word. But Jesus says, ye can do nothing against the truth, but God by His prophet said, "Rejoice thou barren that bearest not, for more are the children of the desolate than the children of the married wife saith the Lord.

If the church of anti-Christ could have prevailed the church of Jesus Christ would be put out. But Christ said the gates of hell shall not prevail against it. What a comfort to me. When I feel like I am about to be crushed, then these precious words of my dear Saviour, dropped from his precious lips for the strength and encouragement of his poor weak children such as I feel to be.

I would be glad to meet with you again in the flesh if the Lord will.

THOS. BELL.

REMARKS:

Brother Bell has been on the Pickett Line for many years—a sharp shooter. He is kept in the watch tower whole nights. Such gifts put out on the post of danger are much beloved by the Captain of the Lord's host, and fight the good fight of faith.

Elder Bell has been greatly blessed

in the Mill Branch Association, and like Caleb is active and vigilant in the warfare—able to go in and out as of old. His eye is not dim. Many an enemy has felt the force of his sword, and many a poor saint has been braced and comforted by the goodly words that fall from his lips.

Such a brother is surely dear to me and it would be a pleasure to meet him again.

P. D. G.

Aug. 23, 1912.

Dear Friends

It has been some little time since I last wrote, and being aware of the vile wretch that I am, I hesitate to submit anything for the consideration of the Lord's people. But, as I could not be with you at the Association I have you in mind and have desired that the Good Lord would pour out His spirit upon you, that the walls of Zion might be strengthened and the inhabitants thereof built up in that most holy faith once delivered to the saints.

On account of a much needed rest I sought recreation in the quietitude and good air of the Catskill Mountains, and were I a true artist and could picture the grandeur of nature as we beheld it on this trip, I am sure I could interest your natural minds, at least, but in this I must confess my insufficiency. We left New York City on Aug. 4th and journeyed along the banks of the famous Hudson River, beneath the Palisades on the New Jersey side. We continued along the river's bank for a distance of about seventy-five miles and the scenery all along was beautiful, especially where the river breaks through the mountain chains. We then began to wind around up the mountains, our train being drawn by two locomotives. Of course, we made very slow progress, the mountains be-

ing very steep, but we finally reached our destination—a very pretty spot with mountains surrounding us on all sides. From this point could be seen about twenty peaks towering upward, the view of which was often cut on by the intervening of clouds. We visited many points of interest, one of which I will mention here—Plaaterkill Gorge, it being considered the prettiest spot in the Catskills. From what was known as Lookout Point, we had one of the most magnificent views I ever witnessed. Here we stood on the brink of a great chasm, with mountains very high on either side, and as we looked away in the distance we could see the Hudson Valley, through which ran the river from whence it derived its name, and farther on another chain of mountains. As I took in these wonderful scenes of nature my mind was directed to their Creator, the God of the whole universe, and I was made to rejoice with trembling at this remarkable display of His mighty power and His wisdom in adorning nature with such gorgeous robes of green. Surely, I felt to be less than the smallest grain of sand on the seashore and as I pondered more and more His wonderful works, His unthinkable power, His infinite wisdom, His never-ending mercy and His everlasting love, I was made to ask "What is man that thou art mindful of him, or the son of man that thou visitest him?" Indeed, he must be a fool who seeing the evidence of all this can deny the existence of God. Certainly he would have to confess to there being a power, far beyond anything that finite man can conceive of, as being at the helm and having absolute control of this mysteriously built ship—the Globe.

As I meditated on these things I was brought to reflect and consider the wonderful work in the formation of the first man Adam. We read that

he was of the earth, earthly; that dust thou art and unto dust shalt thou return.

Once upon a time I had an idea that this first man Adam was spiritual, and that in his fall he died to all things pertaining to the Spirit. I do not understand it this way now, for it seems very plain that this Adam was only a natural man—nothing Divine about him possessing the lust of the flesh in all its phases, which as yet had not been manifested, but in Jas. 1:15, we read that "When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."

Thus we see the fruit of this lust manifested in the fall of Adam. This was the flesh, all of which is as grass. Adam, in his upright state, before the fall, was not a fit subject for the realms of glory beyond. As he stood then he was not an heir to the kingdom of heaven. But, again, we read that God made man in His own image—"in the image of God created he him, male and female created he them."

In this connection I want to bring in the second man Adam, the Lord from heaven, for without Jesus all our hope is in vain.

There is a sense then in which Adam was the image of God, but I do not understand this to mean spiritually; if so, how could he have fallen?

That which is Spirit remains spirit, while that which is flesh remains flesh. It has been said by some that when God said "Let us make man," He had reference to His power and wisdom—power representing male and wisdom female. Again, Adam was not deceived, but sinned wilfully, knowing the penalty that was attached to the breaking of the law; but he loved his bride—they being one could not be separated; she was bone of his bone and flesh of his flesh, and thus we see the reason for his partaking of the forbidden fruit

—his love for his bride. She had been deceived, had fallen into death, and could not go to him, so he must go to her.

Right here, dear friends, it seems to me appears an image of Jesus. Adam is a type of Jesus and Eve a type of the Church—Christ's bride. It was the bride of Christ that was deceived and plunged into the bottomless pit in sin, and as she could not return to him, his love for her, which never changed, bid him come down into this world of sin and woe and redeem His sin-defiled, yet beloved. He knew what the cost would be; He knew the exact membership of His bride, and the price to the very farthing of each member that would have to be paid, for had He not covenanted with the Father for her before the foundations of the earth were laid. He knew all the suffering that He must undergo in the flesh, the temptations and trials, yet that love, that never dying love, moved him to forsake, for the time being, the glory He had with the Father to come down and pay the great debt, which nothing short of His precious life could satisfy. As Eve was the bride of Adam and received all things through him, her head, and he being sponsor for her, even so the church being the bride of Christ must receive it all through and in Him, and the Father looked only to him to fulfill every jot and tittle of that covenant. This he has done—salvation is finished. Jesus has satisfied that law and we are justified in Him. It is in the fall of Adam all of his posterity became partakers of his sin, his nature, so in Christ all that are His are made righteous in Him. It seems to me that there is an image here. The death of Adam was to his upright state and now he must know something of sorrow, of suffering, of sin and of death. The law that said "The day that thou eatest thereof, thou shalt surely die," had

been applied and revealed to him where he stood in the sight of God, and now that he knows what manner of being he is of, we see him going to work to provide a covering of fig leaves and he tries to hide; but when God called "Where art thou Adam?" he had to confess that he was naked. Yes, there is no soundness in him now; he is all undone; unclean, unclean. He is made to know that there can be no remission of sin except by the shedding of blood. A lamb must be slain. A life must be poured out before he can appear before God, and, who prepared this robe of skins—the Lamb. In this, to my mind, is to be seen a beautiful type of the travel of the child of God from nature to grace. When the Lord begins to operate in one's heart and makes him to know his wretched condition that in his heart there dwells all manner of unclean beasts, and when His righteous law is applied, such an one cannot prepare a fig-leaf garment of so-called good works—he cannot appear before the Lord wearing this coat. He sees now that he has broken this perfect law thousands of times, and that instead of life it sets forth death, for he realizes how impossible it is for him to comply with its demands. He knows that he is a great sinner, by nature as well as practice, and that the law hath declared "The soul that sinneth, it shall die." In the light of this law comes the knowledge of sin, and the multitude and enormous size of his sins now begin to loom up before him. Guilty, guilty, is his plea, and the law says "pay me that thou owest." What can I do, what can I do? is his cry. The Lord speaks here and says "Come unto me all ye ends of the earth and be ye saved."

Does such an one feel to be the ends of the earth? He certainly does. He cannot understand how the Lord can prepare a robe for him, but when

he is brought to Jesus we hear him saying, "Behold, thou art fair my love; behold thou art fair: Thou hast dove's eyes, etc." How wonderful, how wonderful I am made to ask the question: Can it be possible that one so vile, ever turning backward and partaking of the things of this world forgetting the God I love, and wandering into forbidden paths; gleaning in a wilderness land; seeking water in the desert; trying to feed upon the husks of swine; I repeat the question, can it be possible that one so vile as this, can be included in that number known to Him as His Fair One? How oft would we change our very nature, if we could. We are made to realize that so long as we tabernacle in the house of clay, we are dust, but to be made to know the exceeding sinfulness of sin, it seems to me, one must know something of the holiness and purity of God. To know the absolute weakness of the flesh, one must know something of the strength of Jehovah and his power to save. To be made to mourn on account of our vileness is to long for the righteousness of Jesus. To be killed to the flesh is to be made alive to Christ. To know how great is that darkness that dwells in our own bosom, we must know something of that light which is brighter than the noon day sun. To feel a godly sorrow for sin and to have the right kind of repentance, we must know something of the goodness of God. But, is it now well to be afflicted? What a dangerous position is that in which we feel that we can do something. I have been there, and, oh, how great has been the fall. Our daily work must be directed by his sovereign grace, else we will come far short. When He is leading, it is as the Psalmist expressed it, "I will both lay me down in peace, and sleep, for thou, Lord, only, makest me dwell in safety."

Brother Gold, I enjoyed very much your article in the Landmark of Aug. 15th under the caption "Knocking, Opening." I have been a disobedient child, if, indeed, a child, oh, how bitter has been the cup of remorse, of reproof, of rebuke and of condemnation. Your article encouraged me to hope in the face of all my straying-away, and even though a Prodigal, yet a son, and I was made to cry "O, Lord, enter my distressed heart and sup with me."

Surely the Lord never knocks at any door except that of his own people, but I had never taken the rebukes, etc. to mean his knocking. I have been comforted in believing it now.

I will bring this to a close. I do not wish to have published anything that you cannot approve, and if I have stated anything in a false light, or so as to leave the wrong impression, I will thank you to cast it all aside, for if I am under a delusion myself I do not wish to so lead others.

Was very sorry not to be able to attend the associations, but hope to be with you next year, and may the Lord preserve us for the accomplishing of His own will, and at last save us in heaven, is my prayer, for Jesus sake, Amen.

Unworthily, your brother in hope,
R. LESTER DODSON.

The 32d annual session of the Seven Mile Primitive Baptist Association will be held, the Lord willing, with the church at Hornett Meeting House in Sampson County, N. C., on Friday, Saturday and 4th Sunday in September 1912, which is the 20, 21 and 22.

Visitors by railroad will be met at Dunn, N. C., on Thursday, from the south at 1:30 p. m. from the north at 3:30 o'clock and conveyed to and from the Association. Hornett is about 16 miles south of Dunn.

CORNELIUS HODGES,

ZION'S LANDMARK

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

P. D. GOLD.....Wilson, N. C.
P. G. LESTER.....Floyd, Va.

Corresponding Editors.

J. H. Fisher.....Graham, Tex.
M. L. Gilbert.....Dade City, Fla.
J. W. Fairchild...Green Forest, Ark.
Samuel McMillon.....Cosby, Tenn.

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WILSON, N. C., SEPT. 1, 1912.

EDITORIAL

GIVE DILIGENCE.

It is often charged against Primitive Baptists that they are inactive; lazy, indifferent concerning their conduct, careless about how they live, slack in their conversation, do not care for anybody but themselves, and are concerned about themselves only in a selfish way, that they are not careful to maintain good works, and do not show any concern about salvation, but if I am to be saved I will be saved, it does not matter what I do, nor how I live.

What does Peter say about conduct? "Wherefore the rather brethren give diligence to make your calling and election sure," 2nd Peter 1:10.

A believer in Jesus is passed from death unto life. If any man be in Christ Jesus he is a new creature, old things are passed away, and all things are become new.

Is he concerned about how he is to live? The question with him is what manner of person shall I be in all holy conversation. How shall I conduct myself in the house of God giving diligence? What is he to have diligence about if he is elect according to the foreknowledge of God?

Can he do anything to change the mind of God? If he is right would he wish to change the mind of God about any thing? Is not God's mind or will perfect? If you feel it is right to be reconciled to the will of God why should you desire that perfect mind or will to be altered about anything? If the will of God is perfect the more I am conformed to that will the nearer right I am.

Peter says give diligence. What is diligence? Is it indifference or unconcern? No. It is carefulness, watchfulness, industry, great concern. What does Peter say this should be done for? To make your calling and election sure. Is it to make it sure to God? No. Who is more concerned about your calling and election than you yourself? It is your calling and election you are specially concerned for says Peter. The world thinks that is selfish. The publican prays God be merciful to me, a sinner. Is that selfishness? Why pray to God if he is unchangeable? He is not unchangeable in the sense that he cannot be merciful to a sinner. Mercy belongs to God. He is the God of salvation. Then why not pray to Him? Man cannot save you. Man cannot save himself.

God only can save a sinner. Then why not pray to God, and not to man? It shall come to pass that whosoever

shall call on the name of the Lord shall be saved.

If you are exercised—are giving diligence about your own calling and election it proves that you love election and desire evidence that you are one of the elect of God. None love the election of God that find fault of God, or deny it, or hate it. If you believe God has an elect people and that it is by grace, and not by works of the creature then you are on the Lord's side, and you love that doctrine, and therefore you will give diligence to make your calling and election sure—sure to your own mind and heart.

Did you ever hear of one giving diligence to obtain what he did not love or did not have any thought of its existence? How could I seek and give diligence to find or obtain that which I believe is wrong, or does not exist? How can a man love or worship a God that is author of that which is wicked? The world contends that God is partial if he elects one and does not elect another or all. Now how could one that so holds give diligence to make an election sure to himself, or a calling sure to himself that is wrong to him in itself? The fact that you give diligence to make your calling and election sure shows you love it. What is more important to you than this? What is of greater comfort to you than to walk in that which is well pleasing to God, and which makes manifest that you are called of God and elect according to the foreknowledge of God.

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth." 2nd Thess. 2:13.

"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," &c. Eph. 1:4-6. Now if the purpose of election and predestination is to cause those elected to be holy and without blame before God in love, how can it be the cause of any sin, and how can those thus elected fail to be careful to perform good works, or be diligent to make their calling and election sure; or how can such as do not love this election and predestination pray that they might be conformed to Jesus, and be holy and without blame before him in love, since this is accomplished, or we are made holy and without blame before him in love only through the electing love of God?

P. D. G.

GOD'S REWARDS SO MUCH GREATER THAN MENS.

A friend requests my view of Luke 14:14.

"And thou shalt be blessed: for thou shalt not recompense thee: for thou shalt be recompensed at the resurrection of the just."

Often an incident, an occurrence, or event furnishes occasion for the teaching of Christ. None were so timely, faithful, practical and perfect in utterance as was Jesus who spake as never man spake.

It is customary for those that make feasts to invite such as are able to make a feast also, and thus reward those who invite them to their feasts. But the teaching of Jesus excludes all such conduct. He said, when you make a feast do not invite such as can repay you. Do not seek a reward of men by what you do. But when you make a feast call the poor, the maimed, the halt and the blind. They cannot recompense thee, but thou shalt be recompensed at the resurrection of the just.

How do men act in their daily doings? It is our nature to seek reward or compensation for what we do. So constantly does this motive influence us that we teach, preach and proclaim that salvation is by, through and according to our works. We put bitter for sweet, darkness for light. We hold that by works—not by grace—we are saved.

If we love men for what they are, or for what they need, or because it is right to love them we would prefer to feed the poor, the lame, the halt, the blind—that are hungry and are unable to reward you—than to feed the rich, full, those who are supplied with plenty. It does them more good, and is better for you if you feed and clothe those that you know cannot reward you. Then you do this from a pure motive, expecting no compensation. This shows honesty, purity of purpose, and no self seeking. This is the conduct that God loves. It is done unto Jesus who gave himself for the poor, the needy, and the unworthy.

Who are his wards, his pensioners, his poor, and he will reward such conduct at the resurrection of the just.

A man that feels that he is not worthy of the least of all God's mercies is the one who does what he does for the truths sake, or because it is right. He seeks no pay. He that loves the poor so much that he cheerfully makes them a feast because he is himself poor, does a good work. He that preaches the gospel without money and without price, because he loves the gospel, and loves God's humble poor: is following Jesus who did all he did, gave himself for the poor and the needy, made a great feast, gave his life for the perishing that they might live forever. He considers the poor who have the gospel preached to them.

Who loves this feast?

One said to Jesus who was teaching

this doctrine, "Blessed is he that shall eat bread in the Kingdom of God," and Jesus replied, "A certain man bade many," sending his servants saying to them that were bidden, "come, for all things are now ready."

How did they act? Did they rush at once to this great feast? No. They all with one consent began to make excuse. They wanted to be excused. One wanted to do this thing, and another that. One had bought a piece of ground and must needs go and see it. Another had bought oxen and he must attend to them. Another had married a wife and therefore he could not come. Did any of them bidden thus come to this supper? Not one.

Then he sent out into the highways and hedges among the halt, maimed, blind &c., and said, compel them to come in that my house may be filled. This kind of conduct men who love this world are guilty of, and prove that they do not love the truth, nor hunger and thirst after righteousness.

The rewards of the Almighty are infinitely greater than the rewards of men, and are bestowed for altogether different and greater reasons.

P. D. G.

Dost Thou Believe On The Son Of God?

How do you answer that question? One said Lord who is he that I might believe on him? This was a man born blind whose eyes Jesus had opened that asked this question, Jesus had wrought in him so wonderful a work that he that was born blind had said this was so marvelous that such a thing had never been heard of before—that one born blind was given sight. What a marvel that one who had never seen anything should have his eyes opened so that he should see clearly.

One that has so gracious a work as this wrought in him would love to know

who did it, and would be constrained to worship him. When Jesus said thou hast both seen him, and it is he that talketh with thee the man said Lord, I believe and worshipped him. Faith is the evidence of things not seen. It is above, beyond the power of natural senses, yet it so controls natural senses that the heart of man believes, and the man is controlled and gives glory to the Lord.

The substance of things hoped for, loved and desired so dwells in, operates upon, and assures the understanding of the man that he believes with the heart that he that has so wrought and performed in him is the Son of God.

A miracle is a performance, a deed, a result so far beyond and above the ordinary or usual events of time and sense, that it cannot be accounted for or explain by carnal or natural reason. It is altogether above and beyond the power or work of man, and it must be so considered, known and felt by him who believes.

The three Hebrews who were cast bound into the burning, fiery furnace knew that none but the Lord God could enable them to walk in the dreadful flames of this overheated furnace, and they knew also that they had been in it, and that God had delivered them. They never hesitated to ascribe this deliverance to the Lord. There is none but the Lord God can deliver after this sort.

When this blind man saw and heard Jesus he said Lord, I believe, and he worshipped him.

While we cannot explain a miracle because it is altogether out of and above the things we explain or know, yet there is undoubted evidence that such a miracle has been wrought, and it is the Lord's work, and it is marvelous, in our eyes, and we give God the glory.

Blessed are the eyes that see, and the ears that hear these wonderful things. While those that do not see, hear or feel them are blind, deaf and dead to the Lord's works. Faith works by love. Should not the man born blind whose eyes were opened after he was of age have love towards and for Jesus who had done so wonderful a thing for him? Would not his whole subsequent life be alive with glowing love and praise to God who had opened his eyes? Was there any room in that man's heart for any but Jesus? Could another power obtain a moment's praise for this deed? No: all belonged to the Lord Jesus. With the heart, the affection, the love, confidence and praise of the heart man believes in Jesus. There is none like him. All the praise and glory belong to him. The Lord has done for him what none other could or would do. It commands the worship, love and praise of the soul, mind and strength. The just shall live by faith. There is no other way to live righteously. As by the works of the law no flesh living can be justified, so he that lives in and by the faith of Jesus can never be condemned. There is therefore now no condemnation to them who are in Christ Jesus.

How do I know that I believe in the Lord Jesus? To you that believe he is precious. He is to such the chiefest among ten thousand and the one altogether lovely. There is no room for any other in you if Jesus dwells in you the hope of glory. You worship and trust in him. He that believeth hath the witness in himself. God has sealed him to the day of redemption. He that believeth overcometh the world because greater is Jesus who is in him than any power of earth. Every accusation of satan is met and overcome. Every fiery dart of the wicked one is quenched.

P. D. G.

Associations.

ASSOCIATION.

The 147th annual session of the Ke-lukee Primitive Baptist Association is appointed to be held with the church at Norfolk, Norfolk County, Va., to commence on Saturday before the first Sunday in October, 1912, and to continue three days, which is the 5th, 6th and 7th. As there are several boat landings and R. R. depots at Norfolk, we will expect to have a man at each one to meet the visitors Friday P. M. and Saturday A. M. The man will have a white handkerchief around his arm and will tell you where to go. A general invitation is extended to all lovers of the Truth, especially to ministers. If you should not see the man at the station, take the Ocean View car and get off at the Fair Ground Station. The church is near by and the preaching will be at the Fair Ground grand stand, which is also near by.

L. M. HAMILTON,
C. C.

Gospel Messenger please copy.

ASSOCIATION.

The 83rd annual session of the Little River Primitive Baptist Association is appointed to be held with Mt. Zion church, (Benson, N. C.,) Johnson Co., N. C., to commence on Friday before the 5th Sunday in September, 1912, and continue for three days. Visitors will be met at Benson on Thursday evening before. Those coming from the South will arrive at Benson about 1:30 P. M. Those from the North about 3:30 P. M. A general invitation is extended, especially to ministering brethren.

J. A. T. JONES,
Clerk.

ASSOCIATION.

The next session of the White Oak Association is appointed to be held with the church at White Oak, Jones County, N. C., Saturday, 3rd Sunday and Monday of Oct.

Visitors coming from the North will leave Newbern at 9:25 Saturday morning, and get off at Maysville. Those coming from the South will leave Wilmington on Saturday morning at 5:50.

All who expect to come on train will notify Brother Geo. W. Winberry, Maysville, N. C.

ELDER E. E. LUNDY,
Pastor.

GEO. W. WINBERRY, Clerk.

ASSOCIATION.

The Seven Mile Primitive Baptist Association will be held with the church at Harnett Meeting House, Sampson County, N. C., commencing on Friday before the 4th Sunday in September, 1912.

Visiting brethren will be met at Clinton or Dunn by notifying A. A. Baggett or W. W. Baggett, Huntley, N. C.

A. A. BAGGETT, Clerk.

ASSOCIATION.

Owing to sickness among the members of Bethel church and by consent of all concerned, the Mill Branch Primitive Baptist Association will be held with the Mill Branch church instead of Bethel. Mill Branch church is situated in Columbus County, N. C. Visitors attending can get off at Whiteville, Clarendon or Mt. Tabor. Those stopping at Whiteville write to Brother Isham Hinson, Vineland, those getting off at Clarendon or Mt. Tabor write to Mimos Mears at Tabor.

C. W. BROWN, Clerk.

ASSOCIATION.

The fall session of the Bear Creek Primitive Baptist Association is to be held with the church at Meadow Creek, Stanley County, N. C., commencing on Saturday before first Sunday in October, 1912. This church is far off from the railroad—some 14 miles west of Albemarle and about the same south of Concord.

Brother D. M. Hatheock is clerk of this church and Brother J. A. Barbee, is Deacon.

Done by order of the Association.
J. W. JONES, As. Clerk.
Marshville, N. C.

Union Notices.

UNION.

The next Contentnea Union will be held at Pleasant Hill the 5th Sunday and Saturday before in September.

Elder C. C. Bland was appointed to preach the introductory sermon and Elder A. M. Crisp his alternate.

Visitors will be met at Rocky Mount on Friday, afternoon and Saturday A. M. Those by Tarboro will be met on Saturday morning at Lucas Siding, if they will write J. L. Brake.

A cordial invitation is extended.

Yours in hope,

H. L. BRAKE.

UNION.

The next session of the Staunton River Union will be held with Richmond church at Richmond, Va., Friday, Saturday and fifth Sunday in September.

All lovers of the truth are invited, especially ministering brethren.

G. S. WILDER,
Clerk.

UNION.

The next session of the Black Creek Union is appointed to be held with the church at Goldsboro, Saturday and 5th Sunday in September.

Elder J. C. Hooks was chosen to preach the introductory sermon and Elder G. W. Boswell his alternate.

Messengers and visitors will be received at Goldsboro on Friday evening and Saturday morning.

R. H. BOSWELL,
Union Clerk.

UNION.

The next session of the Cedar Island Union is appointed to be held with the church at Goose Creek Island on Friday, Saturday and 5th Sunday in September, 1912.

JOHN P. TINGLE,
Clerk.

Appointments.

J. A. SHAW.

Elder P. D. Gold, Dear Brother:—
Please publish appointments for Elder Shaw as follows:

Hannah's Creek—Monday, Sept. 16.
Oak Forest—Tuesday, 17.
Corrinth—Wed. 18.
Seven Mile Asso.—20, 21 and 22.
Seven Mile Church—Mon. 23.
Reedy Prong—Tues. 24.
Hickory Grove—Wed. 25.
Dunn—Thurs. 26.
Little River Asso.—27, 28 and 29.

Affectionately,
W. M. MONSEES.

J. E. ADAMS.

Black River—(Dunn's) 3d Sunday
in Sept. and Sat. before.
Hickory Grove—Tuesday after.

Reedy Prong—Wednesday.

Seven Mile—Thursday.

Thence to Seven Mile Association at
Hornett.

Brethren can arrange an appointment for Monday after 3d Sunday between Dunn and Hickory Grove if they think proper.

A. L. HARRISON.

Hopeland—Thursday before the 4th
Sunday in Sept.

Kehukee—Friday.

Mt. Zion—Saturday.

Sparta—4th Sunday.

Tarboro—Sunday night.

Cross Roads—Monday.

Bethel—at night.

Robersonville—Tuesday night.

Thence to Union Meeting at Smithwick
Creek.

Elizabeth City—Friday night before
the first Sunday in October.

Thence to the Kehukee Association
in Norfolk, Va.

J. B. DALLAS AND T. N. WALTON.

Burlington—Oct. 1.

Harmony—2.

Lynch's Creek—3.

Prospect Mill—4.

Whealers—5.

Flat River—6.

Helena 7.

Camp Creek—8.

Tar River—9.

Surl—10.

Roxboro—11.

Stories Creek—12.

Ebenezer—13.

Conveyance needed.

E. E. LUNDY.

Concord—Sat. and 4th Sunday in
September.

Elizabeth City—Monday night.

Kitty Hawk—Sat. and 5th Sunday.
 Thence to Kehukee Asso.
 Tarboro—Wednesday night.
 Sparta—Thursday.
 Antrys Creek—Friday.
 Thence to Contentnea Association.
 Mewborn—Tuesday.
 Nahunta—Wednesday.
 LaGrange—Thursday.
 Kinston—Friday.
 Thence to White Oak Association.
 North River—Wednesday and at night.
 Portsmouth—Thursday night.
 Cedar Island—Sat. and 4th Sunday in Oct.
 Hunting Quarter—at night.
 Davis Shore—Monday night.
 Straits—Tuesday night.
 Thence to Mill Branch Asso.
 Mt. Pleasant, Lee Co., S. C.—Saturday and 2nd Sunday in November.

J. R. WILSON.

Danville—3rd Sunday, Sept.
 Durham—Mon. night 16.
 Angier—Tuesday 17.
 Coats—Wednesday 18.
 Bethsaida—Thursday 19.
 Hornett—Seven Mile Association,
 20, 21, 22.
 Seven Mile—Monday 23.
 Reedy Prong—Tuesday 24.
 Hickory Grove—Wednesday 25.
 Dunn—Tuesday 26.
 Little River Association 27, 28,
 29.
 Smithfield—Monday 30.
 Wilson—Tuesday, Oct. 1.
 Rocky Mount—Wednesday 2.
 Tarboro—Thursday 3.
 Norfolk, Va.—(Kehukee Association
 4, 5, 6.
 Mt. Zion—Tuesday.
 Lawrence—Wednesday.
 Tarboro—Thursday.
 Lower Town Creek—Friday.
 Thence to Contentnea Association.

Meadow—Tuesday.
 Farmville—Wednesday.
 Mewborns—Thursday.
 LaGrange—Friday.
 Thence to White Oak Association.
 South West—Tuesday.
 Maple Hill—Wednesday.
 Goldsboro—Thursday.
 Thence to Black Creek Association.
 Wilmington—Monday night.
 Chadburn—Tuesday night.
 Mt. Tabor—Wednesday.
 Thence to Mill Branch Association.

L. H. HARDY.

White Oak Springs—Wednesday before 5th Sunday in Sept.
 Suggs Creek—Thursday.
 Pierces Chapel—Friday.
 Rock Hill—Sat. 10 A. M.
 Ashboro—Saturday at night and on Sunday at 10:30 A. M. and 2:30 P. M.

ELDER B. H. HARRELSON OF S. C.

Pine—Sept. 9.
 Salisbury—10.
 Flat Creek—11.
 Mountain Creek—12.
 Albemarle—13.
 Bear Creek—14.
 Running Creek—15.
 Clarks Grove—16.
 Liberty Hill—17.
 Freedom—18.
 Howards Chapel—19.
 Jones Hill—20.
 Jerusalem—21 and 22.
 Watson—23.
 Pleasant Grove—24.
 Lawyer Spring—25.
 High Ridge—26.
 Rest—27.
 Liberty—28 and 29.
 High Hill—30.
 Union Grove—Oct. 1.
 Broons Grove—2.
 Crooked Creek—3.
 Thence to the Bear Creek Association.

ASSOCIATIONAL,

The Silver Creek Association will convene with the Philadelphia church in Caldwell County, N. C., Friday, Saturday and third Sunday in September and a hearty general invitation is given to all to come, especially ministering brethren. This church is situated 6 miles south west of Lenoir and all brethren coming by railroad wishing to get off at Lenoir on C. and N. R. R., will please notify W. A. or T. H. Bently, of Lenoir, who will meet them Thursday before third Sunday. Those wishing to get off at Whitnel will notify T. M. Standley, of Lenoir, Route 3, who will meet and convey them to Association grounds.

Done by order of the church.

T. M. STANDLEY,
Moderator.

R. M. BRANCH, C. C.

**LLOYDS PRIMITIVE BAPTIST
HYMN BOOK.**

The prices will be hereafter as follows:

The plain Sheep binding, per dozen \$7.50.

The plain Sheep binding, single copy 75c.

The plain Morocco binding, per dozen \$10.50.

The plain Morocco binding, single copy 95c.

The gilt Morocco binding, per dozen \$12.00.

The gilt Morocco binding, single copy \$1.15.

Not less than half dozen will be sold at the dozen rates.

In all cases cash must accompany the order.

Send money by registered letter, P. O. money order or by express to me at Los Angeles, Cal.

Address all orders to
MRS. M. E. ATKINS,
155 W. 45th St., Los Angeles, Cal.

**SEASIDE EXCURSION FARES
Via
ATLANTIC COAST LINE R. R.**

Effective Saturday June 1st, and continuing until September 8th, the Atlantic Coast Line will sell round trip Week End tickets to Wilmington, N. C. at rate of \$3.75, and to Norfolk, Va., at rate of \$3.75 for all trains of Saturday and Sunday until Sept. 8th, inclusive. These will be limited to return until midnight of Tuesday following date of sale.

Effective Sunday, June 2nd and continuing thereafter until further advised, round trip tickets will be sold each Sunday morning to Wilmington at rate of \$2.00, and to Norfolk at rate of \$2.50, limited to date of sale.

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**A Fitting School.
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Prepares for College, for Business, for Life. Thorough Course in Literary, Music, Expression, Voice, Harmony, Orchestra, Book-keeping, Shorthand, and Typewriting. Diplomas awarded all Graduates.

Through a thorough course we aim to secure the highest development of the mental faculties, the business capacities, the musical talents, the art of expression, and elegantly fit for college our students; and we ask your candid consideration of the advantages afforded by this institution to all who desire to lay a substantial foundation for success in life.

JOHN W. GILLIAM,
Principal.

Altamahaw, Alamance Co., N. C., R. F. D. No. 1.

ASSOCIATIONAL.

The 52d annual session of the Seven Mile Primitive Baptist Association will be held, the Lord willing, with the church at Hornett Meeting House in Sampson County, N. C., on Friday, Saturday and 4th Sunday in September 1912, which is the 20, 21 and 22.

