

Zion's landmark

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# ZION'S LANDMARK.

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

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

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ALVIN CLARK,  
.....  
Wilson, N. C.

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

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

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

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

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

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

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

Dear Brother Gold and the Household of Faith:

For sometime I have been impressed to write you, from a spirit of love I trust, and duty, and acknowledge to you my gratefulness and thankfulness to God for the many manifestations of love and forbearance towards me. Indeed the joys and pleasures have been so many and great since I have been with you that it has brought me into an indebtedness that I can never repay. I have nothing to offer but my poor vile self, this sinful nature clings to me whenever I go. I am still a sinner saved by grace if saved at all Jesus is my only hope of heaven and immortality.

It is in much weakness and fear that I attempt to write you, yet I love you and would be glad to tell my appreciation of your forbearance and tender love shown me, how with all my unworthiness, faults and imperfections you have sheltered, clothed, fed and comforted me. So many times I have been to you feeling destitute, forsaken, despairing of hope, tempted by an evil spirit to believe there is no reality in my profession, being hedged in by the impenetrable clouds of Providence and blind unbelief, ye took me in, spoke words of comfort and good cheer, bid me partake of your solemn feasts, and go on my way rejoicing.

I have been blessed to mingle with the Lord's people very much this summer and they have lavished their kindness and manifested such love for

me so abundantly until it distresses me at times to know that I have nothing to give in return. It is indeed humiliating to be brought to acknowledge just indebtedness without a farthing to pay.

I can only in a very weak way add my testimony to the love of God and Father of mercy for poor fallen sinners who gave His life freely and fully for His bride, cancelling with His his precious blood all her indebtedness.

By this love and mercy we are brought into a sacred nearness and dearness to each other, and the most binding obligation to serve one another in meekness, gentleness and loving forbearance, striving for those things which make for peace and stands aloof and apart from the idols and vain things of this world, living by the faith of the Son of God and trusting Him who is the author and finisher of it. If we do not live in that faith how are we to prove that we possess it.

There is nothing too hard for the Lord, and if we wait upon Him deliverance is sure, if we come to where two ways meet trouble on either side, He is the same God as of old when ancient Israel was delivered out of Egypt and brought to a place of refuge and safety, the God of Abraham, Isaac and Jacob. He alone is able to separate the good from the bad, truth from error, the just from the unjust, and has declared that his word "is quick and powerful and sharper than

any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow and is a discerner of the thoughts and intents of the heart."

Is he not then a perfect Savior? The great power and glory and beauty of the gospel of the Son of God is to whole sinners is preached a whole Savior, then, fear not, beloved ones to trust Him and cast every care upon Him, for He has promised never to leave or forsake thee.

All the principles of the flesh dwell in us and we are children of wrath even as others hence this great warfare, when we would do good, evil is present.

The apostle prayed thrice that the thorn, sin, might be removed, but the Savior says, "My grace is sufficient for thee." Sin and wickedness is strong, but Christ and His righteousness is stronger and is conquerer over all things. We are commanded to love one another, and if we love another for Christ's sake we will endure much, and sacrifice our pleasures if needful and abstain from things that are hurtful or offensive, for "charity suffereth long and is kind in deed there is nothing that this love will not enable us to bear, if necessary for the welfare of Zion.

And we are taught that there is no power that is able to separate us from this love; then it is impossible for the Lord's people here, to be separated in the unity, and openness of spirit, when under the reign and influence of God's love.

Strife and confusion and dissensions and discord arise from the fleshly or carnal nature, this bondage of sin which clings so persistently to us all through life is so misleading and which the great apostle so often warns us to watch. To the Galatian brethren he says, "Stand fast, therefore, in the liberty wherewith Christ hath made

us free and be not entangled again with the yoke of bondage."

It is not the law of eternal condemnation we are to fear, that is done away with when Christ reveals Himself, and is the one altogether lovely, but it is the law of the flesh and sin for the same apostle says, "I find then a law that when I would do good, evil is present with me." "I delight in the law of God after the inward man." But I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members."

O! the terror of this indwelling sin to a child of God; I do rejoice that the great inspired apostle Paul wrote and left on record so much concerning this law of sin, as well as the victory over it all through Jesus Christ the mighty conqueror.

O! glorious Redeemer, how wonderful thy goodness, mercy and judgments, they are past finding out, the rich, grand and sublime truths of Jehovah cannot be attained unto by man, and only when it pleases Him are we permitted by an eye of faith to view him in glory, while on earth through a glass darkly, but when we behold Him we shall see Him as He is and be like Him.

Unworthily,  
BETTIE G. WILLIAMS.

Fremont, N. C., Sept. 7, 1907.  
Elder P. D. Gold:

Dear Brother—I feel like you have an experience of grace. In fact I have not a doubt but that you have; and that is why I feel you are a competent judge to tell whether I have an experience. I am wrought up this morning over the thought whether it is an experience of grace or not. I have suffered severe pain for the last week or more, with all that, I have had many trials and temptations. At times I felt like they were more than

I could bear. I became irritable and snored and I was made to cry out, O, Lord, forgive, I am nothing, and worse than nothing. I would often think all these things were against me. O, that I had never been born. Nobody's sorrows like unto my sorrows. I did not feel the strong arm underneath me. That is why I failed in the battle. It takes the Lord Jesus to fight my battles. When I am left alone I fail, I know that in me, that is in my flesh dwells no good thing, therefore, I hate my own life.

I often feel like if I were a child of God I would not have so many sore trials and afflictions. To my mind it is to show us our weakness and His power, so it is for our good and to His glory. If we receive not chastisements we are bastards, and not sons or heirs. So in all these hope springs up, and we are made to glory in tribulation. For tribulation worketh patience, patience experience, experience hope, and hope maketh not ashamed. I do feel there is a sincere desire in my heart to want to live a Christian life, and to the honor and glory of God. I do not want tribulation, and yet I am praying for tribulation and rejoice in tribulation. I am a strange being.

Brother Gold, you are so useful and comforting in every way. It looks like you are a blessing on earth. I feel like I am no good in the world, and a burden to my family. I often feel it would be better for me to depart, and be at rest. But God knows best.

Brother Frank Smith has a very sweet and comforting piece in the Landmark. How I do love to read him, and to see his lovely, Christlike face and to hear him talk of Jesus. And how I do sympathize with him in his afflictions and lonely hours. Elder Jimmie Woodard, I would like so much to hear from him. I think of him often. It does seem to me some time I can almost hear his voice. I

often think of many grand sermons he has preached to me, and a great many times he has comforted me by the bedside.

Brother Gold, I would be glad to see you and hear you preach, and talk; you have been a great comfort to me. Remember me to Sister Gold. Remember me and mine at a throne of grace.

Yours in hope of eternal life,  
MRS. FOREST YELVERTON.

I have read, with no little interest, E. M. Farthing's article, published in the Biblical Recorder, of the 21st instant. I have carefully pondered this writing because it deals with a subject vital to the progress of the kingdom of God. The important theme with which it, in fact, deals, but somewhat superficially, is this: The relation of salvation or grace to good works. The relation subsisting between salvation and good works is not very clearly marked in this communication. Indeed, it hardly touches the hem of the garment of salvation by grace through faith. This treatise professes to believe in salvation by grace alone, but taking hold of the doctrine somewhat like the little boy of the fable took hold of the thistle. This article starts out with this question: "Does man have a part to do in his salvation?" This question is answered in the affirmative. In other words, this query is answered in such wise as to teach that the natural man has ability to take the first step in the matter of his salvation. The writer labors to substantiate this theory by this scripture, to-wit: Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure. Phil 2:12. The doctrine which R. M. Farthing deduces from this scripture is this: Salvation is man's, if he works for it. His argument is based upon this premise, hence his conclu-

ions are away from the system of salvation by grace. Clearly, if man must work for salvation, it is not of grace, and if by grace, then it is 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. Rom. 11:6. Salvation is either of grace or of works. It cannot be of both systems. It is not part of works and part of grace. Such a theory is wholly at war with the Bible doctrine, to-wit, For by grace ye are saved through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast. Eph. 2:1. If man has a part in his salvation upon the ground of his work or earning, then evidently he merits, he purchases his salvation. Such a theory frustrates the grace of God, makes Christ die in vain, and renders his finished work a nonentity. Emphatically, the least shred of works, either legal or evangelical, cannot, as a basis, ground, or reason of man's salvation, be considered in the system of salvation by grace through faith at all. Such a doctrine robs God of his glory, and exalts corrupt humanity. This false idea has been the bane of the kingdom of truth for ages; and is still the most subtle and deadly enemy with which it has to do. Notwithstanding this fact, the false, Judaistic theory of self-righteousness is so deeply imbedded in the corrupt human heart that it is perpetually lifting up its serpent-like head against the doctrine of God.

There is an inveterate prejudice in the corrupt fleshly heart of man against this doctrine, and the world, the flesh and the devil take advantage of this prejudice to overthrow the throne of truth set up in the hearts of God's little ones. Let the doctrine of salvation by grace be brought out in bold relief. Don't be afraid to swing out on it. This doctrine is able to hold up the churches of God. No other

is. This doctrine is the ponderous weapon with which we can put to flight the armies of the aliens. It is mighty to the pulling down the strongholds of sin. Let us become rooted and grounded in the faith of salvation by grace alone. This is the rock upon which all wise men build. All other ground is sinking sand. That salvation is by grace through faith, from the beginning to the end of it, is the clear and emphatic declaration of the holy scriptures. The beginning, the middle, and the end of salvation is because of the sovereign, everlasting and sure grace of Almighty God. Their glorious salvation includes the electing love of God the Father; the redeeming love of Christ the Savior; the regenerating and sanctifying love of God the Holy Spirit. Their salvation is all of a piece. There is no break in it. It started in eternity; bridges all time; and returns to the throne of God. Minerva like it dropped from the hand of God complete. If you would find an epitome of this excellent salvation read Roman 8:29-30. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son that he might be the first born among many brethren; moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. In these two verses of Holy Writ, we have the golden chain of salvation by grace. This eternal chain has four indissoluble links in it, viz: 1. Redemption or election of grace. 2. Effectually calling or regeneration by the Holy Spirit. 3. Justification with full and free pardon through the faith of God's elect. Glorification, including sanctification or final perseverance of all the saints. This is the long and short of it. Grace supplies all of it, cause, conditions, and what not. Salvation in its conditions, means, and process in the work of the divine God

because of His sovereign grace. It is a free gift and work of God to the elect, in the elect, and for the elect. And the elect are not as R. M. Farthing in his article asserts. All who claim to be Christians. God, according to his eternal purpose of grace, elected, predestinated, chose to complete salvation, rebellious sinful and corrupt men, out of the fallen race of Adam, and "not all who claim to be Christian." If none only those who claim to be Christians are included in the election of grace we might as well stop building church houses, step using means to instruct in gospel light and all such work. God elected sinners to salvation, not Christians, and not because of any foreseen faith or good works as Arminianism and Semi Pelagian vanities teach; but of his free and unmerited favor given us in Christ Jesus before the world began. Again, it is not true as R. M. Farthing in his treatise states, "That the elect cannot have the assurance of their election." If they cannot have the assurance of their election, then the Apostle Peter was wrong in exhorting immature Christians make their calling and election sure, 2 Petter 1:10. They should seek this, for the assurance of faith is the assurance of election. They do have it, for the Spirit beareth witness, proof, evidence, with our spirit that we are the children of God. Rom. 8:16. New good works are in fullest accord with the doctrine of salvation by grace. The salvation subsisting between salvation and works is that of cause and effect, Grace or life, which imparts salvation, is the cause; the good works or the effects are fruit. The good tree of grace will produce good fruit. The tree is not made good because it bears good fruit, because the root, trunk or branches are good. Every tree that the heavenly Father planteth bears this fruit as readily as water floweth adown the hill. Similarly, the child of God bring-

forth good works, not in order to be saved but because he is saved. As it is a scientific impossibility for a corrupt tree to bring forth good fruit, so it is a spiritual impossibility for an unregenerate one to produce good works. Had he the inclination, I will grant for arguments sake, his work, while in a natural unregenerate state, would not be accepted of God for the sacrifices of the wicked are an abomination in His sight. They that are in the flesh cannot please God. The works of all such characters are bad works. Utterly impossible it is for dead men to walk, talk, see or hear. The unregenerate soul is dead in trespasses and sins and must be quickened, or made spiritually alive before he can work. This quickening the Almighty God does because of His sovereign grace. With this mighty operation, the dead natural man has nothing nor can have anything to do. The spiritually dead soul is utterly passive in and before this great change. After this divine quickening man has power to act spiritually and not until then. He is created in Christ Jesus, not because of good works, nor for good works; but unto or in order to good works. The good works are the results, evidence, fruits of this spiritual creation. The one created anew in Christ Jesus has salvation virtually, essentially, eternally. Such souls have salvation in the embryo and a virtual consummation thereof, made certain, sure to all the elect in the great covenant of grace. *In no sense does the salvation of a single soul depend upon his works.* The incontrovertible doctrine of salvation by grace sweeps away every vestige of works, either legal or evangelical, to the four winds. Not the least shadow of a remnant of works as a reason, ground or cause of salvation enters into the covenant of grace. Works are absolutely ruled out in that sense. We walk in newness of the spirit. We do good work because we are alive

and because we love God, not because we thereby merit or buy salvation. We are exhorted to good works simply because they are the law of our growth in grace, and because they glorify our God. They are urged upon these grounds only. The position herein taken in the attitude of the Apostle Paul, the great expounder of the gospel of grace. The relation of salvation and works is clearly and strongly set forth in all his epistles, and he authoritatively commands to maintain and contend for this relation. He nowhere exhorts saints to good works only upon the ground of the salvation they already possess. Note the following scripture in proof of this point: 1 Thes. 2:2; 2 Thes. 2:13-15; Rom. 6:2; 2 Cor. 5:14; Phil. 1:21; Phil. 2:12-13. Phil. 2:12-13, we have the most precise appeal to saints to do good works. This text, "Wherefore my beloved, as ye have always obeyed not as in my presence, but much more in my absence work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure," is addressed wholly to saints in Christ Jesus. This scripture in no sense applies to the unregenerate. I have heard it so applied however. The apostles in their epistles are exhorting those who have an evident token of salvation, and that of God. Phil. 1:28. He also tells them that he is confident that he which began a good work in them will perform it until the day of Jesus Christ, Phil. 1:6. He moreover, in the text above referred to urges them to work out their own salvation. It is very evident, then, both from these scriptures and the foregoing argument that these Phillipians had salvation. Now he is exhorting these saints to work out a salvation which they already have. Surely he cannot be exhorting them to work for salvation, for that they clearly possess, but simply work out, manifest, demonstrate, prove what which

God has, and is working in them.

It is only another way of telling saints to grow in the grace and knowledge of God, or run the race set before them. This they can now do, for God has made them alive in quickening them and will continue to work within them to will and to do for their complete sanctification and glorification.

In Elder Farthing's article, the word, "salvation" and the verb, "work out" are not at all used in accordance with the doctrine of grace.