Visitors by railroad will be met at Dunn, N. C., on Thursday, from the south at 1:30 p. m., from the north at 3:30 o'clock and conveyed to and from the Association. Hornett is about 16 miles south of Dunn.

CORNELIUS HODGES,

ATLANTIC COAST LINE RAILROAD

The Standard Railroad of the South.

Week-End Rates.

For Saturday and Sunday forenoon trains, June 1st to Aug. 25, inclusive, limited to Midnight of following Tuesday:

Wilmington, N. C., and return ... \$3.75

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Wilmington, N. C.

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Scripture Truth about the Church, as Stated by the Greatest Scholars of the World, and by the Ablest Primitive Baptist Ministers. Sixty Closely Printed Octavo Pages.

The Church History, now out of print, was written and published to disseminate the Truth, and was sold for Two Thousand Dollars less than the cost; but through the kind Appeals of Elders J. R. Respass, Wm. L. Beebe and P. D. Gold, in the Gospel Messenger, The Signs of the Times, and Twelve Copies for a Dollar.

SYLVESTER HASSEL,
Williamston, N. C.

**Knight's Big Excursion to Richmond.
The Best of All the Good Ones.**

Have you made all necessary preparation for the big excursion that will be run to Richmond on Tuesday, September the 10th, via the great Atlantic Coast Line, the standard railroad of the South, when a splendid opportunity will be offered to spend a short but delightful vacation in the most beautiful and attractive of all Southern cities, the capital of the late Confederacy, about which lingers a wealth of historical interest? Richmond is a veritable Eden, where one may shut out the whole world and be content. As a pleasure city, it has attracted more intelligent and fashionable people than any city in the South and holds a charm for all who come. It may be truly said that Richmond has been advertised by its loving friends. Those who visit this charming city go home brimming over with enthusiasm for the place. This excursion will be under the management of Thomas H. Knight, which is a sufficient guarantee that it will be the excursion of the year. Train will leave here at 8:49 a. m. and will leave Richmond on the return Wednesday, September 12th at 8:00 p. m. The fare from this point is only 2:25 for the round trip. What more can one want in the way of an excursion? There will be separate coaches for white and colored passengers. Put your money down today for this big trip. You cannot afford to miss it, for it will be the most delightful, convenient and satisfactory excursion ever devised.

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is a scientific combination of Camphor, Menthol and other valuable medicinal and germicidal agents. Only ingredients of purity enter into the composition of this remedy, the aim of the manufacturers being Quality, Usefulness and Effectiveness.

Hood's C. C. & P. Remedy furnishes needed Stimulating Vapors, Surface Stimulation and allows plenty fresh air at the same time. Applied outside, gets inside and takes advantage of the disease. The results have been most gratifying.

Besides being for what its name implies it is a most excellent remedy for Burns and Scalds, Catarrh, Hay Fever, Headache, Neuralgia, Sore Throat, Piles, Painful Menstruation, Sore Throat, Tonsillitis and Mumps.

This remedy has proved to be a remarkable household article with an extremely wide range of usefulness. As it is absolutely harmless it can be freely used externally or internally if desired.

Price 25 cents—By mail 25 cents.

Manufactured by
HOOD BROTHERS,
Prescription Druggists
Smithfield, N. C.

Below you will see what Elder J. A. T. Jones says about it:

McCullers, N. C., Sept. 2nd, 1909.

Having used several jars of Hood's Croup, Cold and Pneumonia Remedy for croup, colds, headache and as a general household remedy, and finding it to be so much better than anything of its kind, I wish to give my endorsement to it. Try it and be convinced of its great merits.

(ELDER) J. A. T. JONES.

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NORFOLK, VA.

ZION'S LANDMARK

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AT

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Primitive or Old School Baptist

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P. D. GOLD, Editor..... 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.

COMMUNICATION.

"We Cannot Construct Any Machinery for Helping Jesus in Saving Souls." W. H. Wilson in Reidsville Review for July 30th, 1912. Subject, "Infant Baptism."

Mr. Wilson is a Missionary Baptist minister.

I do not know that I understand just what he means by the word, "We," in his letter but suppose that he meant, "We Baptist." If he did he and I are fully agreed in that declaration.

Then, inasmuch as, "We cannot construct" any such machinery where did the Baptist get the machinery they are using? I intend to show that, "Alas, Master! for it was borrowed," and that it is borrowed from the "Mother of Harlots" and "Her Harlot Daughters." (Rev. 17:5.) Doubtless they are the first and second anti-Christ; and those who are using their machinery for helping Jesus to save souls are Achan, spiritually, and they have stolen the Babylonish garment and the golden wedge Josh. 7:19-21.

I will first notice: "A Salaried Minister."

What are they paid to do? To be sure to go out and preach the "Gospel" to the people to get them to turn to God that He may save them. They becoming instruments in the saving of souls. Here is machinery. Where did

the Baptist who use this piece of machinery get it? Answer, from the Roman Catholics. They were the first to pay salaries to the clergy three hundred and twenty-one years A. D. Therefore that piece of machinery is borrowed from Babylon.

2nd. "The Use of the Organ in Worship."

This piece is to attract the young to charm them into the choirs and churches, to come to Jesus to be saved and to help save others thereby. Where did they get this piece? From the Roman Catholics. It was introduced by "Pope Vitalian 1st," 666 years A. D. Therefore they borrowed this piece directly from "The Mother of Harlots."

3rd. "Salvation by Grace and Works."

They borrowed that piece from a British Monk (Roman Catholic) 410 years A. D., and from John Cassian (likely Roman Catholic) 420 A. D. Therefore that piece was borrowed from the mother of harlots. Remember the idea is that man is saved by works and grace combined. Recently a minister said, "I can preach salvation by grace as strong as brother Hardy, and then I can do more; I can preach salvation by works. "The Breath of Rome."

These ideas were adopted by the Arminian Remonstrants of Holland (1610) maintaining that man is saved by grace and works combined. Thus

they walk in the footprints of the mother of harlots, and not after Christ and the inspired writers.

Note. I am quoting from the appendix of the "Apostolic Church." Hassell.

4th. "The Missionary Society."

This piece was constructed 1622 years A. D. by the Roman Catholic Pope, Gregory 15th, and therefore is from the mother of harlots. This piece of borrowed machinery is being used very extensively by people bearing the name, "Baptist," and who love to boast that they believe in the Baptist.

The second to use this piece of machinery was the Episcopalian (1698) who is one of the harlot daughters of Rome.

"Let us be like other people" said the Baptist and they borrowed machinery from Babylon to be sure they had it right. "These be thy Gods, Oh Israel, that brought thee up out of the land of Egypt." "Israel. The Golden calf.

5th. "The Sunday School."

They borrowed this piece of machinery from the Episcopalian. Robert Raikes was the first to organize Sunday Schools. He did it in 1781 in Gloucester, England. He was an Episcopalian. Now, this piece of machinery is used by all the religious world "Except the Church."

What is it for? It is said to be "the Nursery to the Church." A nursery is a plot of ground where young trees are prepared for the orchard. Thus the church is considered the orchard and the Sunday School the nursery to prepare the young to dwell in the church. In the lays of the apostles this work was done by the Holy Ghost, the third person in the Holy Trinity. Thus the Sunday School has been substituted for the Holy Ghost, and is therefore an idol of Babylonian

origin for it came out from the Episcopalian, a daughter of the mother of harlots. "Borrowed from a Harlot," and, in its work, denies the faithfulness of God to save sinners.

6th. "The Common Brotherhood of Man, or the Christian Connection."

This came from the Methodist in 1793. Another piece borrowed from a granddaughter of the mother of harlots, therefore not constructed by the church.

7th. "Protracted Meetings."

This is a wonderful piece of machinery for the saving of souls or helping Jesus to do it. Those who use this piece will unblushingly tell the people that Christ has done all He can to save them, and that He is now wooing and beseeching them to accept Him and be saved. Where did this come from? The Methodist minister, John McGee, started it in 1799 on the banks of the Red River in Kentucky. Therefore this also came from the granddaughter of the mother of harlots, and it is a piece of her machinery.

8th. "Theological Schools."

This piece of machinery was of heathen origin according to the Encyclopedias and in the middle ages it was adopted by the Roman Catholics as a part of their machinery for church work, and afterwards by the daughters of Rome, and then by the Baptist who have now outstripped Rome or any of her harlot daughters in the use of this piece of heathen machinery. It is not in any wise referred to in any part of the Bible.

Now, I have shown that the Baptist did not construct any of this machinery for helping Jesus to save sinners. The minister said, "We cannot construct any" such machinery. They are using it and they borrowed it, all of it, from Babylon and her harlot daughters. Would you not think that they would be ashamed to come be-

fore the Lord with such walsey-linsey garments on! and they manufactured altogether in the factories of Babylon! Surely this is an age when men cannot blush with shame even before God.

Primitive Baptist, now I turn to you for a few words: Are you keeping yourselves free from this idolatrous worship? Are you teaching your children the danger of falling into Babylon's snares? Are you training them up in the way they should go? Or are you allowing Babylon's daughters and others who have stolen the Babylonish garment to train them for you?

Do you say, "I see no harm in this or that instigation?" Remember that the no-harm trap is the devil's workshop, and wallowing hole.

"Little Children Keep Yourselves From Idols."

I know of those who say, "I like to go. It makes me stronger." But they fail to see that they have set the evil example for their children who do not see the error and are glad to see their parents "liberal" until they are safely housed in Delilah's sofa arms, or in Babylon's folds, and then they try to console themselves by saying, "Well I know that if they are the Lord's He will bring them out at the proper time." Do you think that to be a good excuse for our neglect in the proper training of our children? If one goes astray after he is properly trained his blood is on his own head, but if he is not properly informed on whom does it fall?

I will now close with these quotations: "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend which is as thine own soul, entice thee secretly, saying, let us go and serve other gods, which thou hast not known, thou, nor thy fathers; Namely, of the gods of the people which are round

about you, nigh unto thee, or far from thee, from the one end of the earth even unto the other end of the earth. Thou shalt not consent unto him, nor hearken unto him; neither shalt thou spare, neither shalt thou conceal him; But thou shalt surely kill him; Thine hand shall be first up on him to put him to death, and afterwards the hands of all the people. And thou shalt stone him with stones that he die; because he hath thought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. Duet. 13th, 6-10.

To those who are too tender footed and will say, "Well, it is no need that we should say such things against the denominations," I will quote. Jere. 50:13-15. "Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate; everyone that goeth by Babylon shall be astonished and hiss at her plagues. Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows; for she hath sinned against the Lord. Shoot against her round about; she hath given her hand: her foundations are fallen, her walls are thrown down; for it is the vengeance upon her: as she hath done do ye unto her."

The above is submitted to the household of faith, with love to them for Jesus sake.

L. H. HARDY.

Reidsville, N. C.

COMMUNICATION:

Atlantic, N. C.

Dear Brother Gold:

Some time ago I woke up in the night and my mind rambled back to the days when I was staying with my father and mother not far from where I now live. It appeared that I was

being shown the difference in then and now. When I was with them I was a bad boy. I was ready to do anything that was wrong. I remember that one of my playmates and myself fell out with one another and when I came home my mother called me to her bedside and told me to wish him no evil, but that he might go to heaven when he died. Since then I hope that I have felt the difference. I hope the Lord has shown me that I was wrong. One night I was on my bed and the devil appeared to me. I dreamed that I was about fifty yards from the place where I now live and I saw Mr. John W. Fulcher and Mr. Sam W. Robinson and they told me that that was where Christ was crucified. Then the Lord came to me and placed me on a crooked piece of timber, and I hope that no one has done any harder work than I did at that time. Since then I dreamed that Sister Emeline F. Hamilton, my wife and I were going to preaching. We came to a man's house and I saw the straightest road that I ever saw. I passed through the man's house but they went on to preaching, and while I was waiting for them some of the people passed by and I asked them where my wife and sister, Emeline were, and they told me that the meeting was not through. The next day in June 1911 I hope the Lord placed me before the loyliest people on earth and I asked them to forgive me and receive me, which they did. The next day I was baptized by Brother L. H. Hardy, and if any poor one has enjoyed the company of the people of God I think I have. If it were the Lord's will I would love to see my mother and tell her that I hope the Lord has forgiven me and shown me that straight road.

Your loving brother, I hope,

EDWARD SALTER.

OUR SON-SHIP WITH GOD.

How often we judge our son-ship with God by our frames and feelings as though that had any weight in the matter.

When we are angry and vexed and say things that we are sorry for, then we begin to argue the question whether we are a child of God or not, but do we change or alter our relationship by our lives? I think not. It is the life we now live in the flesh that manifests whether we are servants of sin or of righteousness.

"Know ye not that ye are servants to whom ye obey, whether of sin unto death or obedience unto righteousness.

If we hunger and thirst after righteousness it is evident that we are among those that Jesus called "blessed." If we hunger and thirst after righteousness it is evident that there is a life begun, as John says, "Beloved now are we the Sons of God," etc. This son-ship was of God for His people and upon no part to be performed by the creature to consummate this son-ship. Created in Christ Jesus, chosen in Christ before the foundation of the world; spiritual eternal habitation with God in glory to be partakers of the benefits.

The Scriptures are given us for our consolation and comfort that we might have the hope that we are embraced in the covenant ordered in all things and sure even the sure mercies of David.

How often we are where the prodigal son traveled and feel to say make me one of thy hired servants, I have sinned against heaven and against thee; but we find the Savior shows that He is unchangeable and we are covered with the best robe, shoes put upon our feet, ring upon our hand and we are made to sit down and feast with God's people.

How wonderful is God's love. Know ye not that the goodness of God leadeth thee to repentance. One born of God is led of God unto all truth and is desirous of serving God not to make them a child of God but because they are a child.

I have no thought that we have power over the Spirit but I do believe that we are given wisdom to discern our short-comings and lack of grace and fruit of the Spirit and out of a realizing sense of what we are before God there arises prayer and supplication.

I believe that God hears prayer and also answers prayer but I have no place for conditionalism regarding prayer or obedience. Peter addresses the elect of God with these words: "Eleet according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." This election embraces the obedience of Jesus Christ for all and to whom all that the Lord our God shall call. The law of the Lord is perfect converting the soul; the testimony of the Lord is sure making wise the simple, moreover by them is their servant warned, said David, and in keeping of them is great reward.

If we sin wilfully after we have received the knowledge of the truth there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries. There is a chastisement from the Lord and if ye be without chastisement then are ye bastards and not sons. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

The scourging and chastening is not to make us sons but because we are sons.

May the exercises we pass through strengthen our hope that we are the

sons of God and joint heirs with Christ.

J. M. FENTON.

COMMUNICATION.

Dear Brother Gold:

Since my last letter was published in the Landmark, I have received some very comforting letters from dear ones scattered abroad which did my poor soul good indeed and helped to cheer my lonely hours. As my little afflicted baby was sick most of the time and I was sad and lonely, it just made me feel good to know that my letter was appreciated by some. But the Lord in His all wise purpose has seen fit to take my little babe out of her sufferings, and although I would not have her back in this world of suffering and sorrow I am more lonely than ever, for I miss her very much.

She died on the 5th of August after a week of much suffering with dysentery. But when the time came for her to go she died without a struggle and we believe she is resting in peace and happiness and our desire now is that we may live so we may be able to meet her when our time shall come to lay down in death. But we know of ourselves we can do nothing, and I feel to be so very vile and wretched I often wonder how the Lord can love such as I. But I can say (if not deceived in it all) that there is nothing in all this world I love as I do the true gospel of Christ. It is my meat and drink, and my correspondence with many of the dear ones is sweet to me, although I feel like they never get the worth of their good letters which I receive. If any one seeing this should feel like writing to me, I can assure you it will be gladly received.

I enjoy very much the good letters in the Landmark and am always glad when it comes.

Wishing to be remembered at a throne of grace by all, I am a very little one.

MRS. MARGIE ROWE.

Aurora, N. C.

PHARAOH'S DREAM.

"And, behold, there came up out of the river seven well favored kine, and fat fleshed; and they fed in a meadow," Gen. XLI:2.

Dear Brother Gold:

I'll try to give my views on Pharaoh's dream as a whole, and, if you see it is worth anything, you may publish it in the Landmark. To my mind, the seven fat-fleshed, well-favored kine, and the seven ears of corn on one stalk, good and rank are the days of a child of God before his conviction. Notice the fat kine fed in a meadow. Being fat, shows they had plenty to eat, no lack of food. The word meadow denotes a good place to graze, a place of plenty, nothing wanting. Seven ears of corn to stalk, rank and good very prolific, is proof of plenty of nourishment, plenty of moisture. Just so with us before we were convicted of sin.

We felt we were very good and fruitful that there was nothing wanting, very fat-fleshed, well-favored, seven ears to stalk, very righteous, better than the average man. We felt no need of a Savior, while in this prolific state, fat and good. But there came up out of the river seven ill-favored and lean-fleshed kine and stood by the well-favored kine, and stood on the brink of the river. They stood side by side. What a contrast! Measure the past by the present. Can we not see that we have been sinners all the time? Where is our fatness, good works, self-righteousness? It fades away into leanness. It is devoured by the lean kine. We feel so sinful, so

unfruitful, so undone, while under conviction, that all of our good works, mortality, etc., is up. Yes, the fat-fleshed is all devoured by the lean kine and it is not known for their leanness. "Stood on the brink of the river." Answers to the time we were convicted. The past stands right up by the present, side by side, looking down into the river, our past life, searching for something good but finding none. How ill-favored and lean. In the convicted state, we get no nourishment though we be trying ever so hard. The seven thin ears, blasted by the east wind, shows it trying to produce as much as the rank stalk, but it was thin and blasted. Every sinful act, thought, and deed comes right up before our eyes and shows us we are nothing and worse than nothing. And Oh! such leanness and ill-favor has never been seen in all Egypt (the flesh) before. Seven is a full number. So the days of leanness balances up with the days of fatness. Both complete. We go on in sin, in our young days, and enjoy the pleasures of this life, and care nothing of the things that pertain to grace. But there is a time of reckoning, a time to balance up our accounts. The wise man, Solomon said there was a time for all things. So there was a time of plenty and a time of famine. And the famine of the soul will always exant that which is laid up (by the flesh). Now, let us notice for a moment what happened, or came to pass during this famine. The Egyptian had to give up all he possessed, one thing after another, till he had nothing; and last of all, he became servant to the King. The Egyptian answers to the flesh. Did we not try to buy corn (grace) with self-righteousness? Did we not have to give up our good works, one after another till we were dispossessed of all good works? And did not this old flesh

finally acknowledge before Joseph (Jesus): "Why should we die in thy presence, for money faileth? And it (the flesh) became servant to Joseph (Jesus). The Egyptian had to buy corn, but the Israelite did not, and they were nourished by Joseph throughout the famine, in the best land of Egypt, even the land of Goshen.

I want to say, and want the reader to bear in mind, that it was during this same famine that Joseph's brethren were made to go to him for bread. And he knew his brethren, but they knew him not. What a fitting type of the church. Jesus has ever known us from the beginning of time. He knows all about our leanness and how unlit and ill-favored we are. And Joseph wept when he made himself known to his brethren. Jesus wept at the grave of Lazarus. He is a man of sorrow and acquainted with grief. When Joseph made himself known to his brethren, he caused every other man to go out, Gen. XLV:1. David was anointed in the presence of his brethren only. And I will say that it is the same way with Jesus Christ. He makes Himself known to His brethren, but He never reveals Himself to the world. The world has never known Him.

Brother Gold, guess you will tire reading this. I have not written all I would like, but what I have "written I have written."

I just want to say in conclusion, had it not been for Joseph in laying up, during the years of plenty, for the famine, all would have perished. Even so with us, the church of God, had not Jesus laid up for us the sure mercies of David before the world was, then surely we would have been lost. But every one that has felt their leanness and has gone down on bended knee to Jesus will be fed from the store-house of mercy, and not a hoof will be left

behind.

Your Brother,
T. A. STANFIELD.

McIver, N. C.

COMMUNICATION.

Dear Brother Gold, and all who love the same Lord Jesus:

Frequently we hear the dear children of God say to each other in speaking or writing, "When it goes well with you remember me," but when I am low down in darkness and despair threatens my soul and I am about to be swallowed up of "over much sorrow," then it is I remember Zion's children and long for them and their companionship in tribulation. And yet I feel if you only knew me as I know myself you would desire to walk no more with me. Nothing and less than nothing; yea less than the least of all saints; weak and helpless, hungry and faint; far away from land on a stormy sea; and my frail barque threatening to be overturned, with such darkness surrounding me as can be felt, alone and none to help. "Lord save, I perish," is my plaintive cry. But deep only calleth unto deep and "all thy waves and thy billows are gone over me." All the past evening I have heard nothing from within but "all thy waves and thy billows are gone over me." "I will say unto God my rock, why hast thou forgotten me? why go I mourning because of the oppression of the enemy? As with a sword in my bones, mine enemies reproach me; while they say daily unto me, where is thy God?" But in this same Psalm David said, "Yet the Lord will command his loving kindness in the daytime and in the night his song shall be with me, and my prayer unto the God of my life." Were it not for this comforting thought, how miserable indeed would be my case when

persecutions sore and trying assail me on every hand. In a low whisper this song is sung and its soothing effect, even though the waves roll high, keeps my soul from utter despair, while I grow weary and as Brother Hall said in that beautiful article of his, I realize the heaviness of my grave clothes, and groan and sigh sometimes for relief from this tenement of clay, feeling that it would be far better to depart and be with Christ. O to lean my head upon His breast and breathe my life out sweetly there.

I desire that instead of murmuring I may be brought to realize more and more the hand of the Lord in all my changes. But O, sometimes I am made to feel that the grave would be a sweet resting place from all the sorrows, trials and persecutions of this life. O for strength to endure with patience and with such to run the race that is set before me and that I may be enabled to look to Him who is the Author of our faith, if I may include myself in that blest number. Why can't I run with patience; yea and with rejoicing too, knowing that He, in whom I hope I trust went before me bearing the heavy load of guilt and condemnation, enduring the cross, despising the shame, suffering all the cruel mockings and vile persecutions of the wicked, and to be forsaken even by his own brethren.

Why is not my mouth forever shut to all murmurings and complainings, and why can I not endure hardness? but it seems that I am more of a coward than a soldier and for strength to follow in His footsteps, for without Him I know I go astray.

With a desire to be remembered in your prayers when you are low down and have access to the throne of grace; and with love to the household of faith, I am, I trust, your little sister in sorrow, and yet in a precious hope, for

which I would not take ten thousand worlds like this.

LOUISA A. EDWARDS,
Marshville, N. C.

COMMUNICATION.

Dear Brother Gold;

I have had the impression to write to you ever since Sunday but have not yet accomplished it. The thought has come to me several times, am I not willing to present my body, a living sacrifice. The answer comes, yes Lord if thou wilt only show me my duty, I am willing yes willing to serve thee.

You may have heard by this time of our good meeting last Saturday and Sunday. Some were disappointed at you not being there and as it was very late before Brother Stone could get there, the congregation grew weary and impatient. It seems that I can see how impatient we creatures are at times in waiting and trusting in the Lord. He some times has a feast in store for us just ahead. So it was Saturday when the Lord blessed sister Emily Sessoms, brother Coker's daughter, to come forward in the discharge of her duty and then Brother Bennie Thigpen also came forward. They were received and baptized Sunday morning by Brother Stone, and at church after preaching Sister Gouch came forward and related her desire to be with us. She was received and baptized at four o'clock in the afternoon by Brother Stone.

These words constantly sing in my soul, my soul doth magnify the Lord; my spirit doth rejoice in God, my Savior and my God I hear His joyful voice. And again we can often exclaim with the poet, as it goes on to say I need not go abroad for joy, I have a feast at home, my sighs are turned into songs, the comforter is come.

I have been wishing for a long time

'to be with you and talk with you some, but it has not been so I could as your time is so limited. I thought and felt that it was so nice and kind in you to have interest enough in me to ask me how I had been getting along, and your Fatherly advice in regard to my welfare has borne heavily on my mind with love and thankfulness, I have wanted to tell you a short dream I had just before the union meeting at the Falls: I had been very low down in spirit and constantly trying to beg the Lord to revive my soul and strengthen me as I journeyed along. I dreamed a nice looking man came up to me and said come on and go with him. I looked down at myself. I had on a white robe with sleeves extending to my elbows with lace on the hem and in the neck. There was no seams in this robe and it was white and spotless. I thought that I would dress before I went. There was a black dress near by and I got it to put on but I never did put it on. So I have felt that just so long as I have to stay in this earthly tabernacle I will have sin to contend with but I hope that my soul is white with the robe of God's righteousness. Sometimes I feel that I can say that my soul doth hunger and thirst after the water-brooks of God's righteousness. They are so wonderful, they come in ways that we sometime so little expect and then we can say, "Down from above the blessed Dove has come into my breast a witness of God's eternal love. This is my heavenly feast."

Now I want to tell you a dream my father had last night about you, and then I will close for fear that I will weary you. Father came over here this morning and told me that he dreamed you came to him with a lot of money and laid it on a table and said, here is some money for you, it is for the deacons and this is for you. You sat

down by him and he said, "Why Brother Gold I am so grateful I don't know how to express my thankfulness enough." And you told him it was not our kind of money but that it was from another country and you said, "open the door." Brother Gold there was a beauty in this, my father could not express and I feel that I can see something wonderful in it too. The free gift of Christ Jesus to redeem our souls from everlasting punishment that's from a far country and none can hinder his loving kindness, oh how sweet.

I hope Sister Gold has greatly improved in this time.

Pray for me and my mother and father, and may the dear Lord bless you and your dear companion is my desire.

LULA HURST.

Tarboro, N. C.

COMMUNICATION.

My dear Brother Gold:

I would love to, if I could write you a letter, but feel that my vision is too weak, my hearing too deficient, my understanding too slow to impose upon the time of one whom I esteem as a man well learned in wisdom's ways. I do so long to know more of Spiritual things, but most of my time is spent in journeying through the scorching sands of the desert land, the barrenness of which seems almost unbearable still there are times when "the desert is made to blossom as the rose." My soul is brought out of its prison house of darkness and despair and I am made to feel "that God is my refuge and underneath are the everlasting arms." Then it is that I am made to feel that "I have trod that path which no culture's eye hath ever seen, that path wherein walk they who have had that same view of the new heaven and the new earth that John

saw on the lonely isle of Patmos. I think the inspired psalmist has beautifully described the glory of the new heaven in this sublime language: "The heavens declare the glory of God and the firmament showeth his handiwork. But a retrospective view of my life all spotted with sin and an analysis of my heart all polluted as it is makes me fear that I am wholly deceived in the matter and that the sun of righteousness has never shone round about me. How much I wish that I had the assurance that many have, that I have received an application of that mollifying ointment, the oil of grace, for grace and truth came by Jesus Christ, and I know that that which emanates from Him is pure and good. Here the thought comes to me that the church of the living God comes down from heaven and not from up out of the earth as many would have it, hence its beauty, the spotlessness of its robe. With what security the bride trusts in Him who has adorned her with such care. But the question that gives me much concern is: "Am I one of the blood washed through?" Ah, Brother Gold, I don't know, but this I do know, that if I am included in the number for which he gave himself a ransom I am safe for "none can pluck them out of his hand." I did not mean to write so much, but before closing will tell you that the dear little band in Roanoke is getting along nicely under the leadership of our beloved pastor, Elder J. C. Hurst. He led four down into the liquid grave last Sunday. Father's family are all well now, but mother has just convalesced from what came near being a spell of typhoid fever.

My husband joins me in much love to you and Sister Gold and trust that in the providence of God you may be spared to visit us here in Roanoke not only once, but many times.

Yours unworthily,
MRS. R. B. TOMPKINS.
Vinton, Va.

EXPERIENCE.

Dear Brother Gold:

I am sending to you for publication in Zions Landmark the experience of our sister, Bettie Handshaw, the sister whom I baptized in June at the age of nearly eighty-eight years.

It is just as she handed it to me and I think that it will be good matter for your readers.

We had another good meeting at that church on last Saturday and Sunday. I had the pleasure of baptizing two more there. It is good to be with the churches when we can just feel the presence of the Lord.

The darkness of Egypt could be felt and so can the light of the Holy City, the New Jerusalem, and the Lord gives to feel it in our meetings. These things I speak from experience in the Lord.

The Lord bless you and yours.

L. H. HARDY.

Reidsville, N. C.

A great many years ago I attended a meeting at Wheeler's church in Person county, N. C. Elder Davie Moore preached and it seemed that his whole sermon was for me. I was made to see very plainly that I was a sinner, and I went home very much disturbed in my mind about my condition. All the mean things that I ever did seemed to come to my mind and I could see my lost and ruined condition. I tried to pray to the Lord for mercy, but my prayers seemed to do no good. My trade as a tailor put me in a good deal of lively company and I would try to hide my feelings by laughing and talking to them, but when they would go away I would sink down in my

feelings and feel worse than ever, thinking that I would die and be lost forever if I didn't do something, but the more I tried to do good, it seemed the worse I did. I found that I could do nothing for myself, and that if I was ever good it would be all God's mercy and no good things I had done. I continued in this condition for about two years, my burden getting heavier and heavier. I saw no hope for me, I was such a sinner and could do nothing good it seemed, when one morning before breakfast I was up stairs working with some clothes, I heard some one call me three times. I got up and opened the window and set down in it, but could see no one. The voice seemed to come from the southeast. All at once my heavy burden left me and I found myself praising God. I felt like I loved everybody and everything seemed very beautiful. Everything seemed to be praising the Lord. I thought I would pray and thank God, so I went to the place where I had been trying to pray before, but I could not pray for praising God and these words came to my mind: "Show pity Lord Oh Lord forgive and let a poor repenting sinner live." I can never be able to tell the troubles I went through with during the two years after I first saw I was a sinner but after the morning I was relieved of my troubles I felt I would not take all the world for my little hope. I have thought many times about joining the church, but was afraid I was not good enough and they would not want me. I stayed in this state many years, but never gave up my little hope. I went to church at Prospect Hill and Elder Hardy preached. I became so impressed that I thought I would ask him to go with me home so I could tell him my feelings and ask him if he thought I was fit to join the church, but it was so he could not go that way. I put it off

until the third Saturday in June 1912 when I could go no longer without telling my feelings to the church at Prospect Hill I wanted a name with them, so I went up and offered myself to the church and was received and was baptized together with a young brother by the name of Hawkins, who joined at the water side. I have felt since that time that I did my duty by going to the church and I want to tell all who have the impression to join the church not to put it off as long as I did.

BETTIE HANDSHAW.

COMMUNICATION.

Dear Brother Gold:

The enclosed letter from Elder Isaac Webb will speak for itself. It is very comforting to such a poor one as I am to get such letters from a father in Israel. I think that your readers will enjoy it.

I have been taught for a long time that "empty wagons make a great noise," and recently some one said that "thunder never kills." How true these sayings, but more true than the fact that hollowing and yelling are not preaching the gospel.

Yours in hope,
L. H. HARDY.

Reidsville, N. C.

Elder L. H. Hardy,
Reidsville, N. C.