Farthing's exegesis and application of these terms are decided by work, for his use thereof makes salvation depend upon the work of man. Salvation is applied to us, as we have manifestly shown, in regeneration before we can work at all. The whole of salvation is made over to the elect in the eternal will of God, and becomes actually and essentially theirs when applied to them through faith in virtue of the obedience and righteousness of Christ Jesus. Now, if this is the gospel way of salvation the expression "work out" does not refer to the obtaining of salvation, but to the attaining of complete spiritual development. Elder Farthing says: "It will not do to say that the salvation here referred to is something you already have." Why not? You must admit that the salvation here referred to is something you already have or do violence to scripture and reason. It is true that the field of salvation already exists, but a dead soul can not work in, nor out that field; and when once put in this field by the Holy Ghost, he is in it forever, works or no works. The expression, "Fear and Trembling," is not rightly interpreted and used by Elder Farthing either. The apostle does not endeavor to excite within us fear and dread of losing our salvation; but rather inculcates reverence, submission and obedience, by this expression: he does not urge us to use every

effort for salvation, lest we lose it. He urges us to reverently, submissively work out, make manifest, prove our own salvation. True it is that power is all around us, but it also is equally true that a dead man cannot use this power. Things suited to a natural man in the natural sphere do not app-

to dead unregenerate souls. The natural realm and the spiritual world are two distinct worlds. As it is necessary for the natural man to be born into the natural world before he can use the means of natural life; so it is just as essential for the dead soul to be born into the kingdom of God before he can receive the food of spiritual substance. Though the water is upon the mountains, a dead man cannot turn the faucet, adjust the pipes or drink the sparkling liquid. Though the balmy air is all around dead men cannot throw open the windows; nor

could they breathe the invigorating draughts, if the windows were all open. Elder Farthing's reference to the rich young man and Zaccheus is not in accordance with salvation without merit either. The rich young man giving his riches to the poor was not a condition of his obtaining salvation, but rather a test of the condition within him. The conditions of this young man's salvation, and every other souls for that matter, is repentance toward God and faith in the Lord Jesus. The conditions are internal not external. The external works are only the evidence of the condition within one. The condition, conviction, repentance, faith and what not are in wrought by the Holy Ghost. In the process of salvation, the causes, conditions, are the mighty operations of the Holy Spirit solely for and upon the basis of the covenant of grace. He surely is not, at the least, very deeply rooted in the doctrine of grace. But Elder Farthing is not the only one at sea on these things. The whole modern religions are impregnated with this deadly mias-

ma. With Mr. Drummond I would say "that a thousand modern pulpits every seventh day are preaching the

doctrine of spontaneous generation. The finest and best of recent poetry is colored with this same error. Spontaneous generation is the leading theology of the modern religious or irreligious world, and much of the most serious and cultivated writings of to-day devotes itself to earnest preaching of this impossible gospel. The current conception of the Christian religion is short—the conception which is held not only popularly but by men of culture—is founded upon a view of its origin which if it were true would render the whole scheme abortive.

Written for truth's sake,

J. A. SHAW.

Columbia, N. C., April 8, 1907.

Elder L. H. Hardy:

Dear Brother—I do enjoy reading the Landmark and your writings upon certain passages of scripture.

I heard you preach at the Association at Flatty Creek last October. Dear brother, I would be glad for you to give your views through the Landmark on Acts 8:27, and on Gen. 9:25. The reason why I ask so particularly I have had an argument with a man about the negro. Do you believe that Noah put a curse on Canaan? And is that where the negro sprang from? And do you believe the negro has a soul to be saved or lost as much so as the white man and the Ethiopian? The eunuch, I believe, wa a negro, but I want your views on it.

From your affectionate brother,

T. C. WEST.

I will try to comply as best I may with the above request, but feel my lack of historical information as well as spiritual weakness.

I find by searching that there is a difference in the Ethiopian and the Canaanite. They were both of the descendants of Ham, son of Noah.

The Ethiopians descended from Cush, son of Ham, and the Canaanites descended from Canaan, son of Ham. The Canaanites settled in the land of Palestine or Canaan and were the people who were destroyed by Joshua and David. However, they were not all destroyed. Some remained to be thorns in the sides of Israel to try them.

Cush seems to have been Ham's eldest son, and he or his descendants settled Ethiopia. Cush in his name or the name of the country in Hebrew; Ethiopia in Greek, and Ethaush is their native name. The name signifies the land of the sunburnt or black. The name Ham, means black also. No doubt but that all of the dark races, the Chinese, the Japanese, the Indian, the Malays, the negro, etc., came from Ham. The negro, it appears to me, is the proper Ethiopian. Simon Zelotes, one of twelve and one of the eleven faithful ones was a Canaanite, and therefore of the descendants of Ham. The Ethiopian eunuch doubtless was a negro. The Holy Ghost first recognized him as having a soul to be saved and washed him in the blood of Christ. This brought him to Jerusalem to worship the true God, the God of Jesus. The Jews recognized him in their worship. This proves that they believed him to be a human being and an accountable being. This he could not be without a soul and spirit. He must be a full man as other men are or he is no man at all.

When he was going on his way home he shows his interest in the teachings of the Holy Ghost by reading and inquiring therein. He was perplexed as Christians often are, to know the meaning of God's word. The same Holy Spirit who had given that word sent an interpreter there. Phillip came by that same spirit and preached Jesus just as Isaiah had done seven hundred years before and

that negro, whose heart the Lord had prepared, heard the word, confessed his faith and asked baptism of at the hands of this Jewish (white man) preacher. He, in answer to the faith, the fruit of which he had tasted, unhesitatingly went down with him into the water and baptized (dipped) him in that certain water. The spirit of God recognized the act by giving the church joy in the heart to make him rejoice in his way while He took Phillip to an altar place where he should preach the gospel.

This is scriptural testimony that the negro is not a beast but a man just as we are and that he is accountable to the same Judge, must pass through the same judgment, and be saved by the same Lord Jesus Christ. To deny this is a religious heresy. Then it is unreasonable and dangerous in our government. If the negro is not a man why do we bring him into our courts? If a horse kicks and kills a man no one thinks of indicting that horse because he is not an intelligent being. Will we let the negro go free as we would the horse or other beast? If he is a beast why not?

Yes, my brother, the negro is just as much a human being as you or I, and he is just as accountable to the same God who made him and us all in the same federal head. They are a people, they have kindred, they have language, a tongue and can learn others as well as we can and can speak them.

The Hamites appear to have been first in building cities and founding governments. Egypt is an example of their governments and of their mechanical genius. They were the first to organize deep and hidden societies from which Free Masonry and every other secret society sprang. They owe all due praise to the negro and their lighter colored brethren for origin and not those who builded the

temple in Jerusalem nor to Enoch the 7th from Adam.

My brother, I cannot tell you the effect the curse of Noah had on Canaan. We see that his descendants settled on the very land that God had given to Abraham and his seed so that they had to be nearly all destroyed before that land could be settled by the rightful owner.

I imagine that it was something like this country when the first white visitors came here. They found the same people here, or the descendants of those whom the Lord has sent here to possess this land and the Indians as well as the Canaanites had to be nearly all killed out.

Thus the blessings of civilization and the peace of nations come through Japheth and Shem. Through Shem Christ came, and Japheth is dwelling in the tents of Shem just according to the prophetic blessings which was spoken by Noah.

I hope you will understand my meaning and that God may bless you to love and praise Him.

Your brother in Hope,

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

Birmingham, Ala.

Elder P. D. Gold,

Dear Brother Gold—I wrote you an article on the reception of my wife in the church. I failed to ask you if you saw fit to publish it to send me a copy as a matter of future reference. Now if you will allow space I would like to write out a few thoughts on the language of Paul, "For I determined not to know anything among you save Jesus Christ and him crucified." 1 Cor. 2:2. Paul was a nurse as well as a teacher and a preacher, and he was qualified as such to preach and teach the things of the kingdom of God. The church was already divided as he said, over preachers and it is sad to see the church go apart

on preachers doctrine or order, or from any other cause. He knows this and as a lover of the church and its services, its union, he used the only

divinely given remedy to heal the breaches and bring their minds back to the one central thought "Christ." This is the balm in Gilead and the true Physician there. Paul therefore determined to know nothing else among them. We know that when brethren go apart if they can just have time to think and the proper object is presented the trouble ends. What but that Christ, their life, their light, their hope, their joy, their salvation? I have been misjudged by brethren. Once old Brothyr Thorne of Baltimore, when I visited the first time the Eastern Associations met some one who had attended one of the meetings and asked if I preached on predestination, as though I had made a hobby of it which is a sad mistake. I have witnesses both of Montgomery and of Andersonville, Ga., after serving these churches fifteen or twenty years who will tell you it was not my theme. No more than three times during my whole ministry at each church did I preach exclusively on that subject, and others would bear witness of the same. Having also learned from the Apostle and I hope taught of God that this is God's own sovereign remedy not only for our sins but all the ills that we are subject to in this life the name and authority, life and spirit of Jesus is for the edification of the saints. And I hope I do know, as I am led to see the fullness of Jesus that he is all we need for time and eternity, and if we should preach every day and every night and preach two hours each time, and preach for ninety years we could only tell a part of his abounding perfections which dwell in him. Who has ever read his wonderful sermon on the Mount, so replete with the highest order of wisdom, bringing out the glorious will of

God and unfolding the glorious principles of the words of him who taught as never man taught. I have preached, as I hope, guided by the spirit, and utterance offered, for three hours and when I closed I could see how far short I came of preaching the fulness and abounding perfections which shine in His illustrious character in the man God and the God man, Emmanuel, God with us. John wrote that if all that Jesus had said and done should be written that the world itself could not contain the books. They told me at the theological seminary that this was Hyperbole, an extravagant expression. I don't believe such bosh, because there is an eternity and an infinite God, and all could never be put in books. I take God's testimony as the truth.

The height, the depth and breadth which is infinite sustains John's testimony to the child of God who has the true faith of God's elect. What else can we know among the brethren for their good and our comfort and the glory of God, but Christ, the anointed of God, our high Priest, Redeemer Savior, Captain, Lord, King, only potentate King of kings and Lord of lords, our Head, Husband, Friend, elder Brother, yea, our all and in all. Well may we say like Paul in view of him, who is sufficient for these things? But for the answer we might despair. "Our sufficiency is of God who has made us able ministers of the New Testament, not of the letter but of the Spirit; for the letter killeth but the spirit maketh alive." Christ God's anointed or the High Priest of our profession who entered in once for us and secured our redemption, and having purged our sins sat down on the right hand of the majesty on high, Christ that blessed name that brings comfort to the soul, God's elect servant to serve for us and to make intercession for us at His right hand. Christ stands for everything that is

high and holy and lovely and great and marvelous and glorious to the whole household of faith. What more do we need? He is our advocate at God's right hand, our counsellor, to see to our matters both in law and grace. He was faithful in life, faithful in death, and will be faithful in glory. The child Christ Jesus, the Man Christ Jesus, the God Christ Jesus.

Excellency means Christ, glory means Christ, salvation means Christ. Oh, what a boundless theme, my heart and my affections go out after Him while I sit and wonder and worship Him that liveth and was dead and behold he is alive forever more, and has the keys of death and hell, crucified for us. It was in the great economy of grace, and was needful in the infinite wisdom of God, He must suffer the ignominious death of the cross, must bleed and die, and be buried and rise again for us.

Wonder, oh, heavens, and be astonished, oh, earth, at the marvelous work and wisdom of God in our salvation. Oh, may we indeed know what His crucifixion means to us. May we rejoice to be accounted worthy to suffer with him here that we may appreciate His glorious reign hereafter is my sincere desire. God grant us the true vision of Him that walketh in the midst of the golden candle sticks, holding the seven stars in his right hand.

Yours in hope,

WM. LIVELY.

August 27th, 1907.

Elder P. D. Gold:

I will this evening make an attempt to write and tell you some of my past life if God will help me. About six years ago I had a dream. I was at one of my brother's homes, and all of his family were going to the association, and my wife was gone to her father's and I was alone.

It seemed to me like I was in some low valley and was going to die and go down to hell. It seemed like I was sinking in a marshy place, and these words came to me, "I'll put one of your feet on a rock and the other on a cup of flowing honey, and the gates of hell shall not prevail against you." I awoke from my slumber rejoicing. I could not help from shedding tears of joy, and then I thought that it was only a dream and that was nothing, and I would not notice that, for I did not want to tell anyone, and I did not. I was uneasy. I did not want my friends to know anything about it. I enjoyed card playing, and I knew if I said anything about it they would laugh at me. I went on as usual but could not forget my dream. After playing cards I would go off and try to pray and promise to never again would I play, and when we would get together they would say, come let us have a game and I would say no, then they would laugh at me and say he is no good. I would go off and shed tears and ask God to have mercy on me, a poor sinner. I kept on in this way and my my wife asked me what was my trouble and I would say nothing. She would insist on me, and ask me if I was not insulted, and at last I told her and that seemed to give me some relief, and later she joined the church and I could hardly keep from offering myself. I went on in this way until my good wife was taken sick and died and I thought that I soon would go too, and all I asked of God was to have mercy on me, a poor sinner. Two years ago I was mowing and broke my machine, and Mr. W. T. Broadway had an appointment at Lexington and I wanted to go, so I told my brother I was compelled to go to Lexington and have my machine fixed. I wanted to hear Mr. Broadway preach, and I never will forget his text: "On this rock I build my

church, and the gates of hell shall not prevail against it." It seemed like some one had told him my feelings. It looked like he set his eyes on me and no one else. I thought I could not keep from shedding tears. I did not want any one to see me, and all at once I burst out and I could scarcely keep from shouting. I never have enjoyed such a time. I wanted to shake everybody's hand and that night I spent the night with Mr. Gallimore and in the room were three preachers, James Monroes, W. T. Broadway and Mr. Gallimore and when I lay down I thought that I was too mean to stay with such good people as they were, and I never spent such a restless night as I did that night and sometimes I tried to pray to God to have mercy on me, a sinner, and if I were fit to join the church show me that night, and if I could get any evidence I would offer to the church the next day. Miss Jennie Foster was to be baptised, and I wanted to be baptised too, and some time in the night I went off to sleep and when I awoke I thought I was compelled to die. I was choking to death it seemed to me, and my mother appeared to me smiling and called my name saying "You will never be any better until you join the church," and I could not speak. I promised God if He would have mercy on me and spare me until the next day I would offer at the River, and let the church be the judge, and I could get my breath as good as ever, and the next morning. Mr. Gallimore called me for breakfast. He said to me, "Come over brother," and called my name. I never had anything to get away with me so. I cannot tell my feelings I had rather he had slighted me and not asked me at all, and Mr. Broadway says, "He is not a brother yet, but will be," then said, "he is but has not manifested it yet." and I asked Mr. Broadway to ride with me to the

river, and I talked to him, and he advised me to join the church, and I promised him that I would. I then thought that I would read some in the Bible and I did not know where to read, and I just opened and the first thing I read was, "Be not deceived," and I said I never intend to join any church, and I tried to go back to my old acquaintance and they seemed like they did not enjoy my company, and I am not fit to be in church. I made up my mind to go where there is not anybody that knows me, and if possible where there are no old Baptist preachers. They seem to condemn me. Sometimes I go for relief but none do I find, and then sometimes I quit going to preaching, thinking I can forget my troubles and live like I once did. I am no enjoyment to myself or any one else, cannot live or cannot die. I have tried to pray and think sometimes if I do not quit making such attempts I will die and go to hell. I try to quit. I stop my

mouth and hold my teeth together and every thought is have mercy on me, and last week I had another dream. I thought I was going along and I came to a pine tree, and the tree about four feet from the ground, had four branches grown out, and every one went straight up and I went to the tree to pray and mother appeared again, and I saw my grave as plain as I ever saw any natural grave, and something said to me "this tree represents the four faces," and I cannot get any understanding out of the last dream at all, so if it will not be any burden on you after reading this this please give me your idea on all I have written you.

I will not give you my name nor address, if you wish to answer this, spare a space in the good Landmark and I will see it. I cannot tell half with pencil. I wanted to get a talk

with you at the Association but could not conveniently.