My dear Yoke Fellow:

I have just re-read your communication in Zion's Landmark for July 1911, on the subject of the ministry: "Our God Makes no Mistakes." You wrote in reference to 1 Cor. 14:19. There is an expression in the 16th verse that is frequently called to my memory "Else, when thou shalt bless with the spirit, how shall he that occupies the room of the unlearned

say Amen at thy giving of thanks, seeing he understandeth not what thou sayest! For thou verily givest thanks well, but the other is not edified." Brethren seem to give thanks at meals, and often seem to whisper but not an audible word do they express, not even the common closing word, Amen, and I cannot tell when they are through only from their motion, but for good manners, when I think they are through I say Amen, but there is no edification in it, and I always feel some what guilty and ashamed for the hypocrisy I use. Some ministers in commencing a sermon, fail to elevate their voice sufficiently audible, to be understood, and the listener strains his ear to catch the expression, but after he has let his congregation fall asleep, he extends his voice to hoarseness in himself and deafness to the hearer. Unnatural toning or tuning in his voice, carries our thoughts away from the subject, until it becomes common to hear it, and it fails to be so objectionable, only to strangers who ever fail to make much allowance. Some tell us on their arising, that the congregation knows as well what they will say, as he does, "Whose mistake is this?" To intimate that the Lord has sent a messenger with no tidings! All such are as Ahimaaz, and when such expressions are heard, should be told to stand aside. Jonah was given a message to deliver, and had it doubtless on his mind what to declare. If the Ninevites had known as well before hand as he did, he need not have told them: "Yet forty days and Nineveh shall be overthrown." The Lord told his prophets to go and tell certain people or rulers certain things. The substance of the message is on his mind and he seeks to find out words acceptable to convey the intended understanding. This constitutes him an able minister of the word. Paul told Timothy

to give attendance to reading, that his profiting might appear unto all. Not that they could see what intelligence he had gained, but be able to impart such instruction as he had gained from consulting the inspired word, and as Paul said to Timothy, to preach the word which we see in the closing of the 3rd chapter of Timothy, and the 2nd verse of the fourth. When some preachers quote the second: "Preach the word." They follow it by saying: "This word is Christ." The word that Timothy was here enjoined to preach, was not Christ, but the inspired word, the Scriptures. Christ is one thing and the written word is another thing, as any man is one thing, and the history or testimony of him is another thing. Just as General Washington was one thing and the book called the life of Washington is another thing. To preach the word that sets forth the Eternal Word, by the written word, even written words of truth. Elder John R. Martin, of Franklin county, said: If a minister is faithful in his calling, he will give attendance to reading the word. Christ said, search the Scriptures. They were given for our learning. It would be impossible to quote or teach from a book which we have never read. There was a class who were ever learning but never able to come to the knowledge of the truth. But the Scriptures are to teach the children of God the truth more perfectly. That the man of God may be perfect, etc. In Gospel Bond.

ISAAC WEBB.

L. H. HARDY.

White Oak Springs—Wednesday before 5th Sunday in Sept.

Suggs Creek—Thursday.

Pierces Chapel—Friday.

Reek Hill—Sat. 10 A. M.

Ashboro—Saturday at night and on Sunday at 10:30 A. M. and 2:30 P. M.

ZION'S LANDMARK

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

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

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

Corresponding Editors.

J. H. Fisher.....Graham, Tex.

M. L. Gilbert.....Dade City, Fla.

J. W. Fairchild...Green Forest, Ark.

Samuel McMillon.....Cosby, Tenn.

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EDITORIAL

IN DEATH NO REMEMBRANCE.

"For in death there is no remembrance of thee: in the grave who shall give thee thanks." Psa. 6:5. Mankind consider death an enemy. Naturally we love life—natural life. What alarm and fear takes hold of us as we feel that death approaches. When one in our neighborhood was thought to be dying how solemn was the feeling as a pall falling upon us all. How strange it would have seemed to me then if one had slain himself. Death was what we dreaded.

When I heard of one dying that praised the Lord in death how wonderful that was to me, but I had no hope that this could be for me. In the old

testament death is not viewed as it is in the new testament. The Old Testament dispensation was the legal one, or the ministration of death. Its dark terrors had not been lightened and brightened by the coming of the Just one who should make an end of sin and swallow up death in victory. The dead know not any thing. In the grave none shall give God thanks or praise him. The sweetest service of life is to love and praise God. But in death there is no knowledge or service, no praise to God, nor any joy in him. How gloomy is it in the dark, narrow walls of the grave. There is no remembrance of former things, nor any hope of joys to come. How different the New Testament dispensation. Christ sweetened the grave, destroyed him that had the power of death. O death I will be thy plague is in his blessed language. Hence in the light of the resurrection of Jesus gladness lightens the tomb. Blessed are the dead that die in the Lord: yea, from henceforth said the Spirit they shall rest from their labors, and their works do follow them. Jesus is the life of the church. The head lives and the body lives in the head. If ye then be risen with Christ set your affection on things above, 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.

Therefore mortify your members which are on earth. How shameful for one who is quickened together with Christ to be walking in the corrupt fleshy life, and fulfilling its lusts.

There is no death in Jesus, nor is there any death in the gospel, but it is all love and praise to God.

The Old Testament did not bring life and immortality to light as the gospel does. For the law dispensation was written upon tables of stone—the

graveyard gloom of pollution—the sepulchral night and darkness of death where nothing is seen or known—no praise to God, no joy in him.

God is not the God of the dead, but of the living. But until Jesus should come in the flesh heaven would not come down to us: but when God should be manifest in the flesh the great and wonderful light should come, the joy of the whole earth. He should bow the heavens and come down to earth. To them that sit in the region and shadow of death a great light is sprung up. Weeping may endure for a night, but joy cometh in the morning. The evening and the morning were the first day. The darkness comes before the light—the night before the day.

In death who shall praise God? The dead know not any thing. But the glory and joy of the gospel is to love, serve and praise God. When one falls asleep in Jesus it is a blessed sleep. For me to live is Christ—that is it is Christ living in me; for it is not I that live, but Christ liveth in me, and the life that one thus lives in the flesh he lives by the faith of the Son of God. It is not ye that speak, but the Spirit of Christ that speaketh in you. This is the life of Jesus in you, and how wonderful is that life. Christ is the first fruits, but he is risen from the dead, and dieth no more. If the first fruit is holy then the whole body or every one of his people is holy, and he is their life. When he appears in glory then shall they also appear in glory.

It was under the law the people slept, but in the gospel they are risen. But Paul said to depart and be with Christ is far better. Stephen saw the heavens opened and Jesus standing on the right hand of God and said, Lord Jesus receive my spirit. Absent from the body—the body of death—present

with the Lord, which is the fulness of the gospel or the resurrection life. The resurrection was taught in the Old Testament, but it was not manifested until Jesus came and was crucified, and the stone of death was rolled away from the grave's mouth, and death was swallowed up in victory. "For none of us (in the gospel) liveth to himself, and no man dieth to himself." For whether we live we live to the Lord, or whether we die we die unto the Lord. For to this end Christ both died and rose and revived, that he might be Lord both of the dead and the living, Rom. 14:7-10. So all the redeemed are the Lord's whether living or dead. For, this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit," 1st Pet. 4:5. Jesus is ready to judge the quick (living) and the dead (in their graves,) for the gospel was preached to his people while they lived in the flesh that they might be judged as men in flesh, but live unto God in the Spirit. There is therefore a blessed sense in which all the family of God are come to the general assembly and church of the first born whose names are written in heaven, where the spirits of just men made perfect are already come. So that when the child of God falls asleep in Jesus he is not in the grave soul, body and spirit knowing nothing, but is in a far more blessed condition in glory than when he was in the flesh living here in the warfare between flesh and spirit, and burdened with a body of this death; but is present with the Lord in glory which is far better.

P. D. G.

A friend requests answers to these questions, "I came not to call the righteous, but sinners of repentance";

Where is the doctrine taught in the Bible that the Holy Spirit convicts each and every one of the human race of sin, and then leaves it to the choice of each one whether he or she will accept or reject salvation.

Jesus eat with many publicans and sinners to which the Pharisees objected. To eat and drink among the Jews was proof of endorsement or agreement and approval. When many publicans and sinners sat down to meat with Jesus it therefore gave great offence to the Pharisees, for it was the same as saying that Jesus received sinners and ate with them. It was a token on the part of those who felt they were sinners that Jesus was their friend, and that he loved them.

When the Pharisees were offended at the conduct of Jesus he said, the whole need not a physician, but they that be sick. Now the Pharisees did not own that they were sick. They were whole or sound in their own view. Hence they rejected Jesus and his doctrine, as they had no need of him. What about a man who says he is not a sinner? That disputes the teaching of the Bible—that denies the corruption of man—that contends for man's ability to do good, and that he does do good.

Jesus said he would have mercy and not sacrifice. The law of Moses had sacrifices, but they did not cleanse from sin. Mercy was what Jesus delighted in. Mercies belong to God. But mercy is for sinners—for the needy, dependent and unworthy. Hence the Pharisees could not receive Jesus, nor love him, nor honor and worship him. The Son of man came not to call the righteous to repentance. If one is indeed and in truth righteous he needs no repentance. But are there any that are righteous? What does the Bible say about that? "As it is written, there is none righteous, no, not

one," Rom. 3:10. Jesus never does a vain thing. Why come to call the righteous if there are no righteous? Why say there are none righteous if there is even one. But the Pharisees trusted that they were righteous. Jesus spake this parable unto certain that trusted in themselves that they were righteous and despised others, Luke 18:9-14. Two men went up into the temple to pray, the one a Pharisee, and the other a publican. The Pharisee then was a religious character. But what sort of religion? Did he pray for any thing? What did he need? Was he sick? The Pharisee stood and prayed thus with himself, God I thank thee that I am not—as other men are. He was so good he despised others. His prayer was not to God, but he was a self worshipper. The more religion a man has of that sort the worse off he is—the farther from God he is, the prouder he is.

The publican stood afar off, and would not so much as lift his eyes to heaven, but smote on his breast saying, God be merciful to me a sinner. When I hear a man saying, I thank God for all the blessings he has bestowed upon me it seems to my mind to convey the idea that he thinks he is able to comprehend and number all God's blessings. The more pure and undefiled religion one has the more he is humbled—meek and merciful, and loves or pities others, hence he visits the fatherless and the widow in their affliction, and keeps himself unspotted from the world.

Mercy rejoices against judgment. No one can pray truly to God that does not feel that he is a sinner, and he begs for mercy. Nor can one give thanks to God who feels he is worthy or bases his claim on himself or his doings. There is none nearer to God than the one who feels vile and heart broken. For the Holy One of Israel dwells with

him that is humble and of a contrite heart; but he beholds afar off the proud and haughty in spirit.

The other question is where in the Bible is it taught that the Holy Spirit convicts each and every one of the human race of sin and then leaves it to the choice of each one whether he or she will accept or reject of salvation? Answer: This is not taught in the Bible. Jesus says when the Comforter is come he will reprove the world of sin. Of sin because they believe not on Jesus. Again he says, except ye believe that I am he ye shall die in your sins, and whither I go ye cannot come.

P. D. G.

MEN WALK OUT WHAT IS IN THEM.

Is the above statement true?

Sometimes you say fear of man deters some from following a better judgment within them, but the fear of man in them decided the case and controlled them, because the fear of man which is a snare was in them.

Often the love of money diverts men's minds from a knowledge within them that it is wrong to defraud or pervert justice—wrong to withhold more than is meet; but the love of money was in them so strong that it controlled them and caused them to offend.

The love of strong drink causes the person that has a depraved appetite for stimulants to trample upon all the restraints that a better judgment offers, because his thirst for intoxicants controls him.

There is a feeling in the murderer that it is wrong to take away the life of another that God has given to man, but his hate against the object of his wrath so overrides his convictions of right that he follows the prevailing de-

sire of his heart which is to kill.

Perhaps there is no man however depraved and fallen he is that does not trample under foot in his raving lust for evil an innate protest of conscience, though feebly uttered, which cries out against the crime that is committed.

Then has man any shelter or excuse, justification of true defense for his wrong? No: he is without excuse. Before the courts of men there may be palliative circumstances, but in a man's own soul there arise a cry of guilt that pursues him, and there is no peace saith my God to the wicked.

The blood of Jesus Christ which cleanses from all sin is the only remedy for guilty man, and all men are guilty. There is none that doeth good, no, not one.

The holy life, death and resurrection of Jesus the Son of God, and made of a woman, made under the law, to redeem them that were under the law, is the only justification of a sinner before God.

How about such whose sins are forgiven, such as have been blest with repentance towards God, and faith in the Lord Jesus Christ, in whose heart the kingdom of heaven is set up, and to whom God has given a new heart, and in whom he has renewed a right spirit? Now do they always walk out, make manifest, prove that they have been with Jesus and have learned of him? Do they always walk in Jesus as they have received him? Do they always so let their light shine before men that others may see their good works and glorify their Father which is in heaven? Why is there in some a more satisfactory display of the life of Jesus, or the life of faith, than there is in others? What do you consider a true gospel character? One that keeps his body under, denies self, loves the brethren, abhors evil, cleaves to that

which is good, lives unto the Lord Jesus, lays aside all anger, wrath, malice and evil speaking, seeks peace, and ensues it, respects the right of others, does to others as he should desire that they would do unto him. The fear of God is in him to depart from evil. The love of God is in him causing him to do that which is good. He is quickened unto a true aim to give good heed to God's word. He is so quickened to the understanding of the word of God that he loves the judgment of God, and is so quickened that he dwells in the loving kindness of God, and loves the brotherhood. He seeks first the kingdom of God and his righteousness, and hence lays up treasure in heaven. He is so quickened that he takes good heed to the word of the Lord. He knows the truth in his inward parts, and walks out and proves what is that good and acceptable and perfect will of God in Christ Jesus. He does not secretly hide any sin in his bosom or purpose; but works out his own salvation with fear and trembling, because God works within him both to will and to do of his own good pleasure. Such a person has established a character that is weighed in the balance and approved unto God, a workman that need not be ashamed. Such at the end of his life can say as Paul, I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord shall give (not sell me) at that day, and not to me only but to all them also that love his appearing.

Such characters as these pray that the Lord would search them and see if there is any false way within them, any secret fault, or such a fault that they do not know themselves that it is there. There is no darkness in such, for they walk in the light of the Lord as Paul did, who said, herein do I

exercise myself to have always a conscience void of offence toward God and man. Paul wrote of some who did run well saying ye did run well, who did hinder you? Many are the examples of blundering and sinfulness of the Lord's people, or professed people. All these things are brought into judgment, for God will bring every secret thing into judgment, whether it be good or evil. It is a fearful thing to fall into the hand of the living God who is a consuming fire.

Let us give good heed to the Apostle Paul who said, "Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is forever set down at the right hand of God. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you and may thereby be defiled. The wise in heart will make manifest that wisdom by walking in uprightness, but the simple will pass on and be snared and taken. For every one shall receive according to that he hath done, whether it be good or evil.

The man of faith will walk out or live by faith that which is within him, for the just shall live by faith; but if any man draw back God shall have no pleasure in him.

Caleb wholly followed the Lord God. He spake the truth always. Job held on to his integrity. To be faithful unto death, truly following that which God hath revealed in you is the life of faith that builds perfect character, for in this patience has her perfect work, that ye may be perfect and entire wanting nothing. P. D. G.

ELDER E. E. OLIVER
of Washington, D. C.

October 5, 6 and 7 Kehukee Association.

Tuesday, Oct. 8.....Kehukee

Wednesday, Oct. 9.....Whitakers

Thursday, Oct. 10.....Tarboro

Friday, Oct. 11.....Old Sparta

Oct. 12, 13 and 14 Contentnea Association.

Tuesday, Oct. 15.....Meadow

Wednesday, Oct. 16.....Farmville

Thursday, Oct. 17.....Mewbornes

Friday, Oct. 18.....La Grange

Oct. 19, 20 and 21 White Oak Association.

ASSOCIATION.

The Black Creek Association is to be held with the church at Contentnea Friday, Saturday and 4th Sunday in October.

Visitors will be met at Wilson on Thursday before:

ASSOCIATION.

The Contentnea Association will be held, the Lord willing, at Tysons M. H. Pitt County, N. C., Saturday 2nd Sunday and Monday in October.

Those coming by rail will be met at Farmville on Norfolk Southern Railroad on Friday evening and Saturday morning.

A. P. TURNAGE,
C. C.

APPOINTMENT.

Dear Brother Gold:

I have just received the Landmark for September 1st, I see that Elder J. R. Wilson has some appointments to the Seven Mile Association, to the Little River Association and then to the Kehukee Association. Please state in the Landmark that I will accompany

Elder Wilson from Little River Association to the Kehukee Association and from Contentnea Association to White Oak Association. If the Lord will.

I am well, hope this may find you the same.

In hope and love,
J. E. ADAMS.

Angier, N. C.

APPOINTMENT.

The next session of the Salem Primitive Baptist Association is appointed to be held with the church at Cross Roads (Guilford County) N. C. beginning on Saturday before the 2nd Sunday in October 1912 and continuing for three days.

A general invitation is extended to all lovers of the truth, especially ministering brethren.

W. L. TEAGUE,
Association Clerk.

Winston Salem, N. C.

APPOINTMENT.

The next session of the Linville Union will be held with the church at Saints Delight on Saturday and Fifth Sunday in September 1912. All lovers of the truth are invited, especially ministering brethren.

W. L. TEAGUE,
Union Clerk.

Winston Salem, N. C.

UNION.

The next sitting of the Skewarkey Union is to be with the church at Swithwicks Creek.

All coming from the west will be met at Williamston on the 6 o'clock train Thursday and Friday. All aiming to come will please notify Kader Lally, A. G. Griffin or J. J. Maning, so

there can be conveyance from and to the trains.

All coming from the east will be met at Jamesville on the 4:30 train P. M. Thursday and Friday. Those aiming to come will notify Wm. E. Manning or Wm. H. Daniel.

WM. H. DANIEL,
Clerk.

UNION.

The Mill Branch Union is to convene with the church at Pleasant Hill Saturday and 5th Sunday* in September.

APPOINTMENT.

The next Stanton River Union will be held with the church at Richmond, Va., on Friday, Saturday and 5th Sunday in Sept. All brethren and friends especially ministers, are invited to attend. Those intending to come will please notify B. T. Butcher, 900 Bainbridge Street, South Richmond or Mrs. Laura E. Gay, E. Broad Street, and they will be met and cared for during the meeting.

CONSTITUTION OF A CHURCH.

Elder P. D. Gold,

Dear Brother, please publish the following in Zion's Landmark:

On the 2nd day of August 1912 there was a meeting called at Albemarle, N. C., for the purpose of organizing a church at that place, and after preaching by Elder J. W. Sherfield the following elders and deacons formed a presbytery, to-wit: J. E. Williams, B. L. Treece, J. W. Sherfield and Deacons Amos Vanboy and D. B. Harward. Elder J. E. Williams was chosen moderator and Aaron Furr, clerk. The following brethren and sisters presented letters of dismissal from their church-

es of the Primitive Baptist faith and order, viz: W. H. Hinson, Wm. E. Furr, Wm. C. Furr, Israel M. Furr, Sarah Furr and Malinda Coble and constituted a church of the Primitive Baptist faith and order to be known as the Primitive Baptist at Albemarle. Meeting days to be the third Sunday's and Saturday before.

Brother W. H. Hinson was appointed clerk and J. D. Whitley, Allen Holt and I. M. Furr, trustees of the church property. Called Elders J. E. Williams and B. L. Treece, pastors. Communion time is on the third Sunday in July. Request all preaching brethren in passing to stop and preach for us.

SISTER L. LAWSON.

Elder P. D. Gold,

Dear Brother: I am requested to write the obituary of Dear Sister Lawson, wife of Mr. Jerry Lawson, who departed this life Saturday, before the 4th Sunday, June 1912 leaving behind a kind husband, three daughters and two sons besides grand children and a host of loving friends to mourn their loss. She was the last member of a good family being sister to Elder A. N. Blalock, who until death was pastor of Camp Creek church where Sister Lawson held her membership till death. I fail to find words sufficient to express her good and kind deeds and life of usefulness. Her husband told me he words with her or her children, she was true, kind labored to be not only a servant to them, but to every one she came in contact with and never talked to any one who would dare speak unkind of her. She was a strong Baptist fully established in the doctrine of salvation by grace and this was her constant theme. She was dear to all of us. She was fond of me as her pastor, always greeting me with smiles and

kind words, anxious to do me some kindness when I called to see her. So I will say to her dear family we all greatly miss her, but do not sorrow for her as for those without hope as we feel sure she is with Jesus and may we all strive to imitate her example both to the church and mankind. She was in her 78th year at her death.

Now to the family will say, may God bless you all with His grace to say thy will be done.

Lovingly,

J. A. HERNDON.

Durham, N. C.

MRS. ROSA LEE MOON.

By request of her mother, I will attempt to write a few words of the life and death of Mrs. Rosa Moon.

She was the oldest child of her parents (Henry L. and Martha Hudson) was born Aug. 18th, 1886 and died June 24th, 1911 making her stay on earth 24 years, 10 months and 6 days. She was a loving and obedient daughter.

She never made any profession of religion, but had a hope in Christ and was a true believer in Salvation by Grace and Grace alone.

Her parents are Primitive Baptists and she always attended preaching regularly and would feast on the crumbs that fell from the Master's table.

On the first Sunday in January 1910, she was married to Mr. Frank Moon, they lived happily together till she died, leaving him, and an infant daughter, father and mother, four sisters and three brothers, also a host of relatives and friends to mourn their loss, but we feel that their loss is her eternal gain. She was loved by all who knew her. It was hard to give her up, but God in His infinite wisdom saw fit to call her to Himself. So let us bow in humble submission to His righteous

and holy will, and look forward to a time when we shall meet Rosa and all the loved ones gone on before to be parted no more forever, happy thought.

May God who is rich in love and mercy, bless and comfort the bereaved ones, and cause them to realize that this is one of the "all things that work together, for good to them that love God, to them who are the called according to his purpose." And enable them to say: "Thy will; not mine be done." For we feel that she is now above where all is joy, peace and love.

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

Peaceful be thy silent slumber,
Peaceful in the grave so low,
Thou no more wilt join our number
Thou no more our songs shall know
"Yet again we hope to meet thee
Where no farewell tear is shed."

Her cousin,

MRS. ESTA IVEY.

JOHN W. RICE.

The subject of this obituary was born March 28th, 1856 and died April 13, 1912, making his stay on earth 56 years and 15 days. He was married to Susan Ann Gomer in September 1882. She preceded him to the grave, one year, six months and twelve days. They had no children.

John was a morally good man, honest and truthful in all his dealings with his fellowman and a good neighbor. He was raised by Baptist parents, his mother being a member of the church at Lick Fork, his wife being also a member of the same church. He believed in the doctrine the Baptists preach and was very attentive in going to their meetings.

There are three brothers surviving

him, one of whom is a member of the church at Bush Arbor.

On April 14th his body was taken to the burying ground at Bethesda and there laid to rest to await the resurrection morn.

Written by his brother,
J. C. RICE.
Reidsville, N. C.

MRS. FRANCES E. SPRUILL.

Mrs. Frances E. Spruill departed this life on the 23rd day of last January. She died in the full triumph of living faith. She was taken ill one morning and the next morning at the same hour, she fell asleep in Jesus.

She was a humble Christian, devoted to her church. She was a cheerful giver to the poor of the church. She confessed a hope in Christ and united with the church on the 3rd Sunday in Aug. 1902; and was baptized by Elder N. H. Harrison.

She walked in the foot-steps of the flock lovingly until she died. She was the daughter of the late Daniel Lefett and Nancy, his wife, who preceded her to the grave.

Her father was clerk and deacon in Morattock church many years. And, he was a very gifted man in prayer.

She was married to Benjamin Spruill and spent fifteen of her happy years with him. After his death she changed her homes many times. Her last home was with Brother and Sister J. J. Hopkins with whom she spent the last six years of her life; and was cared for kindly.

Her remains were laid to rest in the Windley grave yard near Plymouth, N. C., by her request, in sight of a large concourse of relatives and friends to awake the resurrection morn. The burial services were conducted by Bro. J. W. Harrison.

INYRAY MIDGETT.

On July 5, 1912 the death angel of heaven visited the home of Mr. and Mrs. Ivey Midgett and took from them one of the sweetest buds of this earth, Inyray Midgett. he was two years four months and one day old and was one of the brightest children I ever saw. She was the only child the poor heart-broken parents had and Oh, how we sympathize with them.

Little Inyray was sick only five days when God called her home where there will be no more parting, pain nor death. She was playing in the yard on Sunday morning when she went up to her father and said, "Papa, I am sick and I am going to die and leave you," and in a few minutes she was raging with fever and pain. The Saturday following she was laid to rest in the family graveyard, there to await the coming of Jesus.

All was done that physicians, parents, relatives and friends could do but none stayed the hand of death.

Inyray was loaned to us just for a few days. She was a good child and loved by all who knew her.

Jesus said, "Suffer little children to come unto me and forbid them not for of such is the Kingdom of Heaven." So may God in His All-wise power bless these bereaved parents and prepare them to meet their little babe.

"A precious one from us is gone,
A voice we loved is stilled;
A place is vacant in our home,
That never can be filled."

"The little babe has gone to rest,
To reign with God forever blest;
It's little tongue will always praise,
A Savior's love redeeming grace."

Written by a friend,
MARTHA WILLIAMS.
Sneads Ferry, N. C.

JAMES E. SCARCE.

Dear Brother Gold:

It is with a sad heart I attempt to write the death of my dear father, James E. Scarce who fell asleep in Jesus, March 21, 1912. Father was 53 years, 8 months and 21 days old when the Good Lord called him away. Father was married to Mary J. Dunbar in the year 1881. Mother preceded him in death about three and one half years ago. She left six children here to mourn their loss. He wasn't a member of any church but am sure that he was Old Baptist in belief. He had been in fairly good health since last summer he had a right hard spell but since then seemed to be in very good health. He had the headache a great deal. On March 21st about nine o'clock he was stricken with paralysis and never was able to speak another word. I kneeled at his bedside and asked the Good Lord to save my father and I feel and believe that he and mother are asleep in Jesus, blessed sleep where none ever wakes to weep. They had all the attention that kind physician, loving children and kind friends could give, but none could stay the hand of death. His body was laid at rest at the family burying ground beside his dear companion where I believe he has wanted to be since her death. He cannot come to us but by the grace of God we can go to him.

Brother Gold please correct all mistakes and publish this at your earliest convenience. I tried to get Brother Hundley to his burial but he wasn't at home.

Submitted by his loving son,

FLOYD S. SCARCE,

Whitmell, Va.

ASSOCIATIONAL.

The Silver Creek Association will

convene with the Philadelphia church in Caldwell County, N. C., Friday, Saturday and third Sunday in September and a hearty general invitation is given to all to come, especially ministering brethren. This church is situated 6 miles south west of Lenoir and all brethren coming by railroad wishing to get off at Lenoir on C. and N. R. R., will please notify W. A. or T. H. Bently, of Lenoir, who will meet them Thursday before third Sunday. Those wishing to get off at Whitnel will notify T. M. Standley, of Lenoir, Route 3, who will meet and convey them to Association grounds.

Done by order of the church.

T. M. STANDLEY,
Moderator.

R. M. BRANCH, C. C.

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McCullers, N. C., Sept. 2nd, 1909.

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(ELDER) J. A. T. JONES.

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

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

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

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

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

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

EARNESTLY CONTEND.

"Ye should earnestly contend for the faith once delivered to the saints."

We are exhorted earnestly to contend for the faith once, that is, once for all, delivered unto the saints. The faith once for all delivered is the Word of God, the gospel of Jesus Christ, which is the power of God unto salvation to all them that believe. Nothing can be added to this deliverance; it has been delivered once for all time; and it is ours to contend not for something new, but for that which "began to be preached by the Lord, and was confirmed unto us by them that heard Him." The sum and substance of what was thus delivered to the saints we shall find in the Word of God.

I will now try and call your attention to a few of the great truths of the Bible that are essential to salvation; for I maintain that every saved person must of necessity be a believer in heart. Every saved person is "taught of the Lord;" they are ordained to salvation through "belief of truth;" and it is promised them that the Holy Spirit shall guide them "into truth." I will confine myself to truths that are essential to salvation, truths for which we are to contend earnestly.

(1) The first truth I contend for, is the supreme authority of the Word of God. In the matter of our salvation

the words of men are all nothing; their testimony is of no avail; the one thing is, "What saith the Scripture?" This Book does not only record the words God once uttered, but the words He once uttered are recorded here, and they remain for ever the words of God, just as though God were now speaking them. This Book contains within itself the evidence that it is the Word of God. Men have said to me, If you will only convince us that the Book is inspired of God we will read it; we have no evidence that it is, what you tell us it is. My reply is, I cannot convince you; if you are not convinced by the Book itself, no words of mine can convince you. I assure you that you cannot read far into this wonderful Book with a thoughtful, humble, unprejudiced mind, without being soon convinced as to who is its Author.

Paul denounces the most solemn curse against man, or angel from heaven, who should preach any other gospel than the gospel which he preached and which the Church of God in Corinth had received. The gospel of Jesus Christ is as unchangeable as He Himself is; and by the wonderful effects of it upon the hearts and lives of men all down the ages, witness is borne to its supreme authority as a revelation from God, which it is eternal life to receive. No one here, no created intelligence knows the value of one Bible; the Word of God is the

connecting link between God and man. Let us ever contend earnestly for this faith,—this foundation truth, that "All Scripture is given by inspiration of God," every word "Spirit-breathed"; and every word "the word of God which liveth and abideth for ever."

(2) The next truth we contend for is the sole Priesthood of the Lord Jesus Christ. Let me point out to you three things about priesthood,—things that are essential to the office. First, there must be a Priest; second, there must be a Sacrifice; and third, there must be an Altar. We maintain that these three things are vested in the Person of the Lord Jesus Christ alone; and therefore they can be nowhere else. Our high priest must be God; He must be Man; our high priest is the God-Man; the Son of God became a Man that He might be a priest. He offered Himself without spot unto God; He is the one and only Sacrifice for sin—the Sacrifice which is all-sufficient, which God has accepted once for ever; and in proof of its acceptance and its all-sufficiency God raised Him from the dead. And then Christ Jesus is our Altar: He is the Antitype of the burnt offering altar, and the Altar of incense of the Old Testament dispensation.

Let us ever remember that we do not need a priest on earth; and more, if Jesus Christ were now on this earth, He could not be our High Priest. It is essential that the high priest be always in the immediate presence of God: His presence there is the ever-living and ever-abiding memorial before God of His own one sacrifice for sin; He passed into heaven in His own blood; and so long as He remain at His Father's right hand, so long is the way open for sinners to draw near to God in full assurance of faith that they shall not be cast out. This High

Priest is "made after the power of an endless life"; and therefore "He is able to save them to the uttermost that come unto God through Him, seeing He ever liveth to make intercession for them."

There can be no sacrificing priesthood on this earth now; every man claiming to be a priest, every man who makes any rite or himself necessary to the salvation of his fellow-men is a lie. God has said in this wonderful Book, whose authority is supreme and absolute, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." And again it is written, "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, . . . let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." How precious the thought, the fact, that the blood that secures our access to God is ever before Him; God rests from His wrath, and in His love to men, as He beholds the Lamb that was once slain at His right hand. Let us rest where God rests.

(3) The next truth that we contend for is this—Salvation is of God; in other words, men are saved by grace through the faith that is in Christ Jesus. Salvation includes all that is necessary for the deliverance of a sinner from sin and all its consequences, and in due time presenting him faultless before the presence of God with exceeding joy. We will take just one great truth to illustrate this all-important fact of divine revelation, that men are saved by grace through faith. We take the truth concerning the justification of the sinner before God; it was, as many of you remember, this one truth that in Reformation days shook the Papacy to her cen-

ter gave her a deadly wound from which she has not, and never will recover. Men are justified by grace through faith; that is what we learn from the Word of God. Let us try and understand what this means; for it is a most important matter that we should know how God can be just and justify an ungodly man.

(i.) Men are said to be justified by grace;—"Being justified freely by His grace, through the redemption that is in Christ Jesus; whom God set forth to be a propitiation through faith in His blood." In connection with these words Paul tells us how a sinner is justified by grace.—He says, "But now the righteousness of God, without the law, is manifested, being witnessed by the law and the prophets, even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe; for there is no difference." The person of him who believes in Jesus Christ was justified before God by His grace when Jesus Christ died, and rose again. "He was delivered for our offences, and was raised again for our justification." And so we read in the Word of God of the whole election of grace as already justified, and sitting down with Christ in heavenly places. The sole cause of my justification is to be found in God, who gave me to His Son that He might redeem me from all iniquity and justify me before God, and make me meet for the inheritance of the saints in light. The sinner is justified before God on the alone ground of the substitution of Jesus Christ in the place of that sinner; and the gift of that surety in the place of the sinner, with all the blessings that flow from that acceptance, is due to the grace of God alone.