A FRIEND.

... .. REMARKS. ... ..

The tree represents the Lord Jesus—the four faces set forth the coming of God's people from the four corners of the earth, North, South, East and West to the salvation of the tree of Life.

Our unknown friend seems to have had experience of the rock that is solid, the sure foundation stone, and has tasted of the honey that flows from that rock.

He has attempted to hide or disown the Lord's work, and the Lord does not own him before his Father and before men. "For he that confesses Jesus before men him will Jesus confess before his Father and the holy angels. But he that confesses not or denies the Lord before men cannot receive the approbation of the obedient child of God." Where the Lord has this wonderful work and we neglect it how shall we escape? This is a great salvation, and we should sanctify the Lord God in our own hearts, and be ready to give to every one that asks us a reason of the hope that is in us with meekness and with fear.

P. D. G.

Danville, Va. June 25, 1907

Dear Brother Gold:

It has come into my mind to write a little concerning the death of my dear little baby boy which occurred the 2nd day of June, 1907. He was just eight months and two days old. He died with cholera infantum. He had two doctors to see him but all the medicine and attention we gave him couldn't save him. It seems he was just lent to us long enough for all the family to become attached to him. He was a bright sweet little babe. Took so much notice of things. I tried to ask the Lord to spare him to me, but I could only say the words,

I could not feel them. The day he died I was sitting at the table when these words were presented to my mind: "These people have I formed for myself, they shall show forth my praise." And I thought these little people who feel little are the ones that belong to him and he has taken him to himself. I have four children left but miss my dear little baby wherever I go. It seems so lonesome, so lonesome here. Perhaps he was taken to wean my affections from the things of earth that are so perishable. I know that none of us are put here to stay nor do I wish to stay here always, yet when one gets old and feeble he can't expect them to stay here long, but they must go the way of all the earth and the times and places that once knew them know them no more, yet we cherish their memory. I believe that God has a purpose in all of his works though we can't always understand them. By and by we will have to try the realities of eternity, and may we be enabled to say that we have fought a good fight, have kept the faith and that there is a crown of righteousness laid up for us and not us only but all that love His appearing. My little babe knew nothing of the troubles and trials of this life, having been here such a short time. It will have to wait until the appointed time for me. We named him Archer Vernon. Dear babe with God remain, grief cannot bring him back I know so I will try to be submissive to the will of God.

His mother,  
ANNIE ASTEN.

#### FEED THE HUNGRY, CLOTHE THE POOR.

For sometime this subject has been upon my mind. I trust the Lord will enlighten my understanding, if it is His will, for I am vain and vile. "Blessed are the poor in spirit for theirs is the kingdom of heaven. Do

you feel to be poor and needy, feel the need of Jesus? So you are blessed for all the fitness he requireth is to feel your need of Him, need of Jesus. He is a shield unto them that put their trust in Him. Praise His name. When a sinner is quickened and made alive to his lost condition, he feels helpless, dependent upon the Lord for life and salvation. They mourn and grieve but no relief can they find until Jesus comforts them and pardons them of their sins and transgressions. Then they are made to rejoice and praise the Lord. Blessed are they that mourn, for they shall be comforted. Mourning over your lost and helpless condition. He has promised to hear the cries and prayers of the destitute. He binds up the broken hearts and sets the prisoner free. How often the children of God feel cast down, but not destroyed. They feel brokenhearted, sorrowful. But Jesus has a healing balm for every wound and sweetly whispers all is well, peace be still. My promised grace receive. Jesus can make the storm a calm, and ease the most wretched sinner's heart to melt, when his grace is bestowed upon any and their hearts made to rejoice, they sing praise to the Lord and glorify His name. Blessed are they that hunger and thirst after righteousness for they shall be filled. It is good to feel hungry spiritually, feel that so plainly you are more apt to be strong in the spirit. It is better to feel poor and in the valley of humiliation than it is to be exalted in the mountain top, for he that exalts himself shall be abased.

But he that humbleth himself shall be exalted. Only notice for a moment what a contrast there is in the two believers. My experience teaches me the mountain top is very dangerous place for weakly children, even if they feel strong, because that is a dry place I imagine, and there is danger of falling, and when one is low in

the valley of sorrow and humiliation he is more apt to esteem the brethren and sisters higher than himself. They are not feasting all the time neither. They shall go in and out and find pasture, so hence it is needful to go out and find pasture, lest we should get exalted above measure. That makes us feel our helpless and dependent state. It also causes us to beg Him more fervently to teach us our duty and enable us to perform it. Deliver us oh, Lord from the hands of our enemies and keep our feet in that straight and narrow way that leads to life everlasting if it can be consistent with thy will. Jesus died to redeem his people from under the curse of the law, and it is by his stripes they are healed. He was crucified for our offences. He also rose for their justification. Salvation is of the Lord, praise his holy name, for we are poor, frail mortals, sinful worms of the dust of the earth.

I see and feel my imperfection more plainly the longer I live and the more I desire to live near my Savior. So if we desire to live near him we must deny ourselves of many things that would be gratifying to the flesh. Confess your faults one to another. That is the most I have to tell it seems. If others see me as I view myself I don't feel like they could fellowship such a sinful being as I am. The scripture teaches us, "If ye be risen with Christ seek those things which are above, Lord bless truth. Pardon errors.

MARY MELISSA BROOKS.

Mount Airy, N. C.,

Dear Brother Gold:

I certainly do appreciate any kindness bestowed. My health is moderately good. My youngest son makes his home with me. Two daughters unmarried, they make this their home during vacation. Carrie is at Atlanta, Ga., the youngest is music

teacher at Mars Hill college, N. C.

Brother Gold, I think I have more reason to praise God for his blessings and Fatherly care than any one. I am not allowed to gather the manna only as I need it. I think God set the seal of poverty on me for my good. I don't grieve over my poor situation. If in the flesh I feel blessed in the Spirit, God has so wonderfully made manifest his love to me that I cannot make manifest to others, the great benefit I have received from Him. He has been my husband, my daily companion, the sweet communion none can know but the humble Christian who daily feels his poverty and dependence on Him. I wish I could make every one know how wonderfully He has made manifest His love to me. What a wreck, what a failure I had been without Him. It makes me feel so unworthy, I don't want to think of that. My only hope is in Him—who is able to save to the uttermost them that put their trust in Him.

I hope to meet you again in life but while I can get your paper and read it is preaching to me; yes I imagine I see your very expression in the language. May every needed blessing for yourself and family be added. I hope we will meet in the sweet by and by.

In the strongest tie of Christian love I hope I am your sister,

MRS. N. J. BROOKER.

Dear Brother Gold:

I hope that you are enjoying yourself at the Associations. I would like to have visited some of them up the country but have recently returned from my tour up in South Carolina and over to Philadelphia Church and to Charlotte, Mooresville, Pleasant Hill, Salisbury, Pine, Lexington, High Point, Greensboro and Burlington. I feel that the good Lord blessed me all the way over the tour as I be-

lieve He always does, when we go in obedience—preaching Jesus and peace by him. That is what I desire to do, so far as He enables me. I noticed in the last Landmark your remarks Preachers and Opposites. Your comments on the scriptural gifts and qualifications of Bishops, Pastors and Teachers were timely and so much to the purpose. I think all churches should consider well and heed your suggestions and teaching, for I am sure serious mistakes have been made along this line. It is a very solemn and important matter. I mean the ordination of men to highest office and full functions of the gospel ministry of Jesus Christ. It is so solemn, serious, such a responsible position or office, it often makes me tremble, that the church made a mistake in my case. I feel so imperfect and unqualified, but I have been so kept and blessed for thirty-six years as not to bring any reproach upon the Sacred Cause of our blessed Redeemer. Hope He will still keep me the remaining few days of my pilgrimage that I may hold out faithful to the end and receive the crown of Rightousness.