(ii.) But the sinner is said to be justified by faith; but not before God.

No act of faith can justify me before God. My person is and was justified before God by His grace as I have already tried to show. Where does faith then come in? Let us see. I am justified in the court of my own conscience by faith in Christ Jesus. Faith in His own sacrifice for sin, faith in His precious blood, faith in Him as the God-proving surety justifies me in the court of my own conscience, and that faith is the Scriptural evidence of the justification of my person before God by grace. Faith is the hand that receives the gift of justification from the hand of God; faith is the eye that sees Jesus Christ as the Just One suffering for me the unjust; faith is the mouth that feeds upon the words of God, and believes that he that believeth in the Son hath eternal life, and shall not come into condemnation. As Paul says, it is "by faith we have access into this grace—of justification—wherein we stand, and rejoice in hope of the glory of God."

Nearly all modern teaching has lost sight of these great truths about the justification of a sinner. Men are told all they have to do is to believe that their sins are forgiven and they are forgiven. Faith cannot forgive sin; faith goes to the propitiation, to the mercy-seat, that there it may obtain forgiveness. The righteousness of God which is by faith of Jesus Christ is not promised to those who believe they are righteous, but to those who believe in Jesus Christ. To believe in Jesus Christ is to let go of everything else but Jesus Christ; it is to embrace Him, to accept Him, to come to Him, to call upon His name, to have Him formed in my heart my hope of glory.

Let us ever remember the difference between these great transactions: first Christ justifying me before God by His obedience unto death in my place and second, faith in that suretyship

death, bringing the knowledge of my justification into my heart and conscience. As a believer in Jesus Christ no changes through which my soul may pass can alter my standing in Christ, for that standing is by grace; but the changes through which my soul may pass from day to day may rob me for a season of the enjoyment of my justification, for it is only as my conscience is by faith afresh sprinkled with the precious blood of Christ that I can enjoy peace with God. "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works that ye may serve the living God."

(4) The fourth point to which I call your attention for a few minutes is this, "Without holiness no man shall see the Lord." This is as much an essential part of the faith for which we are exhorted earnestly to contend as any of the things I have already mentioned. Unless we forsake all that we have, unless we take up our cross and deny ourselves, unless we follow Christ through good and through evil report, we cannot be His disciples. The grace of God that brings salvation to men teaches them to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world. The Son of God was manifested for this very purpose that He might destroy the works of the devil; and those works are destroyed in the heart of the man who believes in Jesus Christ, for it is said of him, "Sin shall not have dominion over you, for ye are not under the law but under grace."

Holiness is no part of a sinner's title to heaven; his title is the pure, free, unmerited grace of God; but unless we are following after holiness, without which no man shall see the Lord,

we have no evidence of possessing a title to heaven. Obedience, the fruit of love, ever walks hand in hand with pardon. Being forgiven much we love much. I love that little prayer of dear Robert Murray M'Cheyne, which some of you doubtless have heard. He prayed, "Lord, make me as holy as it is possible for a forgiven sinner to be. I am sure that however far short we may come of attaining to holiness, yet it is what our souls desire most earnestly again and again;—Lord, make me holy. Let us come out more and more from the world with all its deadly errors, vice, and ungodliness; let us take heed to the Word of God: "Wherefore come out from among 'hem, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father to you, and ye shall be My sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

(5) And now I come to my fifth point of the faith for which we are earnestly to contend;—and that is glory. The future glory, the completion of redemption; the resurrection of our body from the dust. Would not all that we have been speaking about, would not the whole revelation of the gospel of Jesus Christ, be nothing if there were no future life, no future eternal weight of glory, no seeing Jesus Christ and being like Him? It is an essential article of our most holy faith that for the believer to be absent from the body is to be present with the Lord. Without the assurance of this glorious resurrection we should indeed be of all men the most miserable; but our hearts are filled again and again with joy at the prospect of presently seeing the Lord and being

like Him. There is no victory for us over sin, and death, and hell, except as we conquer through the blood of the Lamb. Are we believers in the Lord Jesus Christ? Are we resting our whole weight upon Him, upon what He has done and has promised to do? If so we are saved; and shall presently join those who have gone before us and who are following after us, to be for ever with the Lord.

Our time is gone. I have confined myself just to five simple main facts connected with the essentials of true holy faith; things that are essential to our salvation, things into which every saved person is led in some measure by the ever blessed Spirit of God. I believe there never was a day when it was more necessary than it is to-day to contend earnestly for the faith once delivered unto the saints. We are living in a day of wide-spread, of almost universal apostacy; the Lord help us to cleave closer to Him and to His word.

Let us remember that Jesus Christ speaks of His people as the "light of the world"; they receive light from Him that they may reflect that light in the world. And how shall they fill their mission as the light of the world? Paul answers this question for us. Writing to the Church of God in Philippi, he says, "Be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life." This, then, is how we are to reflect the light we have received,—to hold forth the word of life; in other words to contend earnestly for the faith once for all delivered to the saints. The Lord make us instant in season and out of season in this good work which has brought us together today. Amen.

EXPERIENCE.

Elder P. D. Gold, Dear Brother in Christ and all the dear Brethren and Sisters:—It has been on my mind for a long time to write what I hope the good Lord has done for my poor, sinful soul, but I am so ignorant and unlearned that I know it will be a failure unless the Lord is in the matter.

In trying to tell about my little hope I will have to go back to when I was a child. I heard people talk about heaven and torment, saying heaven was a happy place and good people went there and bad people went to torment. I thought to do good as I wanted to go to heaven when I died. When young I heard my father read the ten commandments and I learned to read them and thought I would keep them. So I grew up in sin thinking I was as good as anybody and better than some.

I went with my mother to Old Fellowship and listened to all they said. I thought I could understand what the preacher said as well as anyone. How blind I was. When I became grown I thought I would go and join the church because I knew I was as good as any one.

One night I dreamed I offered to the church and when they asked me to give a reason for my hope I could not answer a word. So I began to think I was not as good as I thought I was. I quit paying so much attention to praying but always tried to do the best I could.

In 1894 the Lord saw fit to call my poor papa from this earth to heaven I hope. He was such a good father that I thought it would kill me for I had never seen any trouble until then. I had been feeling badly for some time and I thought his death was the sign of my bad feelings. I got worse and my nerves gave way and I thought I

would die before he was buried. People told me I would soon get all right and would forget my troubles. But it was not so and I thought I was going to die. My sins rolled up before me like mountains and I was afraid to go to sleep at night. When I closed my eyes I was over a great pit which I thought was torment. Oh what a miserable sinner I was. I begged the Lord to spare my life and have mercy on me.

For two long years I could not sleep or eat much and my cries were, Lord have mercy on me a poor sinner and to spare my life and prepare me for death, for I thought I was going to die and go to torment and that I was forsaken by even the Lord. I told my people I could not live and some of them would stay with us all the time.

One morning while all of them were eating breakfast, something seemed to say, now is the time to pray for every knee shall bow and every tongue confess. I fell on my knees and tried to pray afterwards feeling some better.

I was lying on the bed one day when a voice spoke telling me to read the second verse of the third chapter of First Corinthians. I said Lord give me eyes to see, ears to hear and a heart to understand. I got up, turned to the chapter and read and that was the first time I had felt like the Lord was dealing with me. I had thought everything was the sign of my death but I hope it was the sin of this world.

One day while lying on the bed at my sister's with my eyes only closed, I thought I was with a crowd and all were singing "Children of the heavenly King." I thought it was the prettiest singing I had ever heard. That evening at home I read that hymn over, and it seemed the most beautiful one I

had ever seen and it seemed like my trouble was gone.

The next morning I felt surely the Lord was with me. But my trouble soon returned and weeks and months did I spend begging God for mercy, but it all seemed of no avail. At times my burden would seem lighter while at other times more than I could stand.

One day in the Fall of 1896 I thought my time to die had come, so I went into my little room and lay down. No one knew how badly I felt as I had not told them, I had been enough burden for them, I felt that everyone hated me even my dear mother and sisters. As I lay on the bed I felt that death had struck me and as I closed my eyes in death as I thought the Lord appeared with a light shining all about Him. He smilingly looked at me and said, "I will never leave thee nor forsake thee." I said "Praise the Lord oh my soul and all that is within me praise His Holy name." I was then as light as a feather. I got up and went into the yard where everything looked more beautiful than I had ever seen it. The sun shone brighter than ever before and all my trouble had gone. I was made willing to die and be with my blessed Savior.

I thought to return to the house and tell my mother and sisters how happy I was when something seemed to say, don't tell them, if you do they will think that you think you are better than they and you are not. So I never told any one but kept it a secret for six long years. All this time I wanted to join the church and be baptized but felt too unworthy to be with such good people. Every first Saturday I went to church and it was hard to keep from offering to them but always something would keep me back and make me think they would not listen to what I said much less receive me into the church.

I thought I could live out of the church as good as I could in it, and here comes my second trouble for what I suffered in those five or six years I cannot tell. I had a love for the brethren and sisters I never had before. I had such nervous spells and was so badly afflicted I thought it would kill me to be baptized not knowing that the Lord had all power. Surely I was the most ignorant person in the world to thus try and disobey the Lord.

On account of my disobedience in August 1901 I was taken sick: for five months I suffered untold agony both in body and mind. I got so low that the two doctors I had thought there was no chance for me to get well. One Sunday evening I watched the sun set never expecting to see it rise again, for I thought I should die that night and every one did that saw me. I felt I had a heavy burden upon me and it all was sent because of my disobedience, and all I had was that sweet promise to cling to. I went to sleep and dreamed I was in a mire and one of my sisters and a friend was with me. The more I tried to get out the deeper I got until finally I found a log. I stepped on the log and when I said to them, I have found the way out they tried to get ahead of me. I said to them I found the way and I am going in front. When I got out I felt so light that I flew to the house. When I awoke I felt I would get well, but it looked to them like I had no chance. I promised the Lord if He would spare my life I would do as he had commanded.

So the next first Sunday when mother wanted to go to preaching she asked me if I felt well enough for her to go. I told her yes, and for her to tell Brother Coats to come that I wanted to talk with him. He came that night and preached for me and also

sang "Children of the Heavenly King" and I had a feast of fat things. I have never enjoyed preaching and singing like that. I felt carried away in the Spirit; I was feasting on things above. That was one time I certainly could rejoice in affliction.

I felt easy and happy that night and next morning when Brother Coats came in and asked me to talk for him I told him what I had wanted to tell for so long. He told me he could give me the right hand of fellowship and oh how happy I felt. I wasn't able to get off my bed, I was so weak, but I was rejoicing within.

This occurred the first Sunday in November and the first Saturday in the following April I was able to be carried to the church, but then didn't do what I had promised. The first Saturday in May I thought I would die and still I didn't fulfill my promise. The next meeting day I went, after putting it off until the last song, and told those dear good people what a disobedient child I had been, though beaten with many stripes. The fear and shame of the people had left me and when they received me I felt I had gotten home at last. The next day I was baptized by Brother Coats our beloved pastor.

This was ten years ago and I am a sinner still. Many have been my trials and afflictions since then and if it had not have been for this precious hope I could not have borne them. I know that tribulation is needful to keep me humble and I certainly want to be kept in that straight and narrow way which leadeth to life everlasting.

My health has been right good for the last three years owing no doubt to a visit to the hospital four years ago when I underwent an operation and I would like to tell all the dear brethren and sisters how the Lord blessed me while I was there but I fear my letter

has already been too long.

Your unworthy sister if one at all.

SALLIE A. PARRISIL.

R. 1, Angier, N. C.

COMMUNICATION.

Elder Gold and all the dear Household of Faith:—My love is so drawn out for all I read in the "Landmark" and "Primitive Baptist" that I can't refrain having something to say to you, but feel too unworthy to claim any relation to you, although my name has been with you over forty-two years.

I have never had aught against one yet, but love them better. The dear ones that were there to welcome and give me the food I had been so long in search of are all gone to their eternal home, except two precious sisters.

Two able and highly esteemed preachers who visit us nearly every meeting laden with the purest of pure gospel food were little babes and innocent tots when I was there.

Blessed be God for His goodness and mercies; my heart overflows and my eyes run full with tears of gratitude to Him for His wonderful dealings with the children of men. When I see children that have been born and raised (since I have been a member) sitting around the Lord's table and washing each other's feet, but God is able of these stones to raise up children unto Abraham. He will bring these little lambs into the fold which are standing around on the out side of our church chilled with the north wind and hungering for the food within, but dare not bleat lest some one take notice of them. I sympathize with them for I know how they feel and I go home each time sorry to leave them in this condition, but I know that the Lord has, and will yet deliver. Some of the best sheep in our fold lay out

for a long time and I poor wretch was so sorry for them and would gladly have gotten them in, fearing the cold elements of the world out side would destroy their fleece and they would finally perish and die, not considering the roots were well grounded and while the outward growth was being kept back the roots were growing still deeper even to the bone. So when it pleased God for them to come in and show the warmth of sweet fellowship with the church there was nothing in the way, and they are now clothed with a pure white spotless robe.

Dear ones, I feel to know nothing in reality but think I know one thing that I love the church of God wherever they be. I love the places where they assemble. I can't describe my feelings for that dear old church "Reedy Prong" and it's members that has sheltered me so long. When I get there and look around at them, they all look so good, not a blemish I can see in one of them. Nothing but perfection, and my bosom swells with love for each one while I feel so unfit to be called one of the band.

Dear ones I weigh this old self every day and measure up all my deeds and find my self lacking each time. I can not even count up one good thing that I have done in all these years, that God could accept.

When about twelve years of age I was wrought upon in a way which caused me to have to pray earnestly and often to God, for my sins were shown to me and I was greatly troubled over them. I was convinced that God was my Savior and my all, for my prayers were answered and the burden taken off me that none else could do, which caused me to love Him dearly and fear to displease him, but no matter how I tried to do good the first thing I knew I had done wrong

again and be so troubled and cry and pray to Him to forgive me one time more and promised Him never to do so any more.

I have been making these promises and trying to beg my way till I am now sixty-three years old, and instead of getting better it is getting worse.

If I could have died while young I am satisfied I would now be with the saved.

I knew then what it was to love and fear God. I dared not go into anything without taking it to Him in prayer.

Fearing I would do wrong and have to suffer I would ask God to keep me from evil before going to the store to trade or go on visits. I had no confidence in myself, and was afraid to trust it without the protection of God.

I thought my sisters were so much better than I, their life was smooth and had no trouble, but my father would then often say I was his best child and I would feel badly to deceive him so and would think to myself, how can I hide my meanness from him, for I felt guilty of every wrong. I went on this way for a long time, and finally got to going to Sunday schools and Arminian churches. I thought it time I was at work for self, and they said I could save myself by joining the church. I joined them and stayed in there two years lacking two months and tried to be faithful. I had good friends in the church whom I loved and they were good to me, but I felt hungry for something I did not know. My parents were Primitive Baptist, didn't like Sunday Schools neither the other doctrines of my church. I thought they were selfish and tried to go my way but was suffering all the time, and would ask my self what caused the

trouble.

We had plenty of educated preachers, plenty revivals, but I did not get revived. The Old Baptists got to visiting our home and I would slip around in the jams to listen to their talk, I was ashamed for my parents to know I was listening) and for the first time saw it was what would satisfy my soul. But how was I to venture! I thought I never could. I had gone off and wasted what I had and come back with nothing. I would willingly have fallen down at the feet of my parents but was ashamed.

I could not go to the Free Will church any more.

On my way to church one Sunday morning some unseen power seemed telling me I was on the road to my ruin. I can't remember how I got along that day, but I have never been there since. Ah! I didn't see any chance for me ever to get among those good Old Baptist people, but that was my desire. I just gave up and lay around and cried and read when I could get the chance. It was all plain to me that there is bread and to spare, but I can't get it. I decided never to make another venture, just drop down in sack clothes and ashes. Every one was against me, oh! why was I born into this world different from every one else?

About this time the way was opened (my father had been aware of my condition for some time) and I gladly revealed the secret to them and went in and have ever been satisfied since. I hope I will never do any thing to cause them to turn me out for if they were to turn their backs on me I am forever ruined. If they knew me as I know myself they would not think much of me. I am so deceitful I don't want them to know because I love them dearly. I want to stay with them as long as I live. I get cast down

so low some times I lose all the hope I ever had and go pining for days, for just one ray of His loving presence, but none appears.

I am so hungry, and with all I can wish for to satisfy the natural appetite, but nothing to fill this aching void. I can not enjoy my friends, they are all of other faiths, I can't find peace any where. I try to ask him to restore his presence to me, but can not find words.

I try to tell him how I hate the sin that drove him from my heart and it don't seem to leave my lips.

I take up the Bible to find some trace of him and though I find promises for others I find nothing I can do will induce his presence to return to me. Oh! Lord what shall I do! Have mercy on me with every breath. I can not retire another night in this condition, what if I were to die before morning. I take up the hymn book and try to sing: "Oh Thou in Whose Presence My Soul Takes Delight," and so on but He has gone forever out of my reach. Light here my eyes have filled when I acknowledged the truth that in all these troubles He has never yet failed to appear for my relief. All of which strengthens my little hope and makes me go on my way, hoping and trusting that some times the Comforter comes and spends whole days and nights with me. Then all fear leaves me and I am ready to meet trouble or even death—every thing is pleasant not a weed growing in the wrong place. I go about my work singing, such joy within being inexpressible. But this don't last long in this sinful world; we have feasts at our church nearly every time we meet. Our beloved pastor W. M. Monsees is faithful to come through cold, or heat and when he comes a long distance to us and opens up his bounty of good things from that unexhaustable store-

house from whence none but the faithful ministers of God can obtain I feel so unfit to partake and think none of it was intended for poor me unless I could minister unto him of my natural things, but like a greedy dog to push in and get all I can hold, and take some away with me to enjoy afterwards. But soon I am pressed on by old Satan so I'm afraid to turn aside and bury it in the ground until I can enjoy it in peace. But with him at my heels I can not get an opportunity until I am sorry to say, I have even forgotten where I left it. Sure dogs have no business with the children's bread.

Please excuse mistakes as I have had a badly crippled right hand and I desire the prayers of all the saints of God.

I can not pray for myself but am in the need of prayer.

Love to you all. I sincerely hope I am a sister.

ADIEU.

Under God, Dear Brother, though I feel too unworthy to call such an able minister of the gospel brother, yet I do hope I am trusting in the same all the glory that you are. I feel this morning that I would be glad to write a short letter to the Landmark as I got so much comfort in reading the good letters from the dear brethren and sisters and friends. I oftentimes wish I could explain my feelings as well as they do, and that gives me much comfort for I feel to witness with those who I believe to be the children of our Lord and Savior Jesus Christ.

Dear Brother, if it is not asking too much will you please give your views on Genesis 25:31, 32, 33, 34: "And Jacob said sell me this day thy birthright. And Esau said, behold I am at the point to die, and what profit shall this birthright do to me. And Jacob

said, swear to me this day; and he swore unto him, and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentile, and he did eat and drink and rose up and went his way. Thus Esau despised his birthright."

Some friends and myself were talking a few days ago on a Christian's life and their reason of a hope when the question was asked, what was meant by Esau's selling his birthright, and what was the mess of pottage? I am not certain my views are correct, although I have had some sweet meditations on them. I would be pleased to get your views.

Well I wish to relate to you a dream I had several months ago, and then I will close. I dreamed I was on the yard at Moore's church, and saw a vine the fullest of fruit I had ever seen, and several of us were gathering the fruit and it was so easy to gather we soon had all we wanted. Then I looked up and saw a dove of wild geese coming and as one was falling the rest were trying to hold him up, but he went down or out of my sight. I went nearer the road and saw a hog lying perfectly helpless, but knew immediately that fat was not the cause of his helplessness. I turned to ask some one about it and when I looked again I saw the healthiest looking vine I had ever seen around him, and the end had grown into the hog's mouth and he was eating it; and the fruit of the vine was rich and good so I knew it would never starve if it was helpless. Then I looked and saw the geese again all going in the same direction except two which had separated from the rest and each of these was going in different directions.

Begging an interest in your prayers for me and my family, I am I beg your sister trusting in my Savior.

MOLLIE E. VARNELL.

Dear Brother Gold:—I have a desire to write this afternoon something of what I hope has been the dealings of the dear Lord with me although I feel too unworthy to try to begin.

As far back as I can remember I have had serious thoughts of death and realized I was a sinner. I went with young people and would say to myself, why can't you be as happy and contented as they. I felt like my pleasures on earth were at an end and that I was going to die and be lost. I got the bible and read it but everything I read condemned me. I felt that I wanted to get into the woods, stretch out my arms and beg the good Lord to have mercy on me a poor sinner. I went to preaching but was blind and couldn't see and deaf and couldn't hear.

I continued in this dark way begging the Lord to have mercy on me a lost sinner. I felt I was going to die and without hope.

I prayed to the Lord to deliver me of my troubles but felt that my prayers went no higher than my head.

In the Fall of 1908 I was taken very sick and for about a week I felt that every day would be the last. And oh what a miserable week it was with me. I begged the good Lord to let me live awhile longer and I would try and do better. I went on in this way for a long time each time when leaving home never expecting to see it again.

In June 1910 I have the Lord delivered me of my burden. I was going to see Miss Bettie Cooper, a near neighbor of ours, and when I left our house I never expected to see them again. I felt that I was going to die and be lost and I prayed on my way over there for the Lord to have mercy on me a poor sinner for I felt I was the chief of sinners. But before I got to their house all of my troubles had gone

and I went on rejoicing. Everything looked good and I felt like I loved everybody. I thought Mrs. Cooper looked sweeter than I had ever seen her and I wanted to embrace her and ask her to help me praise the Lord for I felt I could not praise Him enough.

I wanted to go to the church but felt too unworthy and did go but came away dissatisfied. I loved the brethren and sisters and loved to be with them but felt that they could not fellowship a sinner like me. However the 3d Sunday in June 1911 I did offer to the church and much to my surprise was received and on the 3d Sunday in July I was baptized by our beloved pastor Elder L. H. Hardy and that day I never shall forget, it was such a happy one for me.

I will stop now for fear my letter will be too long as I do not feel that I have written anything like a Christian should write or that will comfort any of the Lord's people.

Your little one in hope, if one at all
EVA T. PITTARD.
Cedar Grove, N. C.

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SYLVESTER HASSEL,
Williamston, N. C.

ZION'S LANDMARK

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

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EDITORIAL

Dear Brother Gold:

I will now proceed to fulfill my promise in regard to the blood of Christ and where the atonement was made.

We read that there were angels who sinned in heaven and also angels that were elected. 2 Pet. 2:4. Jude 6 and 1. Tim. 5:21. And these angels that sinned are or make one nation and the angels who were elected also make a nation or two kinds of people. And we find in the 12th Chapter of Revelation that they were at war with each other and this war was before ever this earth was made. Michael and his angels fought against the dragon, and the dragon fought but his angels prevailed not neither was their place

found any more in heaven, etc, etc. Then we go down to the eleventh verse: "And they overcame him by the Blood of the Lamb." There is no Jesus here. In the next chapter 13:8 we read of a lamb that was slain from the foundation of the world and this lamb we have to believe is Christ and He was not in the flesh at that time. Was He?

And we have the same Lamb in the following Scripture Rev. 5:6, 9, 12: "Stood a Lamb as it had been slain, for thou wast slain. Worthy is the Lamb that was slain." And it was by this blood they overcame the great dragon. And in Hebrew 9:14: "How much more shall the blood of Christ who through the eternal Spirit offered himself." This offering could not be through flesh for it says "through the eternal Spirit." And the key to this mystery we find in Hebrews 9:23. It was necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. The blood of goats, bulls and calves should be preached for a witness of heavenly things through a dispensation of the law and the blood of Jesus should be preached for a witness through the dispensation of the gospel. And all these literal sacrifices are not good enough, for it must be better sacrifices than these. They must be of heaven themselves and that literal flesh and blood of Jesus was not of heaven.

Is this witness enough to prove that the atonement was made in heaven — the kingdom of God? Who was the atonement made for in heaven? For his bride. Who is his bride? His church. What is his church? The elect angels. Who are the elect angels? The children of God which were chosen in Christ given to him in heaven. And these are the saints which had that

faith delivered to them—the only ones. Jude 3d verse. And these two heavenly nations are the children which are partakers of flesh and blood. Heb. 2:14. So it was therefore necessary for an eternal Son of God to take a part of the flesh and blood for the purpose of redeeming the eternal children. You may ask what these eternal children should be redeemed from? Answer: from the Spiritual prison—the pit where there is no water — where they are sealed unto the day of redemption. Eph. 4:30; and it is to this prison that all the spirits go to when they leave the flesh; and it is the very same prison which Christ went to when He left that fleshy body.

I have a pamphlet before me in which I read therein: "It is the height of presumption to seek to know how the human and the divine nature dwelt in one man." This seems strange to one that does not understand it. Rev. 12:9 says "And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." What does this dragon represent? The second death, and the second death is hell. Who were those angels that were cast out with the devil? The children of hell. What was this earth that they were cast out into? Natural man flesh for flesh is nothing but dust of the ground. We read that God formed man of the dust of the ground and when God had formed the man he was a dead man or a dead soul; and after God had breathed into his nostrils the breath of life, (this life being the Spirit) by this living Spirit, that dead man or dead soul became a living man or living soul, and the very first angel (Spirit) which was cast out of heaven into the earth God put into the very first man that was formed. And when God re-

calls this living spirit from man (flesh) this man becomes a dead soul when this dead soul goes back to dust where it came from and the Spirit goes to that Spiritual prison. 1 Cor. 15:46 says "Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual." The nature (flesh) has to be formed first before it can receive life which is the Spirit. God controls the formation of Adam's (flesh) and He also controls the Spirits which he puts into these natural men.

After God has formed a little Adam in the Womb He gives it one of these living spirits from heaven and this little Adam becomes a living soul. And this is the way the natural man and the divine man come to be one.

Flesh is the first Adam and the living spirit is the second Adam. Jesus was the first Adam just as much as any other man but the Spirit that was in Him was the Lord of heaven.

In fear of tiring you I will stop. Hoping to see this in the Landmark soon.

Yours for the truth.

P. E. DAHLSTEDT.

El Campo, Texas.

REMARKS.

When men state their platforms if they expect them to be supported by the word of God they should build on that word. The writer of the above communication states that angels sinned in heaven. But the bible does not say they were in heaven. Nor does it say they were one nation. Nations are not applied to angels. Jude speaks of angels that kept not their first estate, but left their own habitation. Would you say Adam was in heaven before he sinned? The devil and his angels are in transgression, reserved unto eternal punishment. These wicked Spirits enter into men and fill them

with pride and rebellion against God. They use great swelling words, and are not afraid to speak evil of dignities, or of things they understand not.

This man has two nations of angels at war before the earth was created. Where does he borrow that from? He refers to the 12th chapter of Rev. and states that the dragon was cast out into the earth, yet he says this war was before ever this earth was made.

Eleventh verse, "and they overcame him by the blood of the Lamb" and he says there was no Jesus here. Then in the 13th chapter we read of the Lamb that was slain from the foundation of the world, and this Lamb we have to believe was the Christ.

According to Scripture the Son was with the Father in the creation of all things that were made. It was purposed from the beginning that his blood should be shed, or that he should be slain, and therefore he was counted as slain from the beginning, and hence he saved all that are saved. But he was not actually or literally slain until after he was born of the Virgin Mary as stated in the New Testament. Jesus Christ was the minister of the circumcision for the truth of God to confirm the promises made unto the fathers, and that the Gentiles might glorify God for his mercy. Jesus said after his resurrection, ought not Christ to have suffered these things, and to enter into his glory. It was prophesied that it was expedient that one die and the whole nation perish not. Jesus said I am the good Shepherd that giveth his life for the sheep. Jesus said how can the Scriptures be fulfilled without his death? The Son of man goeth as it was written of him. Without the shedding of blood there is no remission of sins. Jesus never was crucified but once. Once in the end of the world, of the legal world. Heb.

9:25.

"For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a Lamb without blemish and without spot. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God who raised him up from the dead, and gave him glory: that your faith and hope might be in God." 1st. Pet. 1:18-21. Here is as distinct and direct language as could be used to show when Christ was actually crucified—not before the foundation of the world—but in these last days. Peter saw his crucifixion—was an eye witness of his suffering. The legal sacrifices or the shedding of the blood of bulls and goats and the ashes of heifers could not put away sin.

I marvel that any man who has felt the inability of man to do any good thing, or that there was any power in the covenant of works to atone for sin, and who has felt the preciousness of the blood of Jesus to cleanse from all sin should not rejoice at the gift of God—the body that God prepared by which we have boldness by the blood of Jesus to enter into the holy of holies, which is heaven itself.

Christ offered himself through the eternal Spirit. His body was in the likeness of sinful flesh, but it was not sinful flesh. The first Adam was a natural man, but Jesus Christ is a spiritual man, holy, harmless, made higher than the heavens. Everything Jesus said and did was spiritual, because he was spiritual and had the Spirit of God without measure. The very same Jesus that was crucified and buried ascended to heaven. He was not of the earth as Adam was, or

as we are in nature. Flesh and blood doth not inherit the Kingdom of God, neither doth corruption inherit incorruption, but Jesus saw no corruption.

The atonement of Jesus was made on Calvary, on earth, without the gate of Jerusalem. After Jesus had suffered according to the will of God, and obtained eternal redemption for us, God raised him from the dead for our justification, and therefore the Holy Ghost was sent from heaven to witness this unto us. The people of God are redeemed from all iniquity, from the curse of the law.

Is it any where said that Christ left his fleshly body after the resurrection or before it?

This man said that God formed man of the dust of the ground which is true. He further says when God formed man he was a dead man or a dead soul. How could any thing be dead before it ever had any life? If you should come across any carcass of any animal you would not say it had never had any sort of life. When any creature is dead the life it once had is gone from it.

Adam never had any life until God breathed into his nostrils the breath of life, and this man became a living soul. How important it is that we should give good heed to every word of Scripture and not try to distort, wrest or pervert it. Man should live by every word of God.

"Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." 1st John 4:2, 3.

To deny that Jesus Christ is come in the flesh is anti-Christ. God manifest in the flesh is the wonderful and blessed mystery of godliness.

P. D. G.

A TRUE LEADER—KING.

It is common for the politician to flatter the people by letting them they know what they need better than any one else knows—that the voice of the people is the voice of God, "Vox populi." If the people know all they ought to know, and can tell all that is needful for them to know, then why should the principles of government be expounded or interpreted to them? Why need preachers to teach the people if they know already all things. Why did Jesus say, all power in heaven and earth is given to me. Go ye therefore and teach all nations. Matt. 28:19. If the people know all things then why teach them? What can you teach if there is full and perfect knowledge in them already? The truth is mankind know but little as they ought to know, and the politicians do not know any thing as they ought to know. A statesman has better knowledge and honesty enough to seek the general good of the people. To flatter people is to praise them. To tell them the truth often displeases them.

Jesus is the only perfect teacher. We do not find him telling the people of their great goodness or knowledge, but he told them they must be born again—must be new creatures—that they are all wrong. 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.

He knew what was needful and is truth itself, and hence told them the truth, and came to give them all things they needed, as well as to take away from them all things they had which they in nature so much loved, but which they must hate and forsake or they could not be saved.

Jesus rules his subjects in righteous-

ness by giving them himself and causing them to follow him. He implants in his people the principles of righteousness so that they love righteousness and hate iniquity. He puts his laws into their minds and writes them in their hearts, so that it does not so much matter where they are as what they are. If the principles of honesty are in one they act in him as well in one place as they do in another place. If you know the truth the truth shall make you free and if the Son make you free ye shall be free indeed.

The statesman knows more than the ordinary citizen, and being honest and faithful he instructs the people, his constituents, in the principles of true government and seeks to procure the enactment of wise laws that when properly executed will promote the prosperity of the people. But in a perfect sense Jesus our lawgiver and King puts his perfect Kingdom of love in the hearts of his people, making them all one in him, so that as his law of faith, love and a sound mind is executed in them it works no ill to any of them, but relief to all of them, bringing peace and joy in the Holy Ghost, and true happiness results from his dominion over them; for the more fully he rules in them the more perfect is their relief from all oppression, the more the relief comes to that oppressed one who seeks rest and peace in Jesus Christ.

Because there is no self-seeking in that perfect dominion. There is no impurity, no mistake, no oppression, no burden in that law. It never causes partiality. It never mistreats any one. No one that loves injustice can become a member of this perfect government. This Kingdom is not of this world. It is an everlasting Kingdom. Hence none of its subjects can ever die, nor desire any change in any law of that Kingdom, nor desire a new

leader. Thine eyes shall see the King in his beauty. Nor can you ever desire any other King or ruler.

So different, so far above any thing of earth is this state and Kingdom that it doth not yet appear what we shall be, but we know that when we see him we shall be like him for we shall see him as he is, and shall be like him, and shall be satisfied.

P. D. G.

BIBLE STORIES.

A brother asks me "what I think of the Book called (the Beautiful Story) as for its truths that are pointing to the Bible.) I have not seen that book, I do not like the word story as used in relation to bible matter. The word story was used when I was a child to tell a falsehood. It is used often by preachers and Sunday School teachers to illustrate bible teachings. It is belittling and hence lowering the dignity of the Bible and its sanctity. The tendency of the world with its teaching is to tear off and remove the sacredness investing the Bible, and weaken its solemnity in the eyes and hearts of mankind. When Uzzah put forth his hand to steady the ark God smote him with death. It was a rebuke to King David who was shaken up to his senses when he considered the matter that it was not the business of the priests to haul the ark about on carts by the strength of oxen, nor for the priests to steady the ark by the strength of man.

In modern times efforts are made to accommodate the world with a more popular religion, to make preachers and qualify them to preach a more reasonable and acceptable set of doctrines to suit natural, carnal reason. The bible way was for the priests to carry the ark themselves on their own shoulders, and not haul it. The of-

fence of the cross must be borne, the toil of the march must be endured, the pride of man must be humbled.

Romanceers, writers of fiction, such as tell tales calling them stories, and claiming that they open up the mysteries that enshroud the bible, and so lower it to the literal comprehension of the natural mind that any one and every one can understand the Scriptures, and become a Christian are now publishing and offering for sale many stories, narratives, notions and thoughts of their own minds, and imaginations of their own hearts that do not in any sense expound the sacred mysteries of the bible.

The Holy Ghost is the great expounder and interpreter of the bible. The Bible is God's book, nor can profane, carnal men either by writing or their teaching communicate the saving knowledge of God to mankind. "How can I understand except some man guide me?" said the Eunuch to Philip. Philip was guided by the Holy Ghost, and opened his mouth and began at the Scripture the Eunuch was reading, and preached unto him Jesus.

This is an age of many scoffers—light hearted people whose minds are not imbued with the sacred character of the word of God, nor of the need of the Holy Ghost to guide us into all truth. Read the Bible itself, depending on the Spirit of God to open its blessed mysteries to you, and reject old wives fables, narratives, stories, novels and such trash.

P. D. G.

ASSOCIATION.

The Black Creek Association is to be held with the church at Contentnea Friday, Saturday and 4th Sunday in October.

Visitors will be met at Wilson on Thursday before.

JONAS WEBB.

(Republished by Request.)

Jonas Webb, the beloved son of D. S. and Mary Ellen Webb, died at half past six o'clock P. M., November 25, 1904, at the age of 15 years, eleven months and two days. His weight was 149 pounds, was a well developed and charming young man. He was a good dictator and planned our work so I could go to our meetings. He was now my main dependence for manual labor and did the greater part at home. We worked together till noon, and after noon I went to help a neighbor hew some rails, a quarter a mile from home, Jonas worked about the house until near a o'clock. Then he took his axe and went to cut a load of wood. He also took the gun in order that he might kill some partridges that used about the new ground. When he came to the place to cut down the saplings, he stepped to one side to place his gun out of the way; and as he went to set his gun down a large hickory log suddenly his feet slipped and he fell. The gun struck the log and fired into his left side, wounding his dear heart, but passed through his lungs. Mrs. John Murray came along and he sent her after Esquire John and Will Lovel; and while she was gone Mrs. John Carpenter and a girl came along. Jonas requested Mrs. Carpenter to stay with him till Mr. Lovel should come. She said to him "How long have you been alone?" He said to her, "I have not been here alone; Jesus has been here with me all the time." The girl ran to our house, told his mother, and Clarence, our seven year old boy ran to me. I heard the lamentation of my wife, and her words, "Oh my darling child!" And just then my little boy called me. I ran to where Jonas was; and, O! my words can never express my feelings, to see my loving son ly-

ing with his breast on the ground, and four of his friends sitting by him, and his breath and blood coming out from the hole in his side. And I said, "O Lord, how come this Jonas!" He said, "O Lord, dear papa: I have met a sad accident!" Then he told me how it did happen; and then said; "I now must die so young and leave you, dear papa, with all the hardship of life to battle through." And I said, "God bless my dying child!" Then he said to me, "God bless you, my dear papa." He then said, "I want you to have Mr. Pierce Branscome to preach my funeral, dear papa," and repeated his request several times. Then he said, "Do you reckon I'll go to heaven, dear papa?" I answered, "I hope so." He asked me the second time and I said, "I trust you will." He asked me the third time, and I said, "In the name of God, I hope you will." He then prayed the humblest and sweetest prayer that I ever listened to, and closed by saying, "In thy mercy, Lord bless me and take me to heavn." He then said, "I reckon he will; for I see God, I see God, I see God; and here is Maude, and here is Johnny Lovel." Maude was his little sister that died two and a half years before Jonas was born, and John Lovel, was a young man that died last spring. Jonas said, "I thought they were dead but I only dreamed that, for they are not dead." He spoke of all his brothers and sisters, and then asked about his dear loving mother. I told him that she had started to him, that I passed by her and she was prostrated on the ground, and that Mrs. Carpenter was going to help her to the house. He then said, "Take me to her; take me to the house." We brought him and laid him on our bed. He lay as if he would never speak again. And his mother said, "O, Jonas, my dear dying child, can you speak one word to

me?" And he said, to her, "O, dear mother, please do not grieve for me, for if you see as I do you would not." Our house was soon filled with our friends, and Jonas spoke to every one, and called them by name. He sent after his dear school teacher (Wm. Bowren,) and he laughed. I asked, "Why do you laugh, Jonas?" He answered, "Because I see my dear school teacher." His mind was bright until five minutes of his death. He had said this will be sad news to my dear brothers and sisters calling over their names, and added, "And you, dear papa, will feel lonesome when ever you come to this place where I was shot." I said to him, "Yes, I'll come here and weep and mourn." He said, "Please, dear papa, do not sorrow for me, and tell all to not grieve one moment for me, for if they could see and know they would not." Four days later I went to the place where he had lain and knelt down to his blood and wept aloud in the deepest sorrow. All at once I heard a voice and saw the light. The words were, "Why lament and weep? for the brighter the light the darker the shadow, and Jonas is in the light to which you have turned your back." Then I saw and felt the light and did bless God, saying "He is thine and not mine. Blessed art thou O, my God; for as Maude met Jonas in thee even so shall they meet me.

Now Jonas told me to let the people know that he hadn't carelessly shot himself, for he always been careful with his gun; and accidentally he had fallen and was shot; and that he now felt satisfied with the providence of God. He talked calmly and showed no sign of alarm. Yet he said we had no idea how hard his pains were. Still he never cried out but once, and that was the last. He cried out "Oh," and died.

Jesus said, "Blessed are pure in

heart for they shall see God." How precious are the words of Jonas, our dear loving son, "I see God." Three times he spoke it and his face shined with a beauty with which I never saw anything to compare with. I can only say, "God is our refuge and strength, a very present help in trouble." Death is the last trouble, and God was with our dying Jonas in death and for evermore.

D. S. WEBB.

Tipton, Va.

(Elder D. Smith Webb is the gifted son of Elder Isaac Webb, so well known among our people as an able preacher and pastor. Elder D. Smith Webb is much gifted both in preaching and in public prayer, and has no compromise to offer those who oppose the truth. The fruits of his labors in the ministry prove him to be a man of God.

The family has our deepest sympathy in this time of deep sorrow. But no words can heal their sore and troubled hearts. The coming of this sad news brought from the fountain of our heart a almost uncontrollable flood of tears. Our tears have subsided, but still we feel daily to pray for them, that a spirit of reconciliation and peace may be given from the fountain of life and light to abide with them continually—Editor.)—From the Messenger of Truth.

J. R. JONES

Black Creek—Third Sat. and Sun. in October.

Feathery Bay—Monday.

Pee Dee—Wednesday.

Pleasant Hill—Thursday.

Bells Chapel—Friday.

Bethel—Saturday and 4th Sunday.

Paraway—Monday.

Simpson Creek—Tuesday.

Thence to the Mill Branch Association.

LEE HANKS OF GA., and W. E.
BRUSH, OF TENN.

Contentnea Association at Tyson's Sat., 2nd Sunday and Monday of October.

Farmville—Tuesday
Red Banks—Wednesday.
Hancock Thursday.
Thence to White Oak Association.
Wilmington—Tuesday night.
Goldsboro—Wednesday.
Wilson—Thursday.
Thence to Black Creek Association.
Dunn—Monday.
Coats—Tuesday.
Bethsaida—Wednesday.
Clement—Thursday.
Four Oaks—Friday.
Smithfield—Saturday and first Sunday in Nov.
Raleigh at night.
Durham—Tuesday night.
Burlington—Wednesday night.
Greensboro—Thursday night.
Wolf Island—Friday.
Reidsville at night.
Danville—Saturday night and 2nd Sunday.

J. E. ADAMS.

Elizabeth City, Tuesday night after 1st Sunday in Oct.
White Plains—Thursday.
Some one meet him at Pinetown on Wednesday.
Washington—Thursday night.
Farmville—Friday.
Thence to Contentnea Asso.
North East—Tuesday after 3rd Sunday.
Wardswill—Wednesday.
Yopps—Thursday.
Bay—Friday.
Stump Sound—Saturday.
Wilmington—4th Sunday.
Thence to Mill Branch Asso.
Brethren can arrange appointments

week after 4th Sunday.

GREAT LOSS.

Our dear brother L. M. Hamilton, a member at Norfolk, and who was active in arranging for the holding of the coming session of the Keebuckee Association at Norfolk, was suddenly killed by a train of the Seaboard railroad at Raleigh.

To us this seems to be a great loss. He was so pleasant, active and useful to us. But may grace be given us by Him who gives and takes away.

P. D. G.

ELDER L. H. HARDY.

Springfield, Va., Monday, Oct. 21 at 2 o'clock P. M.

Weatherford, Tuesday, 11 o'clock A. M.

White Thorn, Wednesday.
Mountain Springs, Thursday.
Strawberry, Friday.
Malmaison, Saturday and 1st Sunday in Nov.
Danville, Sunday night.

APPOINTMENT.

The next session of the Salem Primitive Baptist Association is appointed to be held with the church at Cross Roads (Guilford County) N. C. beginning on Saturday before the 2nd Sunday in October 1912 and continuing for three days.

A general invitation is extended to all lovers of the truth, especially ministering brethren.

W. L. TEAGUE.

Association Clerk.

Winston Salem, N. C.

ASSOCIATION.

The 37th annual session of "The Black Creek Primitive Baptist Asso-

ciation" is appointed to be held with the church at Contentnea, six miles west of Wilson, N. C., Friday, Saturday and Sunday, October 25th, 26th and 27th, 1912.

Visitors coming via Raleigh will take Norfolk Southern Railroad and be met at Simms station on Thursday these coming via Selma (A. C. L. short cut) will be met by the brethren at Lucama, Thursday, P. M. and all others coming via Greenville (Norfolk Southern), Goldsboro and Rocky Mount (A. C. L. R. R.) will be met by the brethren at Wilson, Thursday evening and Friday morning.

J. F. FARMER,
Clerk

A cordial invitation is extended to all who have a mind to visit us.

HENRY T. STYRON.

The subject of this notice was born in Carteret County, N. C., 72 years ago and departed this life Jan. 19, 1912. For eleven years he had suffered so much his mind had become impaired. I visited him many times during his afflictions.

On Oct. 20, 1863 he was married to Asenith Lupton to which union were born eleven children, seven boys and four girls.

In August 1877 he united with the Primitive Baptist Church at Cedar Island, being baptized by Elder John R. Rowe. He always filled his seat when able and was carried many times when he wasn't able to go.

He leaves to mourn his departure, a loving wife, one daughter, two sisters and two brothers, but they mourn not as those without hope for we believe he is at rest.

He told his wife and daughter a few days before he died that he was going over the river where there would be no more sorrow or pain. During

the last month he spoke several times of seeing twelve white birds sitting on his bedside that had come to carry him home. I believe they were the angels hovering around his bed waiting to bear his Spirit home when all sorrow and pain was over.

All was done for him that loving hands could do but none could stay the cold icy hand of death. The Lord gives and the Lord takes away, blessed be the name of the Lord.

Written by a friend.

PATSY JANE THOMPSON.

By request of Brother James M. Thompson I will attempt to write the obituary of Sister Patsy Jane Thompson.

She was the daughter of Joshua Creech and Nancy his wife and was born Dec. 10th, 1851 and died March 9th, 1912, making her stay on earth 60 years, 2 months and 29 days. She was married to James Mouroe Thompson Nov. 17th, 1870 and lived happily with him until her death. She was the mother of 8 children, 6 living and 2 dead. She had 22 grand children, all living but 1. She united with the church at Johnston Union the 2nd Saturday in Sept. 1875 and was baptized by Elder William Brown. She lived a consistent member until her death, always filling her seat when not providentially hindered. She was a loving wife, and mother and kind to all her brothers, sisters and friends.

Her greatest pleasure was in visiting the sick and doing all in her power for their relief.

She will be greatly missed both by the church and the community. She was heard to say she wanted to spend her last days on earth in the service of her Lord and Master and so she did, for she was stricken with paralysis on Saturday at the Union church where

she so dearly delighted to go.

We grieve not for her as those who have no hope for we feel sure that our loss is her eternal gain although we greatly sympathize with our dear Brother Thompson in his sad bereavement.

Her funeral was preached by her pastor, Brother James P. Collier, and she was laid to rest in the family burying ground amidst a large concourse of people, sorrowing friends and relatives.

The Lord giveth and the Lord taketh. Blessed be His Holy name.

Written by her friend and brother in Christ as I hope.

LOUIS BRASWELL,

Done by order of conference

E. F. PEARCE,

Moderator.

LOUIS BRASWELL,

C. C.

ASSOCIATION.

The Contentnea Association will be held, the Lord willing, at Tysens M. H. Pitt County, N. C., Saturday 2nd Sunday and Monday in October.

Those coming by rail will be met at Farmville on Norfolk Southern Railroad on Friday evening and Saturday morning.

A. P. TURNAGE,

C. C.

ELDER E. E. OLIVER

of Washington, D. C.

October 5, 6 and 7 Kehukee Association.

Tuesday, Oct. 8.....Kehukee

Wednesday, Oct. 9.....Whitakers

Thursday, Oct. 10.....Tarboro

Friday, Oct. 11.....Old Sparta

Oct. 12, 13 and 14 Contentnea Association.

Tuesday, Oct. 15.....Meadow

Wednesday, Oct. 16.....Farmville

Thursday, Oct. 17.....Mewbornes

Friday, Oct. 18.....La Grange
Oct. 19, 20 and 21 White Oak Association.

J. R. JONES.

Black Creek, 3d Saturday and Sunday in Oct.

Feathery Bay, Monday.

Pee Dee, Wednesday.

Pleasant Hill, Thursday.

Bells' Chapel, Friday.

Bethel, Saturday and 4th Sunday.

Paraway, Monday.

Simpson Creek, Tuesday.

Simpson Creek, Tuesday.

Thence to the Mill Branch Association.

ELDER L. H. HARDY

Tuesday after first Sunday in Oct. at Tarboro.

LLOYDS PRIMITIVE BAPTIST HYMN BOOK.

The prices will be hereafter as follows:

The plain Sheep binding, per dozen \$7.50.

The plain Sheep binding, single copy 75c.

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The plain Morocco binding, single copy 95c.

The gilt Morocco binding, per dozen \$12.00.

The gilt Morocco binding, single copy \$1.15.

Not less than half dozen will be sold at the dozen rates.

In all cases cash must accompany the order.

Send money by registered letter, P. O. money order or by express to me at Los Angeles, Cal.

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Hood's C. C. & P. Remedy furnishes needed Stimulating vapors. Surface Stimulation and shows plenty fresh air at the same time. Applied outside, gets inside and takes advantage of the disease. The results have been most gratifying.

Besides being for what its name implies it is a most excellent remedy for Burns and Scalds, Catarrh, Hay Fever, Headache, Neuralgia, Sore Throat, Piles, Painful Menstruation, Sore Throat, Tonsillitis and Mumps.

This remedy has proved to be a remarkable household article with an extremely wide range of usefulness. As it is absolutely harmless it can be freely used externally or internally if desired.

Price 25 cents—By mail 25 cents.

Manufactured by
HOOD BROTHERS,
Prescription Druggists
Smithfield, N. C.

Below you will see what Elder J. A. T. Jones says about it:

McCullers, N. C., Sept. 2nd, 1909.

Having used several jars of Hood's Croup, Cold and Pneumonia Remedy for croup, colds, headache and as a general household remedy, and finding it to be so much better than anything of its kind, I wish to give my endorsement to it. Try it and be convinced of its great merits.

(ELDER) J. A. T. JONES.

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Because it is a **NEW CREATION**, covering every field of the world's thought, action, and culture. *The only new unabridged dictionary in many years.*

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Travel via Raleigh (Union Station) and Norfolk Southern Railroad to and from all points in Eastern North Carolina. Schedule in effect December 18th.

N. B.—The following schedule figures published as information only and are not guaranteed:

Trains Leave Wilson—Eastbound.

11:30 p. m. daily—Night Express, Pullman Sleeping Car for Norfolk.

8:20 a. m. daily for Washington, New Bern and Norfolk—Parlor Car service between New Bern and Norfolk.

5:00 p. m. daily except Sunday for Washington.

West Bound.

5:05 a. m. daily for Raleigh, connects for all points South.

9:15 a. m. daily except Sunday, for Raleigh.

6:12 p. m. daily for Raleigh.

For further particulars and reservation of Sleeping Car space, apply to W. J. Williams, T. A., Wilson, N. C.

W. W. CROXTON,
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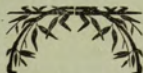
WILSON, NORTH CAROLINA.

Primitive or Old School Baptist

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WILSON, N. C., OCT. 15

NO. 23



P. D. GOLD, Editor.....Wilson, N. C.
P. G. LESTER, Asso. Editor..... Floyd, Va.
J. H. FISHER, Cor. Editor..... Graham, Tex.
M. L. GILBERT, Cor. Editor.....Dade City, Fla.

\$1.50 PER YEAR

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.

NOTICE!

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 receipted, please inform me of it. When you can always send money by money order or 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 post offices 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.

AN ADDRESS TO YOUNG MINISTERS

By Elder F. P. Branscome, Editorial of the Messenger of Truth.

Remembering what we experienced as young ministers, and how much we appreciated the fatherly care and advice of experienced ministers, we want to speak to the young ministers, from the depths of our heart full of the sweetest milk of loving kindness, some things that might be helpful and encouraging to him.

If you are truly in the ministry God has placed you there. None but God can call and qualify one for the ministry. It is an honor, but you cannot take it yourself. Christ said, "Without me ye can do nothing," you know this is true.

And Paul said, "I can do all things through Christ which strengtheneth me." This is also true. You are, therefore not your own, but the servant of Christ, and should seek diligently to know and do his will.

Your impressions to preach do not prove that you have been called to the ministry, for you must have more than that. You must have the qualifications mentioned in 1st Tim. 3:1-11; and Titus 1:6-9. Read this description carefully and prayerfully. What it says you must be, that is what you are; and what it says you must not be, you are not. These scriptures

point out about sixteen qualifications that you must have, and eight disqualifications that you must not have. Here is

WHAT HE MUST BE.

1. He must be blameless.
2. He must be the husband of one wife.
3. He must be vigilant.
4. He must be sober.
5. He must be of good behaviour.
6. He must be given to hospitality.
7. He must be apt to teach.
8. He must be patient.
9. He must be one that ruleth his own home well.
10. He must be a lover of good men.
11. He must be just.
12. He must be holy.
13. He must be temperate.
14. He must hold fast to the faithful word.
15. He must have faithful children.
16. He must have a good report of them that are without.

WHAT HE MUST NOT BE

1. He must not be given to wine.
 2. He must not be a striker.
 3. He must not be greedy of filthy luere.
 4. He must not be a brawler.
 5. He must not be covetous.
 6. He must not be a novice.
 7. He must not be self-willed.
 8. He must not be soon angry.
- You will do well to learn what all

these words mean. To know them will keep you as long as you live.

While Timothy was yet a young minister, Paul wrote to him, saying, "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. You should do this very thing. If you are not disposed to do this it is that much evidence that God has not called you. Some young ministers have boasted that they do not study the Bible and read it but little. Such ought to be ashamed and the church should not suffer them to preach.

Again the same apostle said to Timothy, "Till I come give attendance to reading, to exhortation, to doctrine."

Meditate upon these things, give thyself holy to them: that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in the same; for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:13-16. Why not do this very thing.

The young minister should be very thoughtful of all his conduct in this life, whether in or out of the pulpit. He should take care of his reputation: for it is impossible for a preacher whose reputation is bad, or even impaired, to honor God in the pulpit. Character and reputation are not the same. Character is what you really are. But reputation is what others think and say you are.

One may have a good character, but a bad reputation; or he may have a bad character but a good reputation. But the preacher's character and reputation should both be good. For this reason he must shun every appearance of evil and live as much in the light as possible. "Provide things honest in the sight of all men." Secret societies are not recommended by the qualification just made, all such societies are of

men and belong to the world and to darkness. Our Saviour condemned them and you should honor Him.

Do you see the importance of these suggestions?

You should seek the good of others and live to honor Christ by walking in Him as you have received Him. He was, in His incarnate life, the meekest and lowliest of all. He is your pattern while you preach His doctrine.

You should not be willingly ignorant of any important truth. Do not boast of ignorance, but get all the useful information you can, from any honorable source whatever. But judge all things by the written word of God. "Prove all things and hold fast to that which is good." Let the Bible be to you a constant companion, and use it as a lamp to your feet, and as a light on your way. Measure all your thoughts, notions, and impressions by it, for it is a thorough furnisher to the man of God. Pray and labor for the understanding of what it teaches. Speak that you do know and testify to that which you have seen. The pulpit is not the place where we may hazard expressions or merely guess at any matter. Where the word of God is not clear to your understanding, be silent. Exercise just such a gift as you have, but strive for an increase of knowledge. Ask God continually for wisdom for the right handling of what you do know. You are wholly dependent upon the Lord for the ability to preach the gospel; but notwithstanding this the sluggard is not fit for the pulpit.

We wish to suggest that you, as a young and inexperienced minister, would do well to observe the manner and teaching of older and more experienced ministers, who are and have been faithful and fruitful in the ministry, and pattern after their good ex-

amples. You will find that these are men of strong moral worth and honorable in every sphere of life; that they are sober minded and discreet; that they have been diligent students, especially in the Bible; that they have walked humbly before the Lord, and are self-denying. If you have been called of God to preach, you will admire them and esteem them highly for their work's sake; and you will feel no disposition to discredit them, nor to hinder others from loving them. Such are worthy of double honor, and you will desire that they shall enjoy all that is due to them. "He," the preacher, "must be a lover of good men."

Young preachers should make appointments of their own, at churches, school houses, and other places in the community of their home church—they shall seek to preach where they are most needed, and not impose on the congregation of others. It is good for young preachers to visit the churches occasionally, and hear the pastor preach and observe the manner of his worship; and, when the pastor has preached if there is time for more preaching, preach to his congregation. But it is wrong for a number of young preachers to visit a church and all preach to a congregation that has gathered to hear others.

The pastor shows them his courtesy by inviting them to take a part; and, when they consume the pastor's time, the congregation will rather blame the pastor for not preaching. We have known young preachers to preach for years to other men's congregations and but seldom have an appointment of their own. This is not right. They should make appointments of their own in the community near home, being careful not to have their appointments too near other's appointments. By doing this many would have the

opportunity of hearing preaching that otherwise would not. The young preacher should feel more of the responsibility that rests upon him, and learn who wishes to hear him.

The brethren should attend these appointments and encourage the young minister. The gift of the young minister will develop much sooner at his own appointments.

The Saviour sent out His disciples two by two, so it would be well to have these appointments for two. Each seems to have his true yoke fellow, and these should labor together. One is a strength to the other. Their troubles are alike, their joys are the same, and a mutual faith and comfort is found.

Our sympathies for young preachers are drawn out farther than we have expressed or can express; for we know how little room there is in the heart of the world for them. They are crucified to the world and the world to them. But their love for their brethren, however few they may be, is worth more to them than the love of the world.

We want to say to them, "Be of good cheer," for Christ has overcome the world for them; and He that is in them is greater than he that is in the world.

It is easy for the young preacher to form unbecoming habits in his preaching, and but few of the brethren and sisters will call his attention to them, so he should rely on himself. Grunting, swaggering and howling in the pulpit is neither edifying nor becoming. Christ never did such a thing. Why should preachers grunt at the end of their sentences? It is neither musical nor useful. If it is your habit, please put it away. Leave off what is called "The Minister's Tone," for there is nothing spiritual in it. Why not speak naturally in an

easy and graceful manner? You should seek to make yourself understood and speak loud enough for all to hear. Always face your congregation and keep your eyes open. By watching your congregation you will know whether they understand you or not; if you have their attention, and if you have not their attention, wait until you can have it. Simplify your speech until the most humble and unlearned can understand you. If they feed upon your preaching you will know it and the countenances of the brethren and sisters will bear you up and make you feel strong in the Lord. You will be happy while preaching to the hungry and thirsty, if you see them eating and drinking with joy. It is not good to feed them until they want no more. When you quit preaching in the midst of a feast, they will want to hear you again. But if you weary the people and preach on till they want you to quit, they will feel that they have heard all you know, and will not feel so anxious to hear you again. Let the complaint be, "You quit too soon."

Seek the companionship of the spiritual minded, the lowly in mind and heart, and those who are being tried in the furnace of affliction, and encourage and comfort them. They will help you to be thankful for blessings, and you will feel more inclined to prayer and thanksgiving.

Let your public prayers be short, fervent, sincere and without vain repetitions. Don't try to please the Lord by an affected manner of speaking.

Now, dear brethren, we have written to you because we love you, and because we love the cause of our Master. But these are public expressions of a feeble old man. In a few years our ministers, of our age and older, will walk no more with you upon the

earth, and our voices shall cease and our pens shall rest forever. Then the responsibilities and trials of the ministry will all be yours. Perilous lines are here and await you. These are the last days.

Now, dear young preachers, we beg you not to be offended in what we have said: for, as we expressed in the outset, we have spoken to you from the bottom of a heart full of the sweetest milk of loving kindness.

F. P. B.

Brother Gold, the above is the letter which I so much desire to see in the Landmark. It is well worth all the space it would occupy in all our papers if each one of them would publish it.

It is not useful to the young ministry only, but to us older ones as well, for it is we who set examples before the younger ones.

How glad I am that the Lord has so inspired the mind of brother Braunscome and enabled him to pen such a monument of good to all of us to be left on record when he and all of us have gone from time.

The Lord be praised.

Yours in hope and love.

L. H. HARDY.

Reidsville, N. C.

CORRESPONDENCE.

Dear Bro. Gold:—I am enclosing herewith two letters I have received from my first cousin, Mamie Wiles. I am sure you will agree with me that they belong to the people of God and that their author should go before the church and tell the people so dear to her what she hopes the Lord has done for her. I am also sending a copy of the letter I wrote her by way of encouragement, and if you think this will benefit others, it is yours to do

with as you see fit.

With love to you and yours,
Unworthily, your brother,
R. LESTER DODSON,
New York City.

Dear Lester:—Was glad to get your card, wish it had been a letter though. Was sorry you did not get around to the Association and to see us all.

Hope you enjoyed your rest, or did you get any?

I feel like you missed a great deal, when you missed the preaching I heard at the Association, also at Cane Creek, Monday after the second Sunday. Janie and I went to the Upper Country Line Association at Lick Fork. We went Saturday morning and spent Saturday night and Sunday night with Elder Dameron's people. You bet they are fine people too. Mrs. Dameron is one of the sweetest and most motherly old ladies I ever saw—certainly did fall in love with her. I believe she is a dear old saint if there are any on this earth.

We also went to Elder Dameron's grave. I tried to remember the writings on his tombstone, but could not except these few words, "He cherished good will to men, but his chief desire was to serve the Lord." Mrs. Dameron said they were so true. Now I want to tell you about some of the preaching I heard. If I could only remember more of it. I feel that I have feasted for many days on it. One of the best sermons I think I ever heard was preached at Lick Fork at 5 o'clock Sunday P. M. by Elder R. L. Wilson, of Indiana, from the following text, Song 2:3. "As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste."

He compared the Primitive Baptists

church with the other denominations. They have grand churches, making a show in the world, while the Primitive Baptists, like the apple tree does not make a show, but is a peculiar tree—it blooms and brings forth fruit. Lester it was so good. Wish I could have copied it for you. He just tells what the dear old Baptists believe and gives the cause why they believe it.

Ida Butcher said Mr. Wilson was going to move to Martinsville real soon. Hope we will hear him some more.

Ida was with us at the Association and at Mrs. Dameron's also. I think she is a good girl.

Am wandering away. There were other good preachers, Elder J. A. Monsees, of Georgia, is fine too. I heard him several times. He preached a fine sermon at Cane Creek from 2nd Cor. 6:1. "We are workers together with God and etc." He told us God made every thing before he made man except woman and he put the man to sleep while he made the woman, so man can cannot claim any part of the work, and the reason this scripture says we are workers together with God is because we cannot work without Him.

Elder J. T. Rowe preached a fine sermon from Isaiah 32:1. "Behold a king shall reign in righteousness and princes shall rule in judgment. He is a noble looking man and an able defender."

I think Elders Gold, Jones, Shaw and others are worthy of mention here.

Sometimes when Mr. Jones says he knows he has preached the truth, I want to tell him I know it too. When any one goes around to those protracted meetings, (Mr. Wilson says he calls them distracted meetings) and see how they carry on and no reality in it or at least it seems so to me, really it is

disgusting the way some of them do, and then go among the Primitive Baptists and hear the truth proclaimed in all its purity, how can they doubt that this is indeed Christ's Bride, and we feel to know that it is the truth, at least I do because I have felt it. How often they describe my feelings better than I can tell myself.

Bear with me. I do not want to worry you, but have for a long time wanted to write you some of my feeling along this line. I love these people and would rather suffer affliction with them than to have any honor this world could bestow. There's no comfort any where else, but I know I am not worthy to be classed with such dear people, and the harder I strive to do right the farther I seem from it. I have nothing to tell, no evidence of a change from nature to grace. All the experiences I ever read seemed to be so different from mine.

Lester I could not help writing this. If I have done wrong east aside my scribbling, done by such a trembling hand and try to forget it.

Remember me in your prayers.

Your little cousin,

MAMIE.

Dear Lester:—Your precious letter came a day or two ago, and how comforting it was. I feel like such is too good for me, but dear boy, this precious little hope I have is worth more than all the world to me, and your comforting words strengthen and build it up so much. I am made to hope and believe you were instructed by a merciful God.

Lester, I thought my letter was nothing to send you and was tempted to destroy it, but if you think it worthy a space in the dear Landmark you are welcome to do with it as you wish.

Please correct mistakes. One was

Elder Wilson's name, I misunderstood it. It is J. R. instead of R. L.