The Lord bless you and All His people,

J. E. ADAMS.

#### EDITORIAL.

Many of the subscribers to Zion's Landmark are behind, and I am greatly and sorely in need of money to pay debts incurred in publishing it. If each one will send me some money that is due it will be a present and a great relief to me. Let each one that is behind please remember this and at once send me some aid. Help each other in need. Also obtain us new subscribers where and when you can.

P. D. GOLD.

Elder W.T. Broadway's post office is changed from Cooleme, Davis County, N. C. to Lexington, N. C.

## ZION'S LANDMARK

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

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

Volume XL No 1

Wilson, N. C., Nov. 15, 1907.

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### FOR ALL MEN HAVE NOT FAITH.

What does the above scripture mean? Does this mean that no man has faith? Does it mean that the people born of God have not faith? It is true that in nature no man has faith but what does Paul mean when he says in 2nd Thess. 3:2, "for all men have not faith." He desires the brethren to pray that he and those with him may be delivered from unreasonable and wicked men, "for all men have not faith." None of these unreasonable and wicked men have faith. But those born of God do have faith. One sees men in nature have not faith which is true, but to prove this to be asserting all men have not faith would be to say that all men are in nature, but the truth of God is that those born of God are spiritual and therefore not in nature or natural.

We should search the scriptures and ask counsel or understanding of God so that we do not misapply the word of God, but seek to speak the truth in Christ and be found faithful witnesses of the truth. Look at and consider what is meant by a scripture. There are men that do not have faith. What sort of men are they? Why such as are unreasonable and wicked. None of that class have faith, hence all such men as those have not faith.

P. D. G.

## VOLUME 41.

We embark on the stream of Time which is gliding along through hills and valleys, now shut in by projecting, threatening cliffs, again greeted by pleasing vistas of fruitful plains and smiling fields of plenty.

We should be sensible of something of our infirmities, and need of ..... enough to desire and rely upon Providence whose smile is the feast of the soul, and the leader in all that is good. The chords and stakes of Zion cannot be loosed or removed. No enemy can ever enter the peaceful dwelling of Zion. Kings of the earth flee apace at the sight of Zion. While we have no desire to change, have no power nor wish to add to nor take from her perfect beauty, if we are favored to walk about her, and her palaces, and view her bulwarks, and call the attention of the daughters of Zion to her glorious Prince, and proclaim that he reigns, that is enough for me. Should it please the Lord to direct my labor for the peace and profit of Zion that is my glory. I bespeak the prayers of Zion's friends and that they aid me in the publication of Zion's Landmark by obtaining new subscribers as well as renewing old subscriptions.

P. D. G.

## WHEN WERE OR ARE THE PEOPLE OF GOD SAVED.

I have heard and read expressions like this, that the people of God were saved before the foundation of the world. Now we do well to consider what the scripture says about that. It is true that grace was given us in Christ before the world began according to God's purpose. That is clearly taught in the scripture. But if all the saving or actual saving was effected before why did Jesus come into the world? What did Jesus come into the world for? The Son of man is come to seek and to save that which was lost. But if the people of God's choice

were saved before the world are they saved a second time by Christ coming and suffering in the flesh?

His name shall be called Jesus, for he shall save his people from their sins. This was said by the angel to Joseph before Jesus was born. This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners, of whom said Paul, "I am chief." Jesus saved and called his people with a holy calling not according to their works, but according to God's purpose. How was this done? According to God's mercy by the washing of regeneration and renewing of the Holy Ghost Christ died for our sins according to the scriptures. He was delivered for our offences and raised again for our justification. He put away sin by the sacrifice of himself. Ought not Christ to have suffered these things and to enter into his glory? God sending his own son in the likeness of sinful flesh and for sin condemned sin in the flesh.

But why argue this matter? It is to set things in their proper order. There is no need in defending election and predestination to so argue as though it was not needful for Christ to die, or to contend that the people of God would have been saved if Christ had not died for them. It was certain from the beginning that Christ would appear in the end of the world (the legal world by which is the knowledge of sin) to put away sin by the sacrifice of himself. Yea, he 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 from the dead, and gave him glory that your faith and hope might be in God. The merit and certainty of the death of Christ saved all his people whether they lived before or after the coming of the Christ Jesus—who was a minister of

the circumcision or was under the law to fulfill the law and confirm the promises of God made to the fathers, and that the offering up of the Gentiles, might be acceptable unto God. All the promises of God are yea and amen to the glory of God the Father in Christ Jesus.

There is great beauty in rightly dividing the word of truth and declaring all the counsel of God. To set forth things in the order which the Holy Ghost sets them forth shows a workman that needs not be ashamed of his work. To set forth these great matters as the Holy Ghost has done shows God is in the workman. It also encourages the distressed soul to seek the Lord. We should so preach the word that it cannot be gainsaid, so that when the seeking soul searches the scripture to see whether these things are so that soul will see that we are preaching the truth.

When we preach the necessity of repentance toward God, and faith in the Lord Jesus, and that Jesus is exalted to give repentance and is the author and finisher of our own faith then we encourage all such as are truly desirous to be saved to call on the name of the Lord.

When we preach the necessity of those that have believed to be careful to maintain good works which are profitable to men, then we glorify God, and are a help to his people.

We should search the scriptures to see what they teach and we should contend earnestly for the faith once delivered to the saints. P. D. G.

#### .. RIGHTLY DIVIDING.

It is wise to place apples of gold in pictures of silver. We should aim to make proper distinctions. No theory of ours can change or make void the law of God. We may hurt ourselves by extreme positions.

Granting that the one talented man was a servant of the Lord, is he such

a one as a faithful servant? Let the Lord answer. Jesus said "Well done good and faithful servant, thou hast been faithful over a few things. Enter thou into the joys of thy Lord. But he said to the one talent man, "Thou wicked and slothful servants," etc. Did he have the will of his lord? I say not Those that disregard or trespass the laws of God do not serve him as a true servant does.

While no man or devil can defeat the will of God, yet if we do not respect the teachings of scripture why have a Bible? P. D. G.

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection?"

1. The gospel, how that Christ died for our sins according to the scriptures, and that he was buried, and that he rose again the third day. This is what the Apostles preached, and what all God's preachers have preached ever since then, and what those he calls to preach will preach to the end of time. It is also what the prophets foretold must come to pass.

It was prophesied that one should die for all—that they that live should not henceforth live unto themselves, but unto him that died for them and rose again. The law and the prophets set that forth. The law showed the necessity of the death of Jesus, the surety. The prophets declared he would die.

Why should it be in Hosea said, "After two days he will revive us, and in the third day we will live in his sight," Hosea 6:2. Jesus said as Jonah was in the deep three days and three nights so should the Son of Man be three days and nights in the heart of the earth? Martha said: "Lord he has been dead four days, by this time he stinketh."

So that decomposition would begin on

a corpse by the third day. Jesus must lie in the grave until all doubt of his not being dead shall be removed, and so that when he rises from the dead it is proven that he was holy and saw no corruption in the grave.

2. The Apostles preached his death and resurrection as eye witnesses of both. He was seen of them all after he rose from the dead and was seen of many others—above five hundred at once. No event could be more fully proven. Nor is there a doubt in the heart of the believer that Jesus rose from the dead.

This then is what is delivered that Christ died for our sins, and that he was buried, and that he arose from the dead the third day, according to the scriptures. This is definite, nor can any one part of this be surrendered. This is what is preached or delivered by every God-sent preacher that preaches the word of God, that preaches the gospel with the Holy Ghost sent down from heaven. Can I deliver a thing to you and you not receive it? No indeed.

Now if Christ be preached that he rose from the dead how say some among you that there is no resurrection of the dead, for if there is resurrection of the dead there is no Christ risen, and if he is not risen you are yet in your sins, and our preaching is all in vain, and we are false witnesses. If Christ did rise for my justification then he has made an end of my sins. He was raised from the dead for my justification. Then shall I not rise from the dead? To say that there is no resurrection, or that I will not rise is to deny that Christ died for my sins, or rose for my justification. As is Christ so are those for whom Jesus died and rose again. We are one with him, for as he is so are we in this world. To deny this would be to deny Christ or the merit of his death and resurrection. They that

deny the resurrection of the dead deny Christ.