And Elder Monsees text, I was reading it a few days ago and found I hadn't written it right. I trust, however, it did not change the meaning, but I desire to quote all scripture as it is written. It reads thus, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."

There may be other mistakes also.

Lester there is so much more I want to tell you, but time and space forbids, and I can never tell it all any way. It seems to me sometimes I have more trouble than any one else in the world. Sin is in all I do; my very thoughts are evil, but the burden of sin I once had is gone, how I have longed to have it back, in order to know how it left me. O what a comfort this would be. About five or six summers ago, can't remember exactly, Mama had a spell of fever and I was the only one to wait on her night and day, and do the cooking, housekeeping and etc. Of course all this was hard on me, but my worse trouble was thinking of being separated from the dearest of mothers. She talked much about dying and I cried all the time when alone. One morning while she was telling me of her sufferings and spoke as if she little desired to live, I felt like I could stand no more. These words were spoken as plainly as if some one was standing by my side, "All these are the beginning of sorrows," how they calmed my troubled mind for I believed my troubles and sorrows were purposed by the God of love.

Have a copy of the Signs of the Times, Cousin Mollie Evans gave me while at her home in Reidsville. The first piece is "Thoughts about Predestination," by Elder Durand. It is good and I have read it many times.

He writes about the God of purpose, and here are some of his words, "How could the poor, tried souls endure one stroke they believed was not purposed by the God of love and power."

How good to feel assured that,

"Not a single shaft can hit,
"Till the God of love sees fit."

Years ago I had several dreams which I believe pointed me to the Lamb of God, which taketh away the sins of the world.

My letter is so long I must draw it to a close.

Have tried in my feeble way to ask God to guide my pen, and if I have done wrong it is an error of the head, not the heart.

Begging to be remembered at a throne of grace,

I am, your fond cousin,

MAMIE.

My Dear Mamie:—If I did not feel too unworthy, I would say "My Dear Sister in Christ," for such you are to me. Your letter filled my poor heart to overflowing with praise to God. I could not find words adequate of expressing my feeling of joy to Him for His loving kindness wherewith He draws His dear children and causes them to adore and exalt Him a Prince and a Saviour.

Mamie, why don't you go home to your friends and tell them what great things the Lord hath done for you! How can you, with your heart breaking to be with them, remain away? You speak of having no evidence to give the church. My dear child, if I know anything about the requirements, there is not a Primitive Baptist church in existence that would not receive you on the strength of such testimony as is contained in your letter. Certainly you feel to be alone,

that there is no one in this wide, wide world like you, and this is the very way the blessed Lord has declared He would bring them; He will lead them by a way they have not known, and it is said of Christ, that He trod the winepress alone, and of the people, there were none with him. Do you want to be lead a way other than in His footsteps? No, your desire is to follow Him. Still you are a mystery to yourself—a stranger here below, and what you are 'tis hard to know—different from everyone else. But, is not this the testimony of all o. God's dear people? Each case has its own peculiar ups and downs, and while you feel that there is no experience just like yours, yet, you confess that "How often they describe my feelings better than I can myself."

Ah, my dear Mamie, there is a duty devolving upon you and there is but one way to escape that chastening rod, and that is to obey His command. God hath spoken to you and awakened you. He it is that hath shown you that the Primitive Baptist church is as the apple tree of the wood; it is not a beautiful tree for the natural eye to gaze upon, therefore, that beauty that you behold is something unlawful for the eyes of nature to see. The Lord has given you the eye of faith to discern something of His works. His love and his mercy for poor sinners.

Job speaks of this High Way when he says: "There is a path which no fowl knoweth, and which the vulture's eye hath not seen. The lion's whelps have not trodden it, nor the fierce lion passed it."

This is that straight and narrow way that leadeth to life eternal. It can only be traveled by faith—we cannot see our way, but are made to cry unto the Lord to lead us as it were by a pillow of cloud by day and pillow of fire by night. He must have all the

glory—there can be no division of it with man. And now that He has given you to behold this way, His command comes, "Walk ye in it." Come unto me all ye that labor and are heavy laden, etc., take my yoke upon you, bear my burden and learn of me, for my yoke is easy and my burden is light. It is light in bearing it, not in disobedience. You must take up your cross and follow Him through the liquid grave; you must not confer with flesh and blood, but must be willing to forsake father, mother brother and all, which means the dearest ties of this world, and follow Him. You will doubtless recall the narrative of the rich young man who went to Jesus and inquired what was necessary for him to do in order to inherit eternal life. Christ told him to sell all that he had and give to the poor. That is, after he had sold everything he possessed, when he had nothing at all, then for him to go and give to the poor. It would seem that he had nothing to give to the poor, but then is the time and not till then does one give to one of the little ones.

In your letter you have done that—you have declared that **Christ is all**—that you have nothing at all, can do nothing of yourself but break His righteous law, and this very confession is giving to the poor, such as I feel to be. Are you not ready to say with Ruth: "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if ought but death part thee and me." I think you must have reached this point then I say again, Go home to your Friends and let them judge your fitness to be numbered among them.

You know something of the meaning of Home from a natural point of view; that it is a place of rest; a place of peace and enjoyment; a place of freedom, etc., and you are happy to be there.

The church all this and more to the weary traveler, for there is where Jesus dwells; there is where His sheep feed, and He says "My sheep hear my voice, I know them and they follow me; I give unto them eternal life and they shall never perish." How wonderful His sheep know His voice—and its a joyful sound, too—He knows them, yes, and calls them with the voice of a shepherd—not an uncertain sound, for this they will not follow, but they follow Him. This is not all. No. He gives them eternal life—Himself—and they shall never perish. No they shall never perish. You may stay away from the church and not be able to enter into that fulness of joy, but rest assured every heaven-born child will be safely housed eternally around Him in glory. But, He has commanded you to confess Him before men, let your light shine that others may glorify your Father which is in heaven.

Come out from Babylon and be not partakers of her sins. Put on the whole armour of God. Therefore, I persuade you, Mamie, to go to the church the very first opportunity, tell them of your vilness and let them say whether you are a fit subject for baptism. They are your brethren, and the Lord has given you that unmistakable evidence that they are, for you love them and it is because you are of them and should be with them. Then, do not defer, for there is nothing but trouble, if you do. If you remain away you must perish, and you can but perish is you go.

I will wait a reasonable length of time, and if I do not hear from you to

the contrary, I am going to send your letter to Elder Gold for publication. It belongs to the people of God and I beg of you to let them have it. If you prefer, I will send it to papa and have it read at their next meeting, for I am sure they would not ask anything better. I have been convinced for several years myself that God had touched your heart with the finger of His love, and I have longed to hear that the flame had consumed you and that you had gone to the church.

How many times have I thought of you and wondered, how long, O Lord, will she remain out in the cold. I know He must bring them, that none can come to Jesus except the Father which sent Him draw them, and I have endeavored to wait patiently His appointed time.

I have enjoyed so much your letter telling me about all the good preaching you have heard. I know it must have been wonderful. I was surprised to know that you could retain so much of it to write as you have. I soon forget nearly everything I hear or read, it seems to me. You speak so lovingly and tenderly of the dear saints you met at the associations.

I have not had the time to write that I would like to give to answering your good letter, but I hope the dear Lord has enabled me by His Holy Spirit to point you to the Lamb of God that taketh away the sin of the World and that He may bless you to look to Jesus for all your worthiness, for He is the only source of strength and comfort a poor hell-deserving sinner ever had. His blood cleanseth from all sin, when applied to one, it matters not how vile they are or have been. This is my only hope. I have nothing to offer but sin, and I sometimes think, oh, how merciful is our God, that He should bear with me and spare me as He does

My last words are "Go home to your friends," he baptized and receive the peace of conscience that passeth understanding.

Much love to you all from both of us.

Your fond cousin,
LESTER.

New York City.

LEE HANKS OF GA., and W. E.
BRUSH, OF TENN.

Smithfield—Saturday and first Sunday in Nov.

Raleigh at night.

Durham—Tuesday night.

Burlington—Wednesday night.

Greensboro—Thursday night.

Wolf Island—Friday.

Reidsville at night.

Danville—Saturday night and 2nd Sunday.

J. R. JONES.

Black Creek, 3d Saturday and Sunday in Oct.

Feathery Bay, Monday.

Pee Dee, Wednesday.

Pleasant Hill, Thursday.

Bells' Chapel, Friday.

Bethel, Saturday and 4th Sunday.

Paraway, Monday.

Simpson Creek, Tuesday.

Simpson Creek, Tuesday.

Thence to the Mill Branch Association.

ASSOCIATION.

The Black Creek Association is to be held with the church at Contentnea Friday, Saturday and 4th Sunday in October.

ZION'S LANDMARK

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

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

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

Corresponding Editors.

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EDITORIAL

MT. SINAI, EX. 19TH CHAP.

Sister L. A. Edwards requests my thoughts concerning Mt. Sinai. I have referred to the 19th chapter of Exodus as descriptive of that solemn Mt., and what was the behavior of the children of Israel as they approached that Mt.

The most solemn place to which Israel came in their sojourn in the great and dreadful wilderness was Mt. Sinai. On that sharp, pointed and trembling mountain as the symbol of God a consuming fire thundered forth and spake, causing the mountain to quake and tremble, while the people stood afar off and durst not touch the mount. Thick clouds, consuming fire

and smoke wrapt the mountain in awful symbols of destruction. In the midst of these awe-inspiring emblems of God's holy wrath did he appear and speak to Israel. So terrible was the sight that the people felt the need of God speaking to Moses and not to them, lest they be consumed. So Moses, the man of God, was in the mount hid from Israel 40 days and nights. God spake unto him face to face, and thus the law written on tables of stone was given by the Lord God to Moses that he might speak to Israel.

Thus Moses typifies Jesus Christ who said, a prophet shall the Lord your God raise up unto you of your brethren like unto me, and you shall hear him in all things; and it shall come to pass that every soul that will not hear that prophet shall be cut off from among the people.

The law came by Moses, but grace and truth came by Jesus Christ.

The spirituality of the law is shown, and the carnality of man also. While Moses was hid in that solemn Mt., among its awful symbols of devouring fire, and God gave unto him two tables of stone, upon which God with his fingers had written the law which said thou shalt have no other gods before me, thus forbidding all manner of idolatry, the people were at the foot of that mount saying to Aaron, up, make us gods to go before us, for as for this Moses we know not what is become of him. So a calf of gold was fashioned with a graven tool, and the people said, these be thy gods O Israel that brought thee out of the land of Egypt.

Thus they transgressed the spirit and the letter of the commandments or law of God, and showed the weakness of the flesh. Thus by the law is the knowledge of sin. When the commandment comes sin revives and the

transgressor dies. The holy word of the fiery law provokes the enmity of slumbering sin into a bitter reviving, and the sinner is slain by the law which is good—that sin by the commandment might become exceeding sinful. The sting of death is sin, and the strength of sin is the law. But what the law could not do in that it is 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. God made him who knew no sin to be sin for us, that we might be made the righteousness of God in him. So Christ is become the end of the law for righteousness to every one that believeth. Jesus was made a curse for his people. He bare our sin in his own body who knew no sin. How great his suffering. How wonderful his humiliation. How perfect his atonement. Without the shedding of blood is no remission of sin. His blood cleanses from all sin. By him all that believe are justified from all things from which they could not be justified by the law of Moses.

When Moses came down from the mount his face did shine, but Israel could not behold that which was to be abolished. So Moses put a veil over his face until he was done speaking, showing they were blinded. The glory of that which was to be abolished was so bright Israel could not behold it. How then can man behold the greater glory, of Jesus which is forever?

Jesus has fulfilled every jot and tittle of the law of Moses. He is the end or requirement of the law for righteousness to every one that believes.

How gracious is the word of Jesus as he says all things are delivered unto me of my Father; And no man

knoweth the Son but the Father; neither knoweth any man the Father save the Son and he to whom the Son will reveal him. He says, "Come upto me, all yet that labor and are heavy laden and I will give you rest."

He is the blessed peace maker and publishes peace.

When Israel said of the golden calf, these be thy gods O Israel that brought thee out of the land of Egypt, they declared that in which there is not a word of truth, nor could a greater falsehood be uttered. All the glory belongs to God, and none to a graven image. Their sin in worshipping a calf was the greatest of sins.

When Jesus comes meek and lowly, bearing our sins, forgiving iniquity, speaking blessings to such as are poor in spirit—that mourn—that are meek—that hunger and thirst after righteousness surely there is forgiveness with God that he may be feared. For we are come to Mt. Zion where grace reigns through righteousness unto eternal life through Jesus Christ our Lord. One is the mount of cursing—the other is the mount of blessing.

P. D. G.

THE MAN CHRIST JESUS.

There is but one perfect man and he is in unity with the god-head—the man Christ Jesus, and he is the one Mediator between God and men. He is God manifest in the flesh. The god-head dwells bodily in him. Hence eternal verity of God dwells in him, and there can be therefore no infraction, neglect, disregard, failure to fulfill and honor any or all the eternal attributes of God's justice or mercy. For every thing of justice and truth violated by man, every transgression of infinite justice, every demand of law that man had offended, is present-

ed in the indictment made against man as a sinner, is presented in this arraignment of guilty man. Who is able to meet and answer, make good all these just demands? There is but one, the man Christ Jesus who is able to meet for man, and as the perfect one suffer all due to his sinning people, make atonement for all their sins, render perfect obedience to law for them, the just one for the unjust. Here mercy and truth meet, here righteousness and peace kiss. There is no swerving from the just demands of law, there is no sinful weakness of the flesh, there is no abatement of a single demand of justice. The full amount is rendered to justice. The unspeakable glory is bestowed on the sinner as though he had never sinned, and he shall shine above the brightness of the sun in the kingdom of heaven in the righteousness of Jesus Christ, because he is the one and only perfect mediator between God and men—the man Christ Jesus.

He that believeth that Jesus—the man Jesus is the Christ, the anointed of God is born of God; for no man can say that Jesus is the Christ except by the Holy Ghost.

P. D. G.

THE INVISIBLE GOD.

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." John 1:18. God said to Moses to whom he spake as he never did to any other man, when Moses besought that he might see God's face, no man can see my face and live. He is too glorious for man to behold his face or to see him. The sight would be too consuming for man to behold and live.

We desire a god that we can see, talk with and comprehend. We de-

sire to walk by sight. We do not desire that holiness that causes all our worldly pleasures to be consumed. We wish to parade our ease before our lord and name our worthiness. Instead of denying self we would nurse and flatter it, and wait a god acceptable to our carnal notions.

The heathen worshiped gods they could see and approach unto. But to worship the unsearchable God, whose ways are past finding out, whom no man can approach unto and live, but who knows us in all that we are, or ever shall be, from whom nothing is hid or can be concealed, forbids any boasting of man.

Heathens have gods they can see—yet these gods have eyes but cannot see, ears but cannot hear, hands but without life.

Jesus dwells in the bosom of the Father by and through whom we approach unto God. He is our life, our righteousness, our hope, the way, the truth, and the life, by whom we come to God.

In the beginning was the Word, and the Word was with God, and the Word was God. Without Him (the Word) was not any thing made that was made. In Him was life, and the life was the light of men. If Jesus (the Word) had not been in the beginning with God there had been no mercy for sinful, fallen man in the transgression of Adam. But Jesus stood as a Lamb slain from the foundation of the world, and there was light shining in the darkness, and though the darkness in man comprehended it not (and there was nothing in man in this fallen state but darkness) yet the gospel was preached by the Lord God who said, the seed of the woman shall bruise the serpent's head. That seed is Jesus. For the Word was made flesh and dwelt among us, and of his fulness have all we re-

ceived. For the law came by Moses, but grace and truth came by Jesus Christ.

All blessings are treasured up in Jesus Christ and freely given us in Him. Jesus said, whatsoever ye ask in my name that shall ye receive. While we cannot see God, yet God shines in the face of Jesus Christ, and he that hath seen Jesus hath seen the Father, for they are one. The Father is in Him and He is in the Father. God in these last days speaks unto us by his Son whom he hath appointed heir of all things, and when Jesus had purged our sins by the one sacrifice of himself, he sat down on the right hand of God, and all power in heaven and earth is delivered into his hand. Faith—the faith of Jesus and faith in him—brings heaven to us, and we are raised up with Jesus and have promise of the life that now is, and of that which is to come through him, and we reign with him.

P. D. G.

CRUCIFIED—I LIVE.

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."—Gal ii:20.

Perhaps there is not another verse in the oracles of God that sets forth the mystery of Christianity as is found in these words of the apostle. "The faith of the Son of God" is the medium that actuates every other Christian grace. It is the medium of obedience and of worship. If the Christian does not live by "the faith of the Son of God" he does not eat his flesh, drink his blood, he cannot worship God in spirit or truth. Is his walk by divine or human influence? Does his faith stand in the wisdom of man or in the power of God? If in the faith of

man, Paul's language is a message of exclusion and contradiction. What a jargon to the carnal mind are such words as these, "sorrowful, yet always rejoicing; having nothing, yet possessing all things; as dying, and, behold we live; or in the above language, "I am crucified with Christ," when he was then writing to the Galatians, and they with full knowledge that Christ had been crucified more than a score of years. But in the next breath to assert, "nevertheless I live," then deny it—"yet not I" for it is, "Christ liveth in me."

Crucifixion is an unnatural death, and so is sin in man. Sin never dies from weakness, voluntary or from old age. It must be destroyed, put to death. No one was ever crucified without anguish and suffering. So the daily dying of a Christian is by groans, sorrows, tribulations. Paul would say, "knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin; for he that is dead is freed from sin." Then how shall he that is dead to sin live any longer therein? But as it lives in him, he is made to cry, "Wretched man that I am, who shall deliver me from the body of this death!" To die, in the meaning of scripture, is to have all connection severed; and, to be crucified with Christ is to have our vain confidence, our self-righteous hopes, our pride and vain glory mortified. Let not the Christian be discouraged because the corruptions which was against his soul is not destroyed all at once, for crucifixion is a slow lingering death. Yea the deeds of the vile body will have to be mortified as long as he lives in this world; but as his sins have been nailed to the cross, atoned for by the Son of God, they shall never

gain ascendancy over him. The things he once loved he now hates, and once hated, he now loves. He now has an appetite for righteousness, peace and goodness, while once he had no desire or passion for such things. No mere natural man will ever praise or thank God for the virtues or nobility of his attainments, but will like the Pharisees thank God that he does not do as sinners, but all good things. Such a spirit betrays not only a dreadful pride, but the grossest ignorance; for it would be much easier to prove that goodness is less from himself than anything else. The scriptures most clearly prove that men in a state of nature are children of wrath, all gone out of the way, none good; with hearts desperately wicked above all things. But he who has been taught of God will say with Paul, "Not by fleshy wisdom, but by the grace of God we have our conversation in the world. By the grace of God I am what I am; and his grace, which was bestowed upon me, was not in vain; but I labored more abundantly than they all; yet not I, but the grace of God which was with me. I have learned in whatsoever state I am, therewith to be content; I know how to abound, and to suffer need. I can do all things through Christ who strengtheth me."

"But liveth in me." So this life that he now lives by faith is neither self-desired or self-maintained—it comes from the Son. "From me is thy fruit found," Paul is the subject of it, but not the agent of it. Hence he could say, not "I live," but "Christ liveth in me." How? "He dwells in our hearts by faith." What kind of faith? "It is the faith of the Son of God." This is the only faith that has to do with the Son of God and his kingdom. It is immediately the work of God that one believes in his Son

whom he hath sent. So one believes according to his mighty power which is in Christ. This faith brings supplies from his boundless fulness. It turns the prisoner of hope to the stronghold, yea, it alleviates affliction invigorates duty, purifies the heart and overcomes the world.

"He that eateth me (by faith) even he shall live by me." There all the glories of heaven portrayed to a man and the motives of Christianity brought before him, if he has not the faith of the Son of God, he will not believe them—they will not touch his heart. Yea the gospel which is only the power of God to the believer, may be preached to him, but it will be a stumbling block or foolishness. No motive can operate in his heart to produce fear of God, which is the beginning of wisdom, or the hope of glory, which is Christ in him, when not believed for without the faith of the operation of God, he cannot believe them. But possessing this faith, and in the obedience of it one can say with the apostle, "the life that I now live in the flesh, I live by the faith of the faith of the Son of God, who loved me and gave himself for me." How amazing the condescension, to remember me in my low estate; and what manner of love—"loved me"—above all what a gift—gave nothing less than himself. M. L. G.

Dear Sister Osborn:

Your letter of request for Landmarks for Bro. Vincent received, and will say I am glad to enclose same for him to read.

Though our acquaintance was short, I feel very much in love with him and his kind wife. Surely they are children of God.

I am also pleased to know that they have worthy children who respected their parents' religion, hold the same

precious faith and love the gospel of our salvation.

However, I did regret so much that Bro. Vincent got so torn up in mind on Saturday night by misunderstanding the doctrinal principles of salvation as set forth by Elder L. H. Hardy and myself, that I fear he did not enjoy the preaching of our dear brother Sunday, which was so much to the praise and glory of God's grace to the heart with gladness and comfort to the church.

While Paul admonished not to make a brother an offender for a "word," I was the more surprised that the dear brother should be up in arms against me in a spirit of non-fellowship, because we would not use the expression "two-salvations." He said that Elder Webb, editor of the Baptist Trumpet of Texas, and Elder Cayce, editor of the Primitive Baptist of Tennessee, both used the terms, "two-salvations," and that he took those papers and fellowshipped the editors, and that we (meaning Elder Hardy and myself) must not be, else we would use that expression. We told him that we were in fellowship with them as far as we knew, as we had never non-fellowshipped them, but did not feel warranted from the word of God to use the expression of those elders. Peter said, "If any man speak, let him speak as the oracles of God."—1 Peter iv.ii.

I have for some years believed that holy men of old were moved by the spirit to use sound and proper language or words. I do not find where Christ, the prophets or apostles ever used the term, "two-salvations." If it were the will of God to set forth those views of salvation, they would have said so. Frequently they used "saved," "save" and "salvation." Somehow I prefer their manner of expression, rather than any brethren of our day, however much I may love

and fellowship them. If Bro. Vincent prefers their addition to the word, because he loves them, that will make no difference with me as to my fellowship for him. I hope that when he has considered the matter seriously that he will love and fellowship me, and allow me to use the words that scriptures use, for the same reason that he is want to use the words of Webb and Cayce.

When Peter was walking upon the water and began to sink, he cried, "Lord save me." That was in time, I see no use of calling it "time-salvation." It was in Daniel's day that the Lord saved him from destruction of the lions. Three Hebrew children were saved at another time though thrown into the fiery furnace. When Jonah was cast overboard he was saved by the Lord having prepared a great fish to preserve him, and in the belly of hell he had to confess again that salvation is of the Lord. The chastenings of the Lord for our disobedience and the joys of our salvation for the obedience of faith, the work of love and the patience of hope are all experienced in time.

Paul says, "God hath blessed us with all spiritual blessings in heavenly places in Christ," and "shall supply all your need by Christ Jesus. A present help. Two or three times he called my attention to the following words: "Work out your own salvation." This salvation was common to them all, being possessed by each. They surely had this salvation, or Paul would not have told them to work it out with fear and trembling. Mark, he did not say if you will go to work you will get salvation, or you can purchase it if you will be willing for him to come into your heart. Jesus said, Without me ye can do nothing, and God said, "from me is thy fruit found." In accord Paul said, in

speaking of their salvation, "For it is God which worketh in you both to will and do of his good pleasure." Also, "Being confident of thus very thing that he which hath begun a good work in you will perform it until the day of Jesus Christ"—when every saint shall be satisfied, having been conformed to their Lord's image, and their vile bodies changed and fashioned like unto his glorified body. Thus it seems that the salvation that was manifested in time continues on in eternity.

I do not remember to have ever seen the expression "eternal salvation" but one time or place in the Bible. In that Paul would show us the obedience of faith, that what the Lord doeth is forever. Hence Paul said of Christ in Hebrews v:9, "And being made perfect, he became the author of eternal salvation unto all them that obey him." Now, if obedience is the voluntary act of the creatures, then "eternal salvation" and the so-called "time salvation" are conditional, obtained by works of creatures. To the contrary, Paul says, "For by grace are ye saved (now) through faith; and that not of yourselves (by voluntary act); it is the gift of God; not of works, lest any man should boast." So this salvation that the saints receive by his grace in time, gives them hope of eternal life (not eternal salvation) that God who cannot lie promised before the world began. See Titus 1:2; iii:7; Rom. vi:23; 1 Tim. vi, 12,19; Matt. x,16; xx,17; Mark x,30; John iii,15; iv,36; x,28, xii,25; xvii,2, 3, etc. But I must close here. I had no idea of writing as I have when I took the pen to address you. I hope the Lord has led in the way.

It is my purpose now to go to Zellwood on Friday evening and preach there again that night, as requested, if the Lord blesses me to so do, then

on to the church at Orlando Saturday morning.

Yours in hope of eternal life,

M. L. G.

SONG OF SONGS.

The highest form of poetic expression is love—the purest form is the love of God—in which there is no insincere, wild license, nor flattery of feigned lips. Its kiss brings no betrayal, nor does it ever proceed from false lips.

The activity of perennial youth, the experience of refined age, free from the burdens of dissipated youth and mortified manhood, figure so wonderfully in its showing forth.

In the creations of the poetic domain fancy weaves her fabrics of forms of beauty and romance, yet the characters fade and cannot be warranted to endure. But in the song of Solomon which is wisdom's utterance truth holds as apples of gold resting in pictures of silver, the imperishable beauties of the fruit of paradise so healthful and life giving that none that eat of that tree ever sicken or die, nor can the beauties of that garden ever clog the beholder whose taste is so perfect he never could desire anything else so perfect.

The characters are the first two woven into one in the figure of Eden's garden, but glorified in the Beloved and Spouse, Christ and His bride, in the perfection of glory.

Inspiration puts forth her divine utterance in the emblem of a garden so enclosed that no enemy can break the hedge, nor enter its purity. No vulture's eye hath even seen it, no lion's whelp hath even trod its high way of holiness, nor could any thing unclean ever desire to walk therein.

As the guests of that holy city walk about Zion beholding her palaces,

marking well her defences, and tasting the pleasant fruits of this garden, they feel so unworthy to be brought to this banqueting house, where the banner over them is love, that they feel the half had not been told. There is no false utterance, nor extravagance of speech, in setting forth the glory of this beloved, nor the queenly beauty of this spouse. The divine form of One in likeness of man—but man unfallen—above angels in glory, passing beneath them in the service of suffering, which love is worthy of all praise and worship, and all in heaven ascribe honor, majesty and power to him, while the spouse, the bride, one with him, his body complete in him, but feeling that all glory belongs to her husband and Lord, sings not unto us, but unto thy name be all the glory, and the more she can ascribe all praise to him, who loved her and gave himself for her, the more blest is she in this growing up into him in all things who is the head. In heaven the honor is undivided. No part is claimed by the bride. If a particle of glory could be claimed by any one claiming to be redeemed that would disclose a wolf in sheep's clothing, an enemy to the bridegroom, a traitor, and hence this could not be heaven.

The honesty of eternal truth, the fidelity of the chaste virgin bride the Lamb's wife allows no claimant to the least honor that belongs to her husband. For there is none other name under heaven given among men whereby we must be saved, neither is there salvation in any other. "To sound in God the Father's ear no other name but his is the song of songs."

The many wonderful figures and similes used in this song, in which the peculiar beauties, love untarnished with shame, the form of man undefiled with carnality, the chaste affection

of marriage in which there is no fornication, no putting away, where every member of the body is pure and undefiled, and no shame of nakedness appears, or is ever thought of, where the chambers of love are so holy and pure that nothing unclean could ever come, nor any evil imagination of an unhallowed lust could dare invade, is all fulfilled in this holy marriage, and this bed undefiled. For all that the word of God forbids is forever barred from invading this holy city, this garden of the Lord; and every thing the word of God commands must in its eternal beauty and perfection bloom, fruit and ripen in this tree of life, and every one of the heavenly family, the royal seed of the King of kings, must appear in this perfect unbroken family of God, so all must be perfect; for the heaven must receive Jesus until every promise made by the Father shall be accomplished, and every name written in the Book of Life from the foundation of the world shall appear in glory when heaven shall sing. "It is finished."

P. D. G.

APPOINTMENTS NO 1
Elder Jesse Lee

Little Kehukee Asso.	Oct. 19, 20 and 21.
Little Tarboro	21 at night.
Rocky Mount	22
Little Union	23
London's	24
Barnes	25
Durham Church	26 and 27
Mill Grove	28
Turner Swamp	30
Rocky Mount	31 at night.

Thence to Turner Swamp Association Nov. 2, 3, and 4.

Elder Jesse Lee (colored) is a very able preacher of the New Testament

and I wish our people would go and hear him preach Jesus and Him crucified.

The Lord willing, I expect to accompany him on a part of his tour.

GEO ROBBINS (Colored.)

Elder H. Taylor

Mill Branch Association.

Pireway	Nov. 4
Bethel	Nov. 5
Bells Chapel, at night	Nov. 5
Pleasant Hill	Nov. 6
Pee Dee	Nov. 7
Simpson Creek	Nov. 12
Black Creek	Nov. 13
Fetherry Bay	Nov. 14
Mill Branch	Nov. 15

Elders Thos. N. Watson and W. T. Taylor.

Danville, Va. Tuesday night, after 2d Sunday in November.

Mill	Wednesday
Malmaison	Thursday
Strawberry	Friday
Union	Saturday
Ephesus	3d Sunday
Fairfield	Monday
North Fork	Tuesday
Leatherwood	Wednesday
Axton	Thursday
Sugartree	Friday
Mountain	Saturday and 4th Sunday

Elder L. H. Hardy.

Durham	Tuesday night Nov. 12
Roxboro	Wednesday at night
Flat River	Thursday
Whealers	Friday
Prospect Hill	Saturday and 3d Sunday.

J. A. Shaw.

To White Oak Association.

Goldsboro	Tuesday night
Memorial	Wednesday
Black Creek	Thursday
Thence to Black Creek Association.	
Four Oaks	Sunday night
Benson	Monday night
Dunn	Tuesday night
Elrod	Wednesday night

Thence to Mill Franch Association.

Will Elder Thos. Bell arrange two weeks' appointments for him in Mill Branch Association.

§2.95

**Fayetteville, N. C. and Return
Including Admission Into
CUMBERLAND COUNTY FAIR.
October 21-25 inc.**

On account of the above occasion the Atlantic Coast Line Railroad offers the above attractive rate—children 5 to 12 years of age, half fare—for all trains, October 21st to 25th, inclusive, limited to reach original starting point not later than midnight of October 26th, 1912.

W. J. CRAIG,
Passenger Traffic Manager.
Wilmington, N. C.
T. C. WHITE,
General Passenger Agent.

Elder J. R. Wilson will be a corresponding Editor of Zion's Landmark. He has for several years been living in Indiana. He will return to his native State, Virginia and his postoffice will be Martinsville, Va., if the Lord will.

He is an active young man of lovely character and good report. He is authorized to receive subscribers as an Editor for Zion's Landmark. Any favor shown to him by its friends will be appreciated.

I have known him for years, and admire his avoidance of what is not declared in God's word, and his earn-

ness in contending for what is declared in his word. He does not seem to declare all the counsel of God, and is guilty in digging out the root of the matter in the meaning of scripture.

P. D. G.

J. E. WILLIAMS.

- Liberty Hill—Nov. 15.
- Jones Hill—16 and 17.
- Jerusalem—18.
- Lawyers Springs—19.
- Pleasant Grove 20.
- Union Grove—21.
- High Hill—22.
- Watson—23 and 24.
- Brooms Grove—25.
- Crooked Creek—26.
- Clark's Grove—27.
- Meadow Creek—28.
- Running Creek—29.
- Bear Creek—30 and Dec. 1.
- Freedom—2.
- Harward's Chappel—3.
- Bro. Deaton's—4.
- White Oak Springs—5.
- Suggs Creek—6.
- Calicutts—7.
- Rock Hill—8.
- Pierce's Chappel—9.
- Toms Creek—10.
- School house near Jackson's Hill—11.
- Flat Creek—12.
- Mountain Creek—13.
- Albemarle at night—13.
- Bro. H. M. Williams will be with him from Broom's Grove on to Albemarle. Conveyance needed.

SAMUEL McMILLON.

- Mill Branch Association..
- Wilmington, Monday night, Nov. 4.
- Yopps—5.
- Wardswill—6..
- Bay—7,

- South West—8.
- North East—9.
- Hadnots Creek—10.
- Newport—11.
- Goldsboro at night—12.
- Raleigh at night—13.
- Durham at night—14.

NANCY BETHEL LAWSON BLACKWELL

Was born March 19, 1840. She was the daughter of Deacon Elija Withers of Lick Fork church. She was married Oct. 7, 1862 to John Blackwell, who lived near Pelham, N. C., and died July 31, 1911 in her 72nd year. Her husband preceded her to the grave.

She left four children, Mrs. Cornelia Turner, Durham, N. C., Mrs. Dr. Monk, Spencer, N. C., Lewis Blackwell, Pine Hall, N. C. and Jennings Blackwell, of Texas.

Sister Blackwell lived at her old home comfortably until the end came and was held in high esteem by all her neighbors and acquaintances.

She became a member of Lick Fork church many years ago and was devoted to her church and the service of God.

During her last years she was not permitted to attend services regularly which was a matter of regret with her. She attended the May meeting at Lick Fork in 1911, and was in fine health and spirits. Only a few days before her departure she complained of not being well but no one felt any special concern and on the day of her death she spent much time in writing and conversing with friends.

Her death came without warning, no one except the lady of the house being present.

The funeral services were conducted by the writer at the old home, on Aug. 1st, in the presence of a large number of relatives and friends, after

which the remains were interred in the old Withers burial ground to await the resurrection call.

Christ robbed death of its sting and the grave of its victory, hence we mourn not as those who have no hope of her not meeting Christ and all his saints in the blest heaven of eternal rest. By request.

Yours unworthily,
O. J. DENNY.

CHURCH CONSTITUTION.

Constitution of the Primitive Baptist church at Primitive Zion in Harnett County, N. C., Sept. 7 1912.

On motion Elder W. M. Monsees was chosen Moderator and Brother C. Hodges, Clerk. Elders B. Wood, W. G. Turner and W. M. Monsees and Deacons Jonas Reaves, M. J. Langdon, Wiley Godwin and Reubin Matthews composed the Presbytery.

On motion the names of the brethren and sisters desiring to be constituted were called, as follows: Brethren N. T. Whittenton and H. M. Ennis, Sisters Rena Whittenton, Polly Hughes, L. T. Matthews and Mary C. Whittenton who came bearing letters from Bethsaida church and whose names were enrolled.

On motion the Articles of Faith were read after which the brethren and sisters joined in praise and prayer which was conducted by Elder B. Wood. The charge was given by Elder W. G. Turner after which the right hand of fellowship by the Presbytery.

The church was then announced to be in gospel order by the following Presbytery:

B. WOOD,
W. G. TURNER,
Elders.

JONAS REAVES,
M. J. LANGDON,

WILEY GODWIN,
REUBIN MATTHEWS,
Deacons.

ELD. W. M. MONSEES,
Moderator.

C. HODGES, Clerk.

SEPT. 7, 1912, CHURCH AT PRIMITIVE ZION IN CONFERENCE

On motion Elder W. M. Monsees was chosen Moderator and Brother C. Hodges, Clerk.

On motion Brethren and Sisters invited to seats with us.

On motion We adopt the name of this church Primitive Zion.

On motion We chose Elder W. G. Turner to serve as our pastor and that we hold our meetings on the 2d Sunday and Saturday before in each month.

On motion Brother H. M. Ennis was appointed church clerk.

This church agrees to join the Seven Mile Primitive Baptist Association and Brethren H. M. Ennis and N. T. Whittenton are appointed to attend the Seven Mile association and the church will hand the contribution to Brethren H. M. Ennis and N. T. Whittenton. Brother Jonas Reaves is appointed to write a letter to the Association then open up a way to receive members.

Elder W. G. Turner was received from New Hope by letter and after the right hand of welcome was extended he was appointed to accompany Brethren Ennis and Whittenton to the Seven Mile Association.

On motion Brother C. Hodges was directed to have to-day's proceedings printed in Zion's Landmark.

ELD. W. M. MONSEES,
Moderator.

C. HODGES, Clerk.

Elder P. D. Gold, Dear Brother:—
By the consent of our pastor, Elder O. J. Denny, I will write a few lines

to the brethren and friends generally. We, the Primitive Baptist church at Greensboro, N. C., have a good church house and lot but are in debt on the house about eleven hundred dollars, which is a considerable burden to us, and would say to one and all that can feel from the bottom of their hearts to aid us in paying this debt, that it will be thankfully received.

Those desiring to help us can send same to Elder O. J. Denny, at Greensboro, N. C., Deacon J. H. Combs, Greensboro, N. C., or to the writer at Revolution Mills, Greensboro, N. C.

As ever, yours in love,

J. R. JONES.

Revolution Mills, Greensboro, N. C.

ELDER W. LIVELY.

Elder W. Lively, a much beloved brother in the ministry died in Birmingham, Ala., Oct. 2, 1912, his illness covering a period of more than 15 months.

He leaves a wife and seven children, three boys and four girls, all grown to mourn their loss.

He was buried in Woodlawn cemetery where, by request, I made a short talk.

Please insert this in Zion's Landmark as he was well known among Old Baptists.

In afflictions,

H. J. Redd.

Avondale, Ala.

LITTLE RICHARD STALLINGS.

By the request of my sister, Etta Stallings, wife of J. T. Stallings, I write the obituary of her baby, Little Richard Stallings who died June 24th, 1912.

He was born December 26th, 1911, making his stay on earth only six

months lacking two days. He was taken sick with that dreadful disease cholera-in-fantum and lived only two weeks from the time he was taken. All was done for the little babe that could be by father, mother, relatives, friends and physicians, but none could stay the hand of death.

Little Richard was a bright, loving little child and was loved by all who knew him, especially by father and mother, but the Lord loved him best and called him home to dwell with Him.

The Lord only loaned him for a short while, then called him home. We know it is hard to part from him. But weep not for parents you should not wish the babe back again. The little babe will be greatly missed by all, but I hope their loss is his gain. A vacant place is in their home which never can be filled.

They loved him, yes they loved him,

But angels loved him more.

And they have gently called him,

To yonder shining shore.

The golden gates were open,

A gentle voice said "come"

And with farewells unspoken,

He calmly entered home.

Written by

SALLIE OLIVER

The Ninth (the most important) Chapter of my Church History Revised and Brought Down to Date.

Scripture Truth about the Church, as Stated by the Greatest Scholars of the World, and by the Ablest Primitive Baptist Ministers. Sixty Closely Printed Octavo Pages.

The Church History, now out of print, was written and published to disseminate the Truth, and was sold for Two Thousand Dollars less than

the cost; but through the kind Appeals of Elders J. R. Respass, Wm. L. Beebe and P. D. Gold, in the Gospel Messenger, The Signs of the Times, and Twelve Copies for a Dollar.

SYLVESTER HASSEL,
Williamston, N. C.

TOURS TO PANAMA, JAMAICA AND CUBA.

The Evangeline Will Make Eight Trips Through the Tropics.

The Atlantic Coast Line announces that in connection with its splendid through Pullman Service to Key West, the Peninsular and Occidental Steamship Company will operate eight personally conducted tours with the new steel twin-screw steamship "Evangeline" from that point to Colon, Panama Canal Zone, Kingston, Jamaica and Havana, Cuba.

The "Evangeline" is a brand new and modern, up to date ship in every particular. She is 364 feet long, 46 foot beam, has 5,650 tons register, 262 staterooms, equipped throughout with electric lights and fans, and has a speed of eighteen knots.

This splendid ship will leave Key West in the morning on arrival of the Atlantic Coast Line-Florida East Coast "Over-Sea" train from the North, on January 7 and 21, February 4 and 18, March 4 and 18, and April 1 and 15, sailing direct to Colon, where a stay of two days will be made, which will give passengers ample opportunity to inspect the Panama Canal, the greatest piece of engineering or other construction work known to mankind. On the return trip a two-day stop will be made at Kingston, where quaint and tropical Jamaica may be explored, and will be fully enjoyed. The "Evangeline" will sail thence to Havana to discharge passengers desiring to stop there, and the tickets will be good to return to

Key West on any of the every-week-day sailings of the regular line.

The tour will consume eleven days, and the rate for the entire trip, including meals and berth at sea and in port, will be \$110. Tickets will permit stop-overs so that a longer stop can be made at Colon, Kingston or Havana, for passengers desiring to do so.

Sailing dates, itineraries and information regarding reservations, connections, etc., may be obtained from Atlantic Coast Line representatives, or by addressing T. C. White, the General Passenger Agent of that line, at Wilmington, N. C.

LLOYDS PRIMITIVE BAPTIST HYMN BOOK.

The prices will be hereafter as follows:

The plain Sheep binding, per dozen \$7.50.

The plain Sheep binding, single copy 75c.

The plain Morocco binding, per dozen \$10.50.

The plain Morocco binding, single copy 95c.

The gilt Morocco binding, per dozen \$12.00.

The gilt Morocco binding, single copy \$1.15.

Not less than half dozen will be sold at the dozen rates.

In all cases cash must accompany the order.

Send money by registered letter, P. O. money order or by express to me at Los Angeles, Cal.

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HOOD'S

CROUP, COLD AND PNEUMONIA REMEDY

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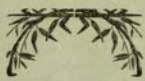
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The Purpose of Zion's Landmark

"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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All names and post offices should be written plainly.

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

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

LETTER AND EXPERIENCE.

Dear Brother Gold:

Enclosed you will find a letter from Sister Mann I received some time past and ask that you will please publish in your esteemed paper.

I expect to leave on Monday next for Missouri. I trust Sister Gold is much improved, my wife is anxious to come to see you both, and, if the Lord will, we expect to attend Black Creek Association.

ISAAC JONES.

Dear Brother Jones:

It has been on my mind since I joined the church to write to you and tell you some of my troubles as I do not feel satisfied to think I could not tell you that day. You ask me if I could tell how it came about. I said no. I never was a very brave girl and

I was burdened down so I could only answer your questions. I feel like I can tell you more in writing than I ever can by the word of the mouth. I felt like the church would think it was nothing and I feel sometimes like I am deceived and have deceived the Lord's people. Sometimes I think I will write to you and then again I think I will not, but it seems like I will never be satisfied if I dont. Four years ago this past spring I was taken with a severe attack of rheumatism. went just about all over me, I thought

I was going to die and as I did not have any one to stay with me my husband took me to my mother's to stay until I got better if I did. I left my home thinking I would never see it again, and when I got there she fixed for me to lie down and as she was compelled to go about her dinner it left me in the room alone. I put my handkerchief over my face as the flies were bad, I was lying there with my eyes shut but was not asleep and I heard these words as plain as if some one was standing by the side of my bed: "Faith, Hope and Charity," it was so plain until it seemed like I spoke the word charity myself as I was taking the handkerchief from my face but I did not. I looked around the room and I was all alone and what a feeling I did have, I just knew then I couldn't live, but oh! how I did beg to live. I stayed there two weeks before I ever mentioned it, I told mama and she is the only one I have ever told, not even to my husband. I thought then if I could live and get well I would live a better life, I would try to read the Bible, but part of the time I could not, I always believed the Old Baptists were right and I loved them, I was willing to give up the world for the church I thought, if I lived to see September meeting and was able to go I would join if they would receive me. These were my thoughts, I never told any-

one, no one never mentioned it to me not in a way I would have been glad for them to then. I was discouraged and the people knew it, they went to see me and would tell mama before me I was going to join the church, it would make me feel bad, I thought they were making fun of me, all I would say, I wish I was good enough. My health improved a little and I came home, the people came here to see me, but they did not talk to suit me and I couldn't tell them anything, they would tell me I had the hysterics, some of the old church members would tell me so, I don't doubt but what I had them but I did not want them to tell me, so it would hurt my feelings, but I did not get mad, I thought I wouldn't let anything worry me again but oh! the temptations. I soon found I couldn't live perfect, I thought that everybody thought that nothing ailed me. I knew they didn't know my feelings and I would get worried because I could not get well, I would let things worry me like I never did before, but I couldn't give up those words I heard, I never told anyone except mama and she reckoned I just thought I heard something, so I never said any more about it, but I haven't forgotten it and never will. Quarterly meeting came and I went, the door of the church was open, but I felt so unfit I didn't go, I let that time pass and then I let every time pass and I soon began to think like I thought other people did, that it wasn't anything but I couldn't forget those words. I would think of them sometimes, but it seems as if those times would get further apart. I soon found myself engaging in the pleasures of this world again, like I then thought I never would do again. I would think of myself sometimes, but I would think the Lord had never begun anything that he never finish-

ed., but that was not obeying. I knew myself better than other people and I ought not to listen at them. I began to think of my condition again, but I know I was not thinking right, the Lord works his power many ways to show people what they are, I feel like I have been a great sinner and I never expect to live clear of sin. Last September there came up a thunder cloud and the lightning struck our house and from that time I began to think of myself again, I thought it was all sent for me, I began to have serious thoughts, I would speak of it to some of the neighbors and they would tell me it was to be, it might never strike it again, but that didn't satisfy me, I thought it was sent for me and the worst hadn't come. I went on like this until Monday morning after the third Sunday in this past June: it seemed like all my sins were brought before me, I did not know what to do with them, I saw my lost condition, it seemed like everything was praising the Lord except me. I wasn't nor never had, it seemed like everything was happy except me, I wasn't nor never would be. Brother Jones, I never will be able to express my feelings in writing nor in words, I had in the last four weeks before I joined the church, I couldn't eat nor sleep day nor night, fit for anything, I couldn't rest nowhere I went, I knew without the mercy of the Lord I was lost and if I was it would be just. I begged for mercy but couldn't see how he could have mercy on a sinner like me, I did without sleep until it seemed like I couldn't go any longer, so one morning just a while before it was time to get up, feeling the need of sleep so bad I tried to pray to the good Lord that I might sleep and I dreamed I spent the night with my mother and there came a snow storm and sleeted over in the month of July.

I thought all the crops were destroyed, not one mouthful was left, I thought my father began to grumble about it and I said pa don't talk so, for I don't love to hear it, he looked up at me and said if it suits you it don't me, and I awoke, I did not know how to take my dream, being I tried to pray to the Lord for a little sleep, it all seemed like trouble to me, I spent Saturday night before I joined the church the next week with my mother and I dreamed something about Saul, I never could remember my dream only I remember I thought of Saul, I did not know what to think as I did not understand much about him, you remember you spoke of falling at the feet of Saul in your preaching Thursday? It made me think of my dream, but do not understand what it meant, Brother Jones I did not think when I left home that day I would join the church, I had thought I would wait until September, Maybe I would see my way more clear, but when you gave the invitation and my sister started past me and says come go with me it was so unexpected, as I never had heard her say one word about joining the church. It struck me so deep until I could not follow her, I could only take my seat, I knew I would not leave satisfied but yet I felt too unworthy to go. Some of the members came to me for the first time one had ever said one word about it to me and advised me to join the church, they thought it was my duty and thought I would find rest, I told them I was not fit and they said that is the way we all feel, if you were fit we would not want you, I knew when you came to talk with me I could not tell a word, I felt like you did not have any confidence in me This is part of my trouble the best I can tell it and if you think it is nothing please for my sake put it in the fire and don't never

mention it, and if you think there is anything in it worth telling I am willing for you to speak of it if you wish to, I am nothing but a poor weak worm of the dust without much understanding and if I am saved it is all of the Lord and not of me or nothing I have ever done. He has all the praise, I would be glad if you have the chance to answer this letter and tell me something about what those words I heard meant and dreaming of the snow out of season and also of Saul.

Love to you and family, your unworthy siser.

WINNIE MANN,
Newport, N. C.

R. No. 2.

Dear Sister Mann:—

I will try to answer your most welcome letter, which I received some-time past and was pleased to hear from you, I can't doubt but that you were troubled about your condition, and felt like the brethren and sisters did not have confidence in you, because you could not talk, but I am sure they were all well satisfied, though you did not speak many words. "Words fitly spoke are like pictures of silver in apples of gold." You need not think the sisters and brethren don't love you, because they can see that image of Christ long before you think they can, And "as you have borne the image of the earthly, you shall also bear the image of the heavenly." The words you heard "Faith, Hope and Charity" were the revealed word of God in you and charity is the greatest, for time will be when faith and hope will be turned into sight, but charity never faileth, is not easyuffed up, does not act unseemly, but beareth all things and endureth all things. So, we were just living in this vain world, sometime hoping we will

be raised up with Christ, and have a body like Him, and if so, it will be enough for us. Therefore, the Scriptures teach, blessed and holy is he who has part in the first resurrection on such the second death has no power. If we love the brethren it is as good evidence as we could wish to have, and let me say to you, fear not, but press on toward the mark of the high calling in Christ Jesus. But my dear sister we must pass through many fiery trials, but the dear Savior has been tempted in all points, so fear not.

In sweet fellowship.

ISAAC JONES.

Maple Hill, N. C.

COMMUNICATION.

Elder P. D. old:

Dear Brother: I have been thinking of penning a few thoughts to you as I could not see you. We are in usual health at present and hope you and yours are enjoying the same great blessing. I've had some short refreshing reasons this year. Have been blessed to baptise ten in the fellowship of the Mill Church this year, one of which has had a hope about 55 years (he is 77), was wounded in the Civil War and has not walked straight since, also one that had hope about 50 years (she is 73), also one in the fellowship of Malmaison 88 years old. Also I baptized four in the fellowship of Mt. Arrarat, my home church, and three of Sugar Tree Church. Hope to baptize more soon, the Lord will.

I attended our union in Richmond last week—had a good meeting.

May the good Lord continue to lead bless and protect us is my prayer for Jesus' sake, from one of the least if one at all. Bye, bye.

Yours in hope.

THOS. N. WALTON.

Burlington, N. C.

COMMUNICATION.

Dear Brother Gold:

As my subscription to the Landmark has expired, I am sending you a money order for two new subscribers with a renewal for myself, you will find addresses and directions enclosed. We are about as well as usual and I truly hope you all are well. What a great blessing is health, so much better than riches, yet it is so often lightly appreciated. I fear that I do not appreciate any of God's sweet blessings as I should. My hearts desire is that the Lord may make me worthy and thankful. I want to be humble, and at His feet, but I have such a warfare, for I am so rebellious and sinful, I think I cannot satisfy the law, nor hope, nor comfort from it draw. Jesus is our only hope, His blood and His power. The blessed Lamb of God who could lay down his life and take it again, I was not with you at the Association as much as wished to be, but am glad that I saw you, and heard your voice proclaim the gospel once more. Pray for a poor sinner, who seldom finds a heart to pray.

Your Little Sister.

HATTIE HINTON.

Benson, N. C.

COMMUNICATION.

Dear Brother Gold and all of our faith and hope: We trust in Jesus, the Christ, the One Ever Living God, Righteous Father, our all and in all. Jesus Christ, the Word, the Way, the Life, the Truth, the Sanctification, the Righteousness, the One Hope of our salvation, a world without end. Amen.

I have returned to my place of abode being much refreshed with our Old Indian Creek Association which is just over. I met many good brethren.

ren and sisters and was blessed to hear much gifted preaching—all good preaching. No discord did I observe, but peace and love. I was well cared for, and fed both temporally and spiritually. Let us thank Jesus, our One True Priest and King—our Alpha.

I thought to write you dear old faithful Brother Gold that I have been reading your comments on the Scripture for over twenty years and, when you had given your explanation of them it had the right sound. I can only rightfully thank the One Lord Jesus for all good gifts first and then thank you our dear, tried brother.

I am writing this to ease my mind this fine morning and I hope you can read it. In the past eight years I have had three strokes of paralysis my doctor tells me. One half of my body gives me much daily trouble and I never expect to get over it in this life, but what a sweet hope in the resurrection. O that it could come to-day, but His (Jesus) own time, not mine, be done. Amen.

My love to you and all the household of like precious faith.

ALLEN T. BALLARD.

Rock Camp, W. Va.

COMMUNICATION.

Dear Brother Gold:

Enclosed find \$1.50 for which please credit my subscription to September 1913. I enjoy reading it so much. It gives me so much pleasure to read your writings and the other brethren and sisters' letters. I am sixty-six years of age, not strong and live far away from our church and do not often get to hear the Word of our Lord proclaimed from the pulpit which makes the good old paper more dear. It gives me food for thought and I enjoy meditating on the many good

letters which are published.

With love to the household of faith.

Your sister, I hope.

PATSY ANN LEWIS.

South Creek, N. C.

GOOD MEETINGS.

Elder P. D. Gold, dear Brother: I want to tell you about some good meetings we have in Union county. I am serving four churches and have baptized nine willing subjects, most of them young people. Our meetings have been largely attended and good behavior prevailed. I have attended five communion meetings and assisted in the ordination of five deacons. Peace and love abounds in the churches I serve and I love to meet with them.

I often think of the dear brethren and sisters I met while on my last trip to Eastern North Carolina. I will never forget their kindness to me and I have a mind at present to visit them again this winter. I hope the Lord will bless me to go and meet that good old brother, Elder Henry Tucker, and others I met at Red Banks Church at their communion meeting. That was a lovely meeting to me.

Will say in conclusion that I will be glad to have a letter from any of the dear brethren I met while in the Eastern part of the State. My address is Monroe, N. C., R. 2, Box 43.

Affectionately,

H. TAYLOR.

COMMUNICATION.

Elder P. D. Gold:

Dear Sir: I wish you to publish through the Zion Landmark that my father, Elder G. Bryan has suffered a light stroke of paralysis and although not serious, we desire the

prayers of all Primitive Baptists for his speedy recovery.

Respectfully,

L. E. BRYAN.

Morehead City, N. C.

J. C. WILLIAMS.

We the Primitive Baptist Church of Sandy Grove, Johnston county, N. C. feeling it a duty we owe to the memory of our deceased and beloved brother J. C. Williams of said Sandy Grove church to express and leave upon record our sincere love and fellowship for our deceased brother.

First, Therefore, be it resolved that while we sincerely and sadly mourn on account of the death of our dear departed brother, we desire to humbly bow to the Divine will of our Heavenly Father in this dispensation of His alwise providence, who doeth all things well and for the best. We mourn and sorrow not without hope that our loss is his eternal gain, that he is resting from all his labors, toils and cares of this poor, sinful world.

Second, Be it further resolved that a copy of this feeble tribute of our love and esteem for our brother be recorded on our church book. Also that a copy of the same be sent to Zions Landmark for publication, also one to the Gospel Messenger and also one to his dear children.

Done by order of conference this August 17th, 1912.

ELDER J. E. ADAMS

Moderator.

J. D. DUPREE,

Church Clerk.

COMMUNICATION.

Dear Brother Gold:

It seems a very long while since I heard from you and I would not impose upon your time, but from some

source I am moved and find myself writing you again.

I seldom have any one to speak to in a religious way, any one who believes as I do and hence I get very lonely at times. But I was blessed with a feast yesterday. I was favored with the privilege of hearing Elder B. H. Harrelson, of South Carolina, whose preaching is like a two edged sword, hewing to the line on every side, shunning not to declare the whole counsel of God as he is endowed of Him; cutting off conditionalism dead works and self righteousness. I grow so cold and lifeless sometimes that I almost quake and tremble, and fear that I have never known Lord, but when I hear such preaching as that it kindles afresh a sacred flame and strengthens my hope again in Jesus' name.

He dwelt much, and comfortingly, on the Scripture; "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him and he with Me." He did not speak of it as the world does, that Jesus stands and knocks for entrance into the sinner's heart, and if the sinner will open his heart and let Him in He will sup with Jesus and Jesus with him, but he said that Jesus comes into the sinner's heart, makes himself known unto him and that it is the door of duty He stands at and knocks impressing him with what he would have him to do and in the performance of that duty He comes in to him and sups with him first, and then the sinner sups with Him, feeling his unworthiness to sup with such a glorious High Priest. And while I was not overjoyed, yet I was strengthened, and comforted and feel that it will be good for me to feast on for many days to come, as I am not even hoping to go to our association and don't

know that I will get to go to any this fall. What a difference between this fall and last, when I was blessed in my weakness in the flesh to attend so many. Surely the Lord, I feel was with me and blessed me to sit together with His saints in Heavenly places in Him.

Love to you and sister Gold.

Unworthy Yours.

LOUISA A. EDWARDS.

Marshville, N. C.

STILL ALIVE.

Elder J. D. Cochram :

Dear Brother: My wife has just received a letter from a very dear sister in Old Virginia who had gotten news that I was dead. I wish to say that I am on this side of eternity and am yet an unworthy recipient of the mercy of God. Naturally, I am enjoying life as much as I ever did and am still blessed with a little hope that I am dead and my life is hid with Christ in God.

Dear brethren and sisters, deep down in my heart I still have a tender love for you all. This love is stronger than death, although there are more than 3,000 miles between us, yet God in His mysterious power often brings me face to face with you, when this old body is asleep, which makes me feel that I will meet you all again here in this world. I may be mistaken in this and we may have met for the last time here, but oh, what a blessing if we shall meet in that world where no sin is, oh, to meet again in heaven, what a blessing it will be there with all our sins forgiven, and from death forever free, there to see Jesus as He is and to be like Him.

I wish to say to the churches at Fairview, Union and Ephesus that I fear you all think hard of me because I have not written you a letter, but

my time for writing has been very limited and more than all I have not had much mind to write, which makes it burdensome indeed. Well brethren, I'm still in my weak and imperfect manner endeavoring to proclaim Jesus as the Savior of poor sinners, and sometimes feel to be blessed with the spirit of the Lord which is liberty. This is a great comfort to poor me. I am serving one church monthly. I have traveled but little since being here, but am blessed with privileges of meeting with brethren of like precious faith.

We have had some good meetings I have greatly enjoyed during the twelve months time that I have been here.

I will leave tomorrow, if it is the Lord's will, to visit a church at Oakville, Washington. This is a little town about sixty miles from here. It is Elder A. Wilson's home church. I have visited them once and enjoyed my visit very much. My preaching seemed to be appreciated very much by the precious few brethren that met me there.

Dear brethren, I must bring this imperfect scribble to a close, for it is so much like myself. I feel ashamed of it, and if it should be published, I hope you will cast the mantle of charity over my imperfections and pray for me a poor sinner saved by grace if saved at all.

W. H. SHIELDS.

Swofford, Wash.

(Copied from Spiritual Law Counsel.)

LETTER.

Dear Brother Gold:

I have a letter here from Brother L. H. Hardy which I want you to please publish. I think it too good a letter to lay away for I always en-

joy his writings as well as his sermons. I wish I could hear some good preaching this morning. I feel so low down. I hope you and wife are well.

Your little sister if one at all.

MRS. R. E. CROSS.

Dear Sister Cross:

Your letter has waited for an answer until now. I have been much pressed for time the few hours I have been at home for the past three weeks.

The text to which you called my attention reads as follows:

Ezk. 16:6. "And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee (when thou wast) in thy blood, live; yea, I said unto thee, (when thou wast) in thy blood, live."

By carefully reading the whole chapter you will see that the Lord by the prophet is condemning Israel for their lewd way of living.

He had brought them up out of Egypt and planted them in Canaan and blessed them as He had no other nation. He had given unto them a form of worship which He as their God would accept and had blessed them with a place where they could call on His name. But He was the invisible God. The other nations had their gods with them in such a way that they could handle them, see them, and repair them when they were broken or ornament them to suit their tastes.

These people in their idolatry lived hard by Israel and some of them were yet in Israel's land. Israel saw their worship and went a whoring after their gods. Thus they so nearly lost their identity that no one could have told only by generation that they were of a separate nation. With all this activity with those evil nations when they were in trouble none remembered them to relieve them. In form and

practice they were as the Canaanite. Their father (in their works) was an Amorite and their mother (in their works) was an Hittite. These two nations were the strongest of the Canaanitish nations. It appears to be for this cause that they are used as the progenitors of Israel's ways of worship.

They had followed this evil way and brought down the wrath of God on themselves until they were reduced to the helplessness of a babe, new born, undressed and in its pollution lying exposed in an open field with not an eye to pity nor a hand to help.

The nations for whom they had forsaken their God would look on them in triumph.

The time had been when the hearts of those very nations was like wax in the sun when they heard of the approach of Israel but now Israel had forsaken the God who gave them the victory over all their enemies and they were weakened beyond the weakness of any other nation.

There was no help for her in this polluted and infantile state. The Lord passed by her. He loved her notwithstanding her helplessness and pollutions. As He passed by and saw her in this miserable and helpless condition He spoke the word of life to her. He said, Live.

Life was given unto her and she lived again as a nation and enjoyed the blessings of the Lord. But, Israel would not hear. They were a stiff necked and a rebellious people. They soon fell back as forgetful hearers and not doers of God's word and were again smitten in the wrath of God.

Today spiritual Israel should look back at her own course and learn a lesson.

All true Primitive Baptists have been called by the grace of God out of nature's night and placed in the

kingdom of God's dear Son. They should so much appreciate this blessing that they should worship Him and His name, and stand aloof from all other forms of worship. This they do not do. Some of them show that they yet love the world. They may be seen at the card table or at the boards and other games of amusements engaged with the world in those things which the Primitive Baptists when I was a boy would no more have thought to have engaged in than they would to have bowed down to beel and the dragon. Why this falling away? It is a sign of the end, that shall not come unless there come a falling away first.

Others who will not engage in these worldly things will engage in the more condemned religious things of the world. They will engage in Easter picnics, Sunday schools and their picnics, Laymen's Missionary movements and their picnics, etc., etc.

In all of those things they are turning away from the God who brought them and acknowledging the gods of the denominations.

They have done this until they have become so tender that it is an insult for a faithful servant of God to speak in expression and rebuke of these things.

Where is Israel now? Is she not lying in an open field as an undressed infant? Does not her pollution appear? Who is coming to her relief? Like people, like priest, and even ministers.

If one dare to be faithful and refuse to follow the footsteps of Jesus in standing aloof from all religious exercise with the nations, he is spotted and hissed at. As Balaam taught Israel to sin in marriage with the subjects of Balak so has Israel been taught to sin in those things. Some have become such weaklings as to not be able to see any harm in these things.

They will just as quickly join in singing the songs of Babylon as they will the songs of Zion.

The idea is, "We must keep up with the times or we will be thought nothing of." Thus the appreciation of the world is held in higher esteem than the approval of God. "Let's go on and get in the swim," appears to be the drift.

As the hearts of the faithful in Israel were made to ache and their eyes to flow with tears, so do the faithful in Christ Jesus today mourn the sad decline in the church of the living God.

Dear sister, you requested me to write in the Landmark, but I will send it to you and you can do as you feel about sending it to Brother Gold.

Yours in hope,
L. H. HARDY.

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which thy fathers have set."

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Samuel McMillon.....Cosby, Tenn.

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EDITORIAL

TWO COVENANTS.

First—One is the covenant of works, or the law covenant, by which is the knowledge of sin and death follows. In the garden was the tree of the knowledge of good and evil. The first man, Adam, sinned in transgressing this law and death passed upon him and all the offspring. For by the disobedience of one man death passed upon all for that all have sinned.

It is, therefore, vain to contend that man can keep a holy, spiritual law.

Whence comes sin? By man came sin, and by sin comes death. It is idle and vain to theorize that God is the author of sin. "Wherefore as by one man sin entered by sin; and so death passed upon all men, for that

all have sinned."—Rom. 5:12.

By the law is the knowledge of sin. The law is holy. All God's work is good.

Paul said, I was alive without the law. But when the commandment came sin revived and I died. The law which Saul thought was unto life he found when the commandment came was unto death. The strength of sin is the law. Then how could a mortal, simple man ever keep a holy, spiritual law? There is no need to predestinate that a carnal man should sin. Wickedness proceeds from the wicked. It is the nature of a carnal man to sin.