3. The resurrection of the dead is the consummation of salvation. For if the dead rise not then is not Christ risen. He is the head, and if the head is risen then the body of those for whom he died and rose again shall also rise. For since by man came death by man also came the resurrection of the dead. By Adam the first man death came, by Jesus the Second man the Lord from heaven came the resurrection of the dead. Christ is the first born from the dead, and afterward they that are his shall rise. Are not all men Christ's? No. He says he lays down his life for his sheep.

The believer is passed from death into life and shall never die. The first man was made a living soul. The second Adam was made a quickening Spirit, and he quickens the dead. So that he that believes in Jesus shall die no more. But about his mortal body? That shall die.

4. When a man dies that is a believer in Jesus his body goes back to the dust from whence it came. For dust thou art and unto dust thou shalt return said God unto Adam. But what becomes of the spirit? It goes at once to God who gave it. Returns when? When one dies his soul and body separate. The soul does not go down into the grave. What did Stephen a man full of the Holy Ghost and of faith say and pray for when they were stoning him to death? He said, "Lord Jesus receive my spirit. Devout men took his body and buried it. But he fell asleep in Jesus who then received his spirit, even as the thief was with Jesus in Paradise the very day he was crucified. So Paul says to depart and be with Christ is far better—not to be in the grave, but to be with Jesus.

5. It is the body Paul is talking or writing about—not the spirit or soul. It is the body that is to be raised from

the dead when Christ shall come or appear again. Some man will say how are the dead raised and with what body do they come? This mortal (mortal body) shall put on immortality. It is the body that will be redeemed from death or raised from the dead the last day. The believer is already past from death into life, and has part in the first resurrection which is the resurrection of Jesus, and he is blest and holy. But this vile body must go back to dust, this earthly house must be dissolved, but Jesus shall change our vile body and fashion it like unto his glorious body. Then we shall bear the image of the heavenly who now in the flesh bear the image of the earthly.

Brethren, this is the glorious doctrine of the Bible which we must contend for. Are you called in question for the hope of the resurrection of the dead?

We should preach the things that are plainly set forth in the scriptures, and not theories. The truth will do us good and bind us together; falsehood will confuse and divide us.

P. D. G.

Remarks were made on Jer. 19: 5 in the last issue of Zion's Landmark where it is said Israel had built high places unto Baal and burnt their sons as burnt offerings which the Lord commanded not, nor spake it, neither came it into his mind.

People that deny the foreknowledge of God and his predestination say that here is a case of a state of things unknown to God as Israel did something that He did not command, and that never came into his mind. While we cannot find out the Almighty by searching, yet His revealed word of Scripture is our authority in all matters. Man shall live by every word of God, for every word of God is good.

There is not a word of God that

does not condemn wickedness. Every word of God is good. Wickedness proceeds from the wicked—not from God. He is the fountain of truth, and nothing impure proceeds from Him. Wickedness cannot dwell with Him. There is no darkness in Him, nor of Him. Such a thing as sin could not come into His mind, nor dwell in Him, as no darkness naturally could approach the natural sun, nor dwell in its presence. God's thoughts are as high above ours as the heavens are above the earth.

Jesus knew what was in man, saw man's thoughts afar off. Nothing was hid from him while he was in the flesh, yet he knew no sin. No guile was in his lips. Such a holy mystery we cannot comprehend, yet we know the Bible proves it. How it is according to the will of God for Jesus the Just one to suffer for the unjust, and that Jesus came into the world to drink the cup his Father had given him, and that men should be gathered to kill the Prince of life with wicked hands as murderers, and yet be doing the very thing that God declared in scripture, yet in our darkened minds we cannot see or understand the infinite distance between God's purpose and man's deeds. The holiness of God is in everything he purposes or does, so that no wickedness or sin can dwell with him nor in him, and therefore cannot proceed from Him.

The people therefore that say that they are delivered to do evil, or that

God's foreknowledge or predestination causes them or others to do wickedly blaspheme the holy name of God. Could these Israelites that burnt their sons on the altar of Baal offer any defense, apology, or excuse that they were predestined to do this, and therefore were excusable? No, indeed. When the strong hand of conviction comes upon us this refuge of lies, this covenant with death and

hell is swept away and naked are we before God who is holy and we are vile. Our mouth is then shut. Let God be true but every man a liar.

Still there is nothing that can be hid from God, The darkness and the light are both alike to Him. How could prophets foretell events if God did not move them to speak them before hand, and how could God move them to foretell these events if God has not knowledge. There is never any guessing or conjecture, or thinking so and so about these things foretold, nor is there ever any failure in their coming to pass as foretold.

If God foresees that these things will come to pass is it not certain that they will come to pass? Shall not things be as God foresees or declares before hand that they shall be? Then is it not wise to fear this holy, everlasting God in whose hand is our breath, who has made us and not we ourselves. God will bring every thing into judgment whether it be good or evil. Hence the whole duty of man is to fear God, and keep His commandments.

According to scripture there is a special meaning in the use of God's foreknowledge. The wicked He does not foreknow as he does the righteous. He said Moses you only have I known of all the nations of the earth. Jesus says to some, "depart from me ye workers of iniquity, I know you not.. Now in what sense is this true? To know is to approve of to own. Jesus says "I know my sheep," In that sense he does not know goats. The Lord knows the righteous. In that sense he does not know the wicked. The foundation of God stands sure having the seal, the Lord knows them that are his. yet the wicked are not hid from God, while the righteous are hid in Him.

So the word foreknowledge has a

special meaning in the Bible in harmony with its use of knowledge concerning God and His people. "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." All that God foreknew, and no others, he did predestinate to be conformed to the image of his Son. "Moreover whom he did predestinate, them he also called; and whom he called them he also justified; and whom he justified them he also glorified," Rom. 8:28-29. Then predestination as here explained is limited only to God's people. Other scriptures show that all events; good in themselves or meant for evil by wicked men; are limited, restrained, controlled and appointed by the Lord who makes the wrath or wickedness of man to praise Him, and restrains the remainder of that wrath or wickedness, (though he does not make man's wrath, so that we know (those who love his predestination know) that all things work together for good to them who love God, to them who are the called according to his purpose. Nor is there any better evidence that we are called of God than that we love Him. For he that loveth is born of God, for God is love. Nor is there any sin or death in the love of God, nor ignorance, nor blindness, nor enmity.

Man is free in doing what is in his heart, and is controlled by that which seems to him to be right. If it is in his heart to do right this he will do; and if it is in his heart to do wrong this he will do. Make the tree good and the fruit will be good. But an evil tree cannot bring forth good fruit.

P. D. G.

#### LIFE INSURANCE.

I have been requested to give my opinion of life insurance and of the propriety of Primitive Baptists and

their friends investing in policies therein. "There is a time to every purpose under the heaven, and to every purpose there is time and judgment, therefore the misery of man is great upon him." It would be well for us to consider the times, whether this is not the time to life insurance and to the judgment of it, and if so, whether or not we might not also suspect it to be true for the misery of man therefore to be great upon him, and whether we are the man.

The drift of thought seems to be that it is a business proposition and ought to be so considered, and therefore ought not to be allowed to affect fellowship among the brethren. It seems to me that the probable effect of a consideration should largely indicate and determine its character and propriety. The determination of a question when primarily considered might appear to be well and properly defined, the effect of a righteous or just cause, but that same effect, though righteous in itself, might go further and effected by other considerations lead to results not primarily contemplated and become in itself the real and logical effect of the first cause. Sometimes that which seems to be differs materially from that which really is, therefore realities are preferable to appearances. A consideration which does not apprehend and respect the ultimate conclusion to which it leads is not well made. In purely business affairs every one is supposed to attend to his own business and to let other people's business alone, but unless your business in some way comes in contact with other people's business beyond a mere individual selfish living it is of no profit. You must divide the territory and share the benefits. A man ought to and does have the right to do as he pleases, but not to such an extent as to incur the righteous displeasure of his neighbor. Scordid

must be the character of the man whose pleasure consist only in pleasing himself, but how exalted the character of him who seeks the pleasure of others especially when it necessarily limits what might otherwise be his privilege and right. To live for his brethren is the privilege of a brother, but to die for them is gain.