The second covenant is the covenant of grace. Jesus is its substance, head and glory. For as by the disobedience of one death reigned upon all, even so by the obedience of one—the Lord Jesus' grace reigns through righteousness unto eternal life. Predestination never causes sin, but saves from it. Paul said, I had not known sin but by the law; for I had not known lust except the law had said thou shalt not covet. But sin taking occasion by the commandment wrought in me all manner of concupiscence. For without the law sin was dead. Sin works death in us by the law which is good, that sin by the commandment might become exceeding sinful. This the sinner convicted of sin knows. Then he knows that God is holy and man is vile.

Jesus the tree of Life in the midst of garden could not be approached by vile, fallen man because cherubim and sword turned every way to keep the way of the tree of Life.

Jesus fulfilled the law in every jot and tittle, and justice the flaming sword was bathed in his blood. Jesus the lawgiver is the fulfiller. By him all that believe are justified from all things from which they could not be justified by the law of Moses, which

is the law of sin and death, or that law by which is the knowledge of sin and death. Through Jesus Christ crucified, risen and exalted at the right hand of God, a prince and a Savior is preached unto us the forgiveness of sins.

So Jesus has all the glory of creation and providence, and as sin reigns unto death in Adam the first, even so grace reigns through righteousness unto eternal life by Jesus Christ our Lord.

When the Brethren write according as the Spirit of God reveals in them then they will not write to cause distress or wrangling, but to edify and comfort the believer.

The Bible from the first to the last condemns sin. We do well to shun things not revealed. Secret things belong to God and revealed things to us and our children. When we are in the Spirit on the Lord's day we have that charity that thinketh no evil, but all is done to profit. Then we are looking unto Jesus, the author and finisher of our faith. Whatsoever is not of faith is sin. If Jesus is the author and finisher of our faith then in him is no sin, and none can proceed from him.

None of our brethren believe God is the author of sin; but some of them, in attempting to explain what man cannot explain, leave things in such a plight that it seems to allow the charge that sin is caused by the Lord God.

P. D. G.

HOW WOULD YOU ACT?

What would you do to one that falls? One blunders and falls. Will you say he had no business falling? If he had behaved himself he would not have fallen. Let him alone and let him suffer. The next time he will be more careful. Is that merciful? Is that according to the teaching of scrip-

ture? Is it according to the dictates of common humanity?

Suppose the one that falls is feeble, frail, tottering, unable to hold himself up! Suppose he is blind, or lame, or so infirm that he is liable at any time to fall; and suppose you are strong, should you not bear the infirmities of the weak, and so fulfill the law of Christ who showed mercy? To do good to others is right to them, and it does you good. He that showeth mercy does good to others and also to himself. He that withholdeth when he could render help hurts himself also.

P. D. G.

THOU ART THE MAN.

Before the 25th of February, 1865, from my youth, a question often arising in me was, why did Adam do as he did involving us all in sin, sorrow, distress and death? I had for sometime before this been troubled about my condition, but not thinking it was conviction for sin, which the Lord had begun in me. On that day while riding on horseback alone the strong Almighty power of the Lord God showed me that I was Adam—that I am Adam—that I am the guilty one. Then I saw no one except myself as the guilty one. My mouth was shut as to accusing or finding fault with any other. Then I saw and felt that I am Adam and that the justice of God was displayed in my condemnation, and feeling that I was naked and without excuse, but that God's throne is holy, I saw and felt the justice of God in my condemnation, and felt that I should say that God is just in sending me to destruction from His holy presence for there was no place fit for me but everlasting destruction from His holy throne and presence, and that I must love and praise His justice and holiness in hell.

I did not know that one could feel

that way. It seemed that a great stone dropped in the air had no more power to stop itself than it had from going down into hell from the weight of my sins which were luring me to destruction.

I did not expect to ever see any one, for I was going down to destruction then.

Suddenly the Lord Jesus Christ appeared in the heaven in a glorious light above every beauty I had ever thought of. I knew he was the Lord of Life and glory, and the words sounded out, If God give you Christ how shall he not with him also freely give you all things. In an instant my burden was gone and joy and peace unspeakable filled my soul, and I thought I would never have any more trouble, for the Lord appeared to me as my righteousness.

One marvel in this revelation to me was that the Holy Ghost taught me in the twinkling of eye as it were all that I have ever known of salvation, for in the revelation of Jesus, God gives you all things.

Here was shown that as by the disobedience of one man death passed upon his offspring because all had sinned, so by the obedience of one (the Lord Jesus) shall many (all that are, according to the foreknowledge of God, elect unto his obedience and sprinkling of his blood shall be made righteous in the life, death and resurrection of Jesus who gave himself for our sins and rose from the dead for our justification. The obedience of this is brought to view in the faith of those that believe that Jesus is the Christ of God.

In this was, therefore, shown the election and pre-destination of God, the good works that follow faith, or the guarantee that in Jesus are treasured up for those given to him, and for whom he gave himself, all things nec-

essary to their salvation, because all fulness dwells in Jesus, and of his fulness have all we received and grace for grace. For where sin abounded grace did much more abound, and that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

In this I was taught what the scriptures declare—that by man came sin and by sin came death—that by Jesus the second man, the quickening spirit that is from heaven, came the resurrection from the dead and eternal life, and that God cannot lie, and that in nature all men are liars—that there is none good, no, not one.

In our conviction for sin and our death to the law by the body of Christ, and our resurrection in him, we are shown the great and wonderful principles of salvation by grace, and that salvation is of the Lord, and that all God's works praise him and his saints shall bless him; and that if we walk in Christ as we have received him, rooted and grounded in love, and are not led off by any false spirit or pride, the flesh or the devil, we shall dwell together in peace and love. When we are quickened regarding to God's work, according to his judgment, and according to his loving kindness, giving good heed to the scriptures we glorify God in our body and spirit which are his.

P. D. G.

END OF THE WORLD.

Brother J. K. Lester, of Hopeville, Ga., requests my view of Matt. 24th, Chapter.

In the 23rd Chapter Jesus shows the hypocritical character of the Scribes and the Pharisees who sat in Moses' seat. The law came by Moses who was a faithful servant of God. His seat should be honored. All things

therefore the Scribes and Pharisees bid them observe that observe and do, because it is Moses' seat; but do not after their works, for they say and do not.

A man that teaches another to do, and does not do the same thing himself, is hypocritical. He that does the works of the law first only can teach them with authority. All the law must be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them the same shall be called great in the kingdom of heaven. Jesus fulfilled the whole law, did all its commands, and taught as no man ever taught, for he spake with authority. His words are spirit and they are life.

In the 23rd Chapter of Matt., he showed the corrupt character of the Scribes and Pharisees, and that all the curses uttered by Moses should befall that wicked people—that the wrath of God unto the uttermost should come on that people or generation. How solemn his lament over Jerusalem, "O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate."

Then Jesus went out and departed from the temple; and his disciples came to him to show him the buildings of the temple. No doubt they were goodly stones, an imposing building, the glory of the Jews. But they have made it a den of thieves. Jesus tells them there shall not be left here one stone on another that shall not be thrown down. And as he sat upon the Mount of Olives his disciples came unto him privately and said: "Tell us when shall

these things be, and what shall be the sign of thy coming, and of the end of the world?"

No doubt his declaration that the temple should be destroyed greatly astonished them, hence they desired he would tell them when shall these things be.

Brother Lester desires to know whether this prophecy has been fulfilled, or is yet in the future. The scripture is being fulfilled in the mysterious and wonderful sense that all scripture is alive and being accomplished and full of wonder. There is no scripture so finished or fulfilled that it becomes a "dead letter," and thus ceases to be profitable. All scripture is profitable—is now profitable. None of it is folded up and become a dead letter, but every word of God is living, and man should live by every word that proceeds out of the mouth of God. There is always good use and need for all scripture. It never grows old or out of date. Hence the Lord's people have use for all scripture. Jesus fulfilled the law in every jot and tittle, and he was made a curse for us, for he bore our sin in his own body on tree. The law then as a covenant of works is folded up—made an end of.

The temple worship embodied that covenant. That worship made nothing perfect. When Jesus foretold the destruction of the temple worship he departed from that temple and it was left desolate—not one stone was left upon another. This was to be the end of that Jewish world or first heaven wherein satan appeared a great wonder in heaven, the dragon, that old serpent called the devil that drew with his tail the third part of the stars of heaven down to the earth. The Jewish nation had been so corrupted that wrath was coming on the a to the uttermost. Many of the Jewish leaders were under the power of satan and his false doctrines

and were dragged down to the earth.

Jesus sat on the Mount of Olives. Soon his Gethsemane should come when the cup of death should be given to him to drink by his Father. As a cart loaded with sheaves he should go forth weeping—as one pressed between the upper and the nether millstones he should tread the winepress of the wrath of God alone, and all his raiment should be stained, and he should taste death for everyone by the grace of God; for when the sword of justice awoke against the fellow of God he would turn his hand upon the little ones to shelter and shield them. The oil of joy would Jesus shed upon them, and the garment of praise would he put on them. Such destruction and suffering as had never been known should be visited on that nation. But for the elect's sake the days of suffering should be shortened.

There is in this deep matter an experience of sorrow unto death. There is a glorying in every natural effort under the pride and vanity of fallen nature, while man glories in his natural power and thinks he can work himself up or climb to heaven through this legalism in his nature. It is to him a wonderful system and structure as he worships self. But such is the desecration and defilement of this earthly house that it must be cast down and brought into destruction. When one is quickened from the death of this corrupt estate then such sorrow seizes him as the abomination of desolation spoken of by Daniel the prophet, and the whole head is sick and the whole heart is faint, and not one stone is left upon another of that temple or worship once so grand in his own conceit, and all his supposed goodness is turned into corruption.

Is there any escape or deliverance? Every one that is found written in the book of life shall be delivered. For

the elect's sake those days shall be shortened. The powers of the heavens shall be shaken. The sun shall be turned into darkness, and the moon into blood, and the stars shall fall from heaven. This means that the Jewish kingdom shall be removed. Its sun or light shall be blown out. Its moon or worship—the offering of sacrifices under the law of Moses, such as sheep and oxen—shall cease or be turned into blood, or all fulfilled and ended in the blood of Jesus, and the powers of the Jewish heavens shall be shaken as of a kingdom that can be moved, because it made nothing perfect. A sinner under conviction realizes the utter failure of his supposed goodness. The light he once thought he had is all turned into darkness, and desolation and destruction are upon and within him. It is the greatest sorrow within and upon him.

Many false prophets will rise up and tell him, lo, here is Christ, or lo, he is there, and shall deceive many. But believe them not, nor go after them.

In the literal kingdom of the Jews the most famous and noted nation on earth, for it was God's kingdom, and which was to perish at or soon after the crucifixion of Jesus, great signs should appear, and most notable things transpire. Earthquakes, wars, men's hearts failing them, the sea roaring, or the nations of earth in great commotion and distress.

Each man has the world in himself, for God has set the world in man's heart that he may be exercised therein. He loves and worships the world. But when the Lord brings man down by hard labor then he knows that man is vanity at his best estate. One of the things necessary for man to know is that he is vile. There is no salvation known to man while the first temple is standing, or while being ignorant of God's righteousness he is go-

ing about to establish his own righteousness. But when the tabernacle of David is fallen down, and man sees and knows he is a failure, and he is come to the end of the world, then he must flee to the city of refuge. In order for this flight he must leave everything behind of earth as Lot must flee out of Sodom, and not look back. He can take nothing with him. Nor must his flight be in winter. It must be the time of singing of birds when the winter is past. Woe is also to those with young or that give suck. Each must be in widowhood. Election takes one and leaves the other. Two shall be in the field, the one shall be taken and the other left.

While the tribes of earth are mourning the sign of the Son of man shall appear. Jesus, the Son of righteousness, rises with healing in his wings. For God who commanded the light to shine out of darkness hath shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. A new heaven and a new earth appears. Old things are passed away and behold all things are become new. Here is a new tabernacle which the Lord pitched and not man. As the lightning coming out of the east (the place of light) and shineth even unto the west (or in darkness) even so shall the coming of the Son of man be. The revelation of Jesus by the Holy Ghost is the sign. This is a new covenant wherein dwells righteousness. For in the last days God makes a new covenant with the house of Israel and the house of Judah. In this new covenant he is merciful to our unrighteousness, and our sins and iniquities he remembers no more. God dwells in his people and walks in them. The people of God are his tabernacle. Jesus dwells in them the hope of glory.

"At that day ye shall know that I

am in my Father, and ye in me, and I in you." This kingdom is spiritual—a new heaven and a new earth wherein dwelleth righteousness. Old things are done away and all things are become new, and all things are of God. Will not all this be such a manifest and plain fulfillment that all shall see and know this? No. Of that day and hour knoweth no man. But the wise and faithful shall endure, shall watch and pray. The true apostles of the lamb—the wise virgins entered into the marriage supper. The Apostles reign with Christ, and all his true followers endure and fight the good fight of faith, and shall enter into the king. It is by faith they overcome. It is the revelation of Jesus in them that causes them to overcome.

We must not think there is any good thing in the flesh. This body of death must be destroyed. Not one stone shall be left upon another. Then what manner of persons ought we to be in all holy conversation. To grow up in Jesus Christ in all things, to leave all the works of the flesh, to hate this vile life, knowing nothing among men but Jesus Christ and him crucified is the only city of refuge. P. D. G.

OBITUARIES.

Deacon J. H. Combs

Dear Brother Gold:

By the request of Mrs. Monroe Delap, I'll try to write the obituary notice of our dear brother, J. H. Combs.

He was born in Caswell County, Aug. 6, 1830, died Oct. 16, 1909, making his stay on earth 79 years, 2 months and 10 days. Brother Combs came to Rockingham (don't know the date) and purchased a farm, and by industry and frugality, he made money and beautified his home. He was a fine tobacco raiser and good farmer. His advice

was sought after far and near. Brother Combs joined the church at Pleasant Grove, April, 1876, and was made a deacon a few years before he died. But I want to say that he was a deacon in reality, a long time before he was set apart by the church. He was careful to see after the poor of the church; and he wanted his pastor to live in as good circumstances as himself. The Lord makes the deacon as well as the preacher. And the duties of a deacon do not stop at passing the bread and wine around. I have noticed Brother Combs how he watched after his pastor, and how he would divide with him. Such examples are worthy of our emulation.

As a father and neighbor, I cannot say too much. He was devoted to his children and they to him. He was one of the best neighbors I ever knew.

He seemed to take as much interest in his neighbors as he would a son or brother. He has walked by my house (two miles) several times on his own accord to assist me, and I could see by his expression that it was a real pleasure for him to do it. He was a man of influence and sought the good of his community.

Was deputy sheriff for a number of years, and filled his office well. He was in the war between the States and had the name of a brave soldier. It has been my privilege and pleasure to go with Brother Combs to our associations several times and he was an entertaining companion. He has talked with me about his hope of life everlasting.

He had a rich experience. He saw in himself nothing good, but in Christ all fullness. It was Brother Combs' chief delight to entertain his brethren at home and at the association. He would make great preparation that he might feed the children of God. And he did it freely. (Brother Golt, you remember how he did.) He did not do it to

boast of, but because it was a labor of love.

Two children survive him: Mrs. Monroe Delap and Mr. F. M. Combs, both good neighbors and Primitive belief.

I'll say to his children: Do as he did. Go home to your friends and tell how great things the Lord has done for you." We miss Brother Combs in our meetings, in our home, in our neighborhood, but we do not grieve after him, knowing what a bright hope he had beyond the grave. In the last day, we think, when the trumpet shall sound, he will come forth, be clothed in white, and shall sit down with Abraham, Isaac and Jacob on the right hand of God. There to give praise to God forever more. I am not competent to portray all the good qualities of this good man. His memory will long live in the hearts of his friends. May the God of all grace sustain us and reconcile us all to his will.

(Written by one that loved him.)

T. A. STANFIELD.

McIver, N. C.

Remarks.

Brother Combs was a useful citizen, an excellent farmer, a very pleasant brother and a choice companion, filling his place nobly, and was greatly beloved by all people that knew him that properly valued sterling qualities in man. He proved that he had been with Jesus and learned of him by his manner of life.

P. D. G.

Ruby Clair Blalock.

On April 30th, 1912, at about 6 o'clock a. m., death invaded the home of Mr. and Mrs. Banks A. Blalock and took their little daughter, Ruby Clair, near Rongemont, N. C. Her short stay on earth was one year, two months and eight days. Her friends and loved ones watched over her with aching hearts, but with a hope that she would

recover. All that medicine and love could do was done for her, but God, who doeth all things well, saw fit to remove her from our midst. She suffered about five weeks, but God said: "Suffer the little ones to come unto me."

She leaves a little 2-year-old brother, Rex Henderson, who loved her dearly. We miss dear little Ruby, yet we bow to God's holy will believing our loss to be Ruby's eternal gain, and while we gazed on her for the last time on earth, we blessed the Lord God for the hope of immortality, knowing that the saint's closing life here was only a beginning of life of eternal rest. Oh! so hard to know that her bright blue eyes and baby prattle will never again greet us on earth. She was laid to rest in the family grave-yard to await the mighty voice that shall bid her body rise in the sweet hope that her precious soul is at rest in glory, and though she is lost to us on earth there is more added to the happy throng above; nothing is lost. She is only lost to our view, the soul is exalted to the paradise of God to render equal praise to him that loved her. May God Almighty grant that we, the parents, grandparents and aunts of the dear child, may be, through grace, led in the way everlasting and be permitted to meet our loved ones around God's holy throne in heaven is the sincere wish of the bereaved aunt.

ALLIE G. BLALOCK.

ANNOUNCEMENT.

Martinsville, Va., Oct., 1912.

Elder P. D. Gold;

Precious brother, and to the dear readers of the Zion's Landmark. This is the first time my name has appeared in the Landmark, though my mind has often been greatly impressed to send an article to Elder Gold for publica-

tion, but feeling my inability to do so, I have neglected it, as I do other things and that to the sadness of my feelings.

Elder Gold has requested me to place my name on his scan, and I have consented to do so, being ignorant of what the result may be, but as a poor beggar in the sight of an all-wise God that the result will rebound to the praise and honor of his sweet and gracious name, and at the same time as dear blessed children be able to gather up a few crumbs that they may be strengthened in the inner man, if indeed I am blessed or the Lord to contribute anything to the columns of this good paper which is of long standing among the Lord's saints, together with the editors in this part of the Lord's moral vineyard, and other parts as well.

I feel a keen sense of unworthiness to be with such examples as Elder Gold, but nevertheless, the example is what I admire.

Faith without works is dead, says James. I truly hope the editors will look over me. Anything that I may offer in the behalf of this paper, if contrary to the plain teaching of God's precious word, put it in the waste box that it go no further.

Peace is the sweetest thing on earth. Christ is our peace. Brethren and sisters, readers of the Landmark, think of me as a poor sinner, and write to me. You will soon find out where my address is.

I shall delight in aiding Elder Gold with his paper in any way I can, and all the readers' aid in this also.

I will speak a little of my tour in North Carolina as soon as I can. I am so busy at this time. In love to all.

J. R. WILSON.

End of 45th Volume.

In 1867 Elder Bodenheimer com-

menced the publication of Zion's Landmark. Until about 1871 he conducted its publication. Then it passed into my hands, and since then for about 41 years I have been conducting it. It has not lost an issue in that period of time. My health has been such that uninterrupted has been my labor in writing. Many have been the kind friends that have aided me in writing for it. Few are now living that were living forty years ago of those that then wrote for it. They have departed to be with Christ which is far better. But to toil in that which is a labor of love is the joy of living. I do not wish to take any holiday in being relieved of this labor to find something that yields me more pleasure.

What think you of one that desires a vacation because he hates his work, and snatches a holiday whenever he can escape his labor. When I would prefer to do something else than my regular occupation calls for then I am not employed in the business that delights me most. What would you think of Paul being released a month each year or a day each year from fighting the good fight of faith?

If the Lord delights in me enough to cause me to love his service, then I shall not desire any release therefrom. If he strengthens the inner man so that it is renewed day by day, then the perishing of the outer man is no loss but gain; for it is the weakening of an enemy. If he gives me physical strength to perform necessary labor that is a great mercy from the Lord.

It is my request that our brethren remember me in their prayers, and also increase the circulation of the Landmark and renew their subscriptions so that I may pay my debts incurred in its publication and be enabled to continue its publication.

P. D. G.

Mrs. A. P. Leach.

Elder P. D. Gold.

Dear Brother: With your permission, I will try to write a few lines of my dear mother who died a few years ago. She was the wife of A. P. Leach. I have a desire to write something of her dear Christian life. I have never had a moment's doubt of her being a child of God since I heard her relate her change to a dear old step-grandmother of hers, though I was only a little girl, now more than fifty years ago. They were talking of their hope, and mother said she didn't know, but knew there was a change, said she felt to be sinking down beneath a load of guilt and she could almost see the smoke ascending and these words came to her, God giveth grace and glory, and no good thing will He withhold from them who walk uprightly, said she felt as light as a feather in the air. Then the thought of the right church came into her mind, said she had never the Primitive Baptist preach and had never heard them spoken of but to hear then spoken evil of, and she thought they would not be saved.

She joined the denomination called Christians. This was in her tender year^s. She stayed with them until she and father were married, and by some chance they heard the old Baptists, and she said she loved them. She and father joined them and were baptized the same day. She always loved them and did what she could, always being her chief delight to go to preaching so cheerful, helping father to go, admonishing us children to honor and obey our father, as he was an officer in the church, which we did, counting those our enemies who would try to persuade us otherwise. She and father had such great faith and trust in God. They would say when danger seemed near, "We are in the hands of the

Lord." She would not let her children be idle nor wander about, and be busy bodies in other matters, so home and mother was the sweetest place on earth to us. I want to say to all her children and grand-children to remember mother's and grand-mother's advice to love one another and live in peace, if any lack wisdom ask of Him who giveth and upbraideth not. It always seemed like it would be such a great cross to give up mother, and the world seems cold without her. She lived to a ripe old age, cooked the last meal she ever ate, lingered awhile and went to sleep to wake no more to weep. She always loved to read Brother Gold's writing, said he answered so mild when he was roughly assailed. Dear Brother Gold would love to be pleasantly remembered by you, and would be glad you could come to see us at Suggs Creek, and visit my dear old father. He is so dear and lamb-like, just waiting the call, child come home.

(Written by their daughter.)

LUCY J. COCHRAN,

Allreds, N. C.

R. E. Pittman.

Through a feeling sense of duty and at the request of his widow and children, I attempt to write an obituary of our deceased Brother R. E. Pittman. Brother Pittman was born in Edgecombe County, North Carolina, Sept. 9, 1839, died May 9, 1912, making his stay on earth 72 years and 8 months. He united with the Primitive Baptist church at Williams, Edgecombe County, August, 1893, and was baptized by Elder J. W. Johnson. Brother Pittman received a hope in the Lord Jesus Christ many years before he made any profession. It has been by privilege for many years to converse with him on this great and important subject, and

seeing as I believed the light shining in him and that upright walk and godly conversation, I would exhort him to take up the cross and follow Jesus, and his only plea was unworthiness, saying I love the doctrine. I believe the Baptist church is the right church, but I do not feel worthy to be with them. He was a faithful brother, always filling his seat at his church meetings. Seldom absent unless providential hindered. He was faithful to his pastor and the poor and afflicted brethren and sisters, never shirking duties toward the church, ever willing to bear his part of the burden of defraying the church expenses, helping the traveling ministers, conveying them from one church to another, taking them to his home and caring for them. Surely his house was a home for the Baptists. Brother Pittman served about four years in the late Civil War between the States. When volunteers were called for, he was then a young man full of vigor and brawny, feeling it his duty to fight for his country, he left his father, mother, brothers and sisters and took upon himself the hard life of a soldier. He was wounded twice and was with General Lee when he surrendered at Appomattox, Va. I have heard him say when he received his discharge he stacked his arms and with some of his comrades turned their faces toward their native home, marching day and night with but little to eat and no other way to get home other than walk.

Soon after the war he was united in marriage to Miss Sarah E. Pitt. They lived happily together until his death. Of this union were born to them eight children, six sons and two daughters. Five sons and one daughter and an aged widow yet survive. Among them that I would specially mention is that able and gifted brother, Elder R. H. Pittman, of Luray, Va. But all

of his children were a great comfort to their parents and a credit to society. Brother Pittman labored with his own hands and always had a plenty and some to spare to the poor and needy brethren. Notwithstanding when he came home out of the army he had nothing, but with his skill and hard labor he had accumulated a goodly estate. Brother Pittman will be greatly missed in his community as a neighbor; in his family as a husband and father, and in the church as a dear and faithful brother. But we believe that our loss is his eternal gain, and as a faithful soldier here, his captain has gone before and he has followed at his command, where he will have no more use for this earthly armor but ever be with the Lord to sing God's praises for ever and ever.

W. W. VICK.

Malinda Price.

The subject of this brief notice was a daughter of Edwin and Sealy Hines. She united in marriage to W. S. Price December 25th, 1888, and from this union was blessed with two sons, J. B. and W. E. Price, both surviving her. God in His imputed wisdom thought proper to call her from this sin-disordered to that sinless, tearless world, where all but love is done away; on Saturday morning, February 17th, 1912, about 5 o'clock. On Sunday following funeral services were conducted by Elder Thomas Felton in the presence of a large crowd of friends and relatives. They sang her favorite hymn, "While sorrows encompass me 'round, and endless distresses I see, astonished I cry, can a mortal be found, surrounded like me?" She had been in feeble health for some time prior to her death, but little did we think the end was so near. She conked snorer the night before and kindled a fire the morning of her death.

She possessed a gentle, unassuming disposition and was truly an old Baptist in spirit and faith and practice. She joined the Primitive Baptist church at Cross roads, Wayne County, N. C., and was baptized by Elder J. T. Edgerton and afterwards was granted a letter of dismission to join at White Oak, Wilson County, N. C., where she lived an humble and faithful member until death.

We miss her presence, yet we hope to meet her by and by, where sin, sorrow, toil and pain cannot disturb and the weary are at rest.

We believe she is clothed with the imputed righteousness of Jesus Christ and that her exchange of worlds is a happy one. May the Almighty God fill the vacancy with His royal presence, reconciling all to his holy will. "Blessed are they who die in the Lord." "It is not unto death everlasting but only a blessed sleep from which Christ will awaken them." Then let us, her friends and bereaved relatives, endeavor with the ability of God may give emulate those noble virtues, and resigning ourselves to the will of Him who doeth all things well, look forward to that coming day when Christ shall say: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Through love and affections,

H. S. WARD.

W. S. Dodd.

W. S. Dodd, eldest son of Ralph and Nancy Dodd, was born August 16, 1840, on Cherrystone Creek, one mile south of Pittsylvania, C. H. Va., and when 17 years old he moved to Whitmell in same county.

His early life was as the average country boy, only he greatly desired an education, but owing to circum-

stances, over which he had no control, the privilege was denied him.

When 20 years old he entered school at Chatham and the following year he enlisted in that cruel and heartless war, joining Company C, 46 Virginia Regiment and Wise's Brigade on June 22nd.

The first winter was a severe one and the exposure greatly impaired his health, so he was discharged in the following spring only to be conscripted in August of same year. This time he was placed under Gen. Pickett and hurried away to Sharpsburg.

He took part in many battles, the more important ones being Sharpsburg, Pennsylvania C. H., Wilderness, Five Forks, Gettysburg, Petersburg, etc., and only left his command when he was separated from them at Farmville just a short time before the surrender at Appomattox C. H.

The war over, he returned to the farm near Galveston in Pillsylvania County to make the most of what had been thrust upon him.

In 1870 he married Miss Fannie T. Owen of the same county and purchased a farm near Meadsville in Halifax County, Va., where he remained until 1885, then located near Brookneal in Charlotte County and here made his home on the tobacco farm until his death.

On the June morning, 1861, as he marched away from home to the call of his State, his mother gave him a very thick card-board back Bible, which he carried in his left coat pocket just over his heart. This little book was destined to play a great role in his life. When a convenient season came he began to read its contents and soon found Eccles. 12:1 underscored, and in parenthesis: "In the days of thy youth" seemed to burn its way into his tender heart, but the light of heaven did not come into his soul until

that day on which Gen. Pickett charged up the hill at Gettysburg in 1863.

While the cannons roared and the air thick with smoke and smell of powder and on every side the cry and groans of the wounded and dying, he, too, fell pierced through the chest by a bullet as he followed General Armistead up the breastworks of the Federals.

It was here as never before he saw and realized his lost condition. Here he remembered his Creator and cried to Him for help, for mercy, for forgiveness, and in "the days of his youth" the light came that led him until he passed into the hands of his Maker. Thus this dreadful hour and indescribable occasion was God's means of working in him a repentance, never to be repented of.

Sad was his life and piteous was his condition as he turned his face toward Virginia, yet in his soul was a peace which was born of God.

This little book was dearer and its truth more precious now than ever before, and after carrying it on many battlefields it was to protect his body at Cold Harbor as it had his soul at Gettysburg, for in this battle his life possibly would have been lost had it not so occurred that the bullet which seemed to be searching for his heart was stayed in its course by the hard backs of this little book.

The writer has this Bible now, a portion of its leaves are cut off so that no full page can be read.

With this hope he traveled life's road until October, 1887, when he, with his wife, felt a desire to be with the people of God, so they offered themselves for membership to White-thorn Church in Pittsylvania County, and were accepted and next day Elder Hundley baptized them.

His home being remote from the church, regular attendance was im-

possible, but his heart was with thrill, and he often made the journey over bad roads from Charlotte County to be in attendance.

When Mt. Zion Church was organized in the eastern part of the county he moved his membership there and later was elected church clerk, and was ever faithful upon its services.

His home was open to all and many are those who can testify to this truth, as was stated at his funeral. A Methodist minister who attended his burial, asked to be permitted to make a few remarks. He stated that "Brother Dodd's home had been a home for ministers of West Charlotte circuit."

In the spring of 1908 his health began to fail and he visited the home of one of his sons in the northwestern part of the State, but after a long rest he was not benefited. In September of the same year he underwent an operation but his health was not restored. He remained in feeble condition of body, but clear mind, until September 1911, when his strength seemed to be rapidly failing him, which continued until his death.

His family was with him when the end came and he talked freely and was not afraid to die. Several years before his death he wrote to two of his children relating to his decease and stated that he was a "sinner saved by grace—if saved at all," but when the end was near he stated more than once that, "I am a sinner saved by grace—but I am saved."

He fully realized his condition, for when the writer entered his room on the Thursday before he died, he said: "My son, I am sorry to have you come from Baltimore so soon, but the time of my departure is at hand and I want everyone of you here." He arranged for his own funeral, selecting hymns to be sung and the men to speak at the grave.

He bade his family good-bye and asked them to meet him in heaven, stating twice, to my knowledge, that he would be watching for them to come.

The end came on October 29, and he was laid to rest in Falling River Baptist Church Cemetery in the presence of a large assembly of white and colored citizens.

"Gone from earth—yes gone forever—
Tear-dimmed eyes shall gaze in vain;
We shall hear his voice, no never,
Never more on earth again."

He is survived by three brothers: R. C. Dodd, of Halifax County; J. R. Dodd, of Campbell County; Smith Dodd, and one sister, Mrs. Leon Yeotts, the latter two of Pittsylvania County.

He further leaves a wife, two daughters and seven sons, five of whom he educated as doctors, to grieve his departure, for—

"A precious one from us is gone
A voice we love is still
A place is vacant in our home
Which never can be filled."

C. S. DODD.

Baltimore, Md.

MARY GARNET WICKER.

The subject of this sketch died at her home in Clifton, Wyoming, August 8, 1912 after a severe illness of seven weeks. She was 87 years, 3 months and 1 day old. She lived a Christian's life and I believe she is now at rest. Two or three days before she died she begged the Lord to take her and died with a smile upon her dear face.

Written by her grand daughter,

IDA WICKER.

Clifton, Wyoming.

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