Jesus died for them. How should one deport himself toward him for whom Christ died? Christ died to everything but his brethren—that is their good and theirs only constituted the purpose of his death, and in such regard we should live for them. The Christ-like life is purely an unselfish life. If we consider the question on our part purely from a business standpoint, and the brethren or some of them—one of them—considers it from the standpoint of fellowship, and action upon our consideration whether by us or them could but serve as a cause for serious consequences. Granting that it is a mere secular matter the conclusion is readily formed that the fellowship of the brethren has nothing to do with their fellowship. But if notwithstanding our granted assumption, we find that the fellowship of the brethren is nevertheless involved, we shall have to determine, which shall prevail business which is of the world and perisheth or fellowship which is of the kingdom of heaven and endureth forever.

I have no doubt but that the people at large regard our objections to life insurance as a matter of superstition and ignorance, and shall some of us seem to agree with them in this opinion? Let us grant for a moment that their opinion of us, at least in this respect is true what are we going to do about it? Shall we presume that therefore we are not what we profess to be, that we have not been taught of God? Is it true that when a man is born again, born from

above, born of God that he is thence forth an educated man as pertaining to things of earth? Is it true that men who favor life insurance are therefore born of God? Are any of them thus born? Do we know that even one of them is verily taught of God? There is nothing in nature by which God's people may be identified, nor is there anything in nature inconsistent with good morals by which we may determine who are not his people. Therefore I conclude that one may be ignorant and even superstitious and yet may have been taught of God. We should regard our brethren as having been born of God and taught of him as he would that they should be taught, and as having been cleansed of him and made clean as he would have them be clean, and we should not call that common which he has cleansed, nor should we call him ignorant whom God has taught, nor superstitious in whom is the faith which God by Jesus Christ has himself authorized and finished. We do not deny that some of us are ignorant and unlearned as were some of our fathers in the gospel, even some of the Apostles of Jesus Christ, but there were those then who though they perceived that Peter and John were unlearned and ignorant men, yet took knowledge of them that they had been with Jesus, and this is true with respect to God's people today, which abiding truth should not be overlooked nor underestimated.

The Primitive Baptists are a peculiar people in doctrine, discipline and order, as well with respect to their covenant relations as members of the church visible as in their relations by virtue of the everlasting covenant ordered in all things and sure, and hitherto their aversion as a people, to investing in life insurance has not been the least among the peculiar features which have all over

this country distinctively marked them as differing from all other denominations or people, not as a thing assumed for the purpose of being different but because of an underlying innate principle constituting a difference.

I have always admired those things which are generally held by the Primitive Baptists for which nor against which there are no direct scriptural rules nor injunctions. They are unwritten principles as of an inherent law.

In this part of the country it is common for a life insurance agent when he fails to induce one to take a policy to remark as a final retort: "You must be a hardshell," and he is most generally correct. Now I like that which establishes in the mind of the world the identity of the people of God, let the name by which they are designated be what it may. And whether the peculiarity be worthy of blame or praise the difference is thereby confessed. I do not regard these outward things as constituting any worth in themselves, but as mere incidental marks of difference which somehow serve as ear marks indicating as by association the inward existence of heart marks which are essential and abiding; indicating the true believers in Him by whose stripes they are healed.

I look at this matter as Paul regarded the eating of meat which had been offered to idols. He knew that an idol was nothing, and that meat was in no way effected thereby, and that he could eat it without any effect of conscience, but there were those of the brethren who could not but feel that there was a difference in this from other meats and Paul had respect for their feelings in the matter, and denied himself the exercise of a privilege which was to him a mere matter of business or in part the legitimate conclusion of

business. "Having food and raiment be therewith content." Paul saw that if the brethren ate of this meat, affected as they thought it to be, they would do so because he did, and would thereby defile and offend their own consciences, therefore instead of trying to assure them that it was only a matter of business, or that it was superstition and ignorance in them he would not eat, nor did he declare non-fellowship nor allow them to consider the question, but forthwith resolved that if meat made his brother to offend he would eat no more flesh as long as the world stands.

I have never favored life insurance and never expect to, and for the peace of the Zion of our God, I would to God that every Primitive Baptist in all the land were in this respect as I am. My fellowship is not strengthened with the brother who carries a policy, and especially is it not weakened with the one who does not carry one.

The fellowship of the brethren is worth more to me than present substance or what life insurance might bring, therefore let me live to them, for and with them. Let my present life and last end be like theirs, and let me consider them to provoke them to love and good works, and with them pray for the peace of Zion.

P. G. L.

## OBITUARIES

### BABY OWEN

Baby Owen, infant daughter of W. F. and M. E. Owens, was born May 27th, 1907, and died July 27, 1907. We know how impossible it is to utter our grief with words. The heart pleads for utterance in tears. Let it speak them. We bow in sorrow at the taking of our little one, feeling that while it is natural to gather the ripened fruit it is trying that the bud is taken before it has opportunity to unfold into blossom." But in nature fruit

fuls and so do buds and blossoms. In way of kind nature perhaps this is best. In the taking away from our arms our little one we accept the cross and bear it believing that the bud will yet blossom and bear fruit in the angel land where the spirit of our little one has so early flown. Perhaps it is best that our babe's life on earth went out so soon. With her the trials that meet struggling mortals on every side, with the sorrows that line the pathway from childhood to old age, who can contemplate the passing of one knowing so little of the sorrows of earth into the wonderful beyond without feeling that our loss is her gain. We do not know the future life fully. It is well that we do not. We could not in our darkened state. We must content ourselves here until we are called to go. A cloud hangs between this land and eternity. Or we are in the darkness. Out of this cloud we cannot see clearly. But we may hope and we do hope and trust that we feel that the resurrection of Jesus and his people in him brings an unclouded day. Resignation calms our heart. We shall go to the child for it cannot come back to us.

There is no flesh however watched and tended.

But one dear lamb is there.

There is no home however defended,  
But has a vacant chair.

Let us be patient: these severe afflictions  
Not from the ground arise.

But oft mes celestials  
Assume the dark disguise.

We see but dimly through the mist and vapor,

Amid these earthy damps,  
What seems to us but sad funeral tapers,  
May be heaven's distant lamps.

She is not dead the child of our affection  
But gone unto the school  
Where she no longer needs our protection  
And Christ himself doth rule.

We will be patient and assuage the feeling

may not wholly stay,  
 absilence sanctifying not concealing  
 The grief that must have way.  
 This lovely bud, so young, so fair, so ten-  
 der,

Called hence by earthly doom,  
 Just come to show how sweet a flower,  
 In Paradise would bloom.  
 And may the Holy Spirit guide father,  
 mother  
 To that angelic land.  
 And there with friends, sisters and broth-  
 ers,  
 Eternity we'll spend.

By father and mother,  
 W. F. AND M. E. OWEN.

The Black Creek Union is appointed to be held with the church at Creech's Saturday and fifth Sunday in December. Visitors by rail will be met on Friday at Micro.

LLOYD'S HYMN BOOK.

Plain sheep binding, per dozen, \$7.50; single copy, 75 cents. Plain Morocco, per dozen, \$10.50; single copy, 95c.

Gilt Morocco per dozen, \$12.00; single copy, \$1.15.

ALVIN CLARK, Wilson, N. C.

The 139th session of the Connecticut Union is appointed to be held with the church at Town Creek the fifth Sunday in December, 1907. Elder J. W. Gardner was appointed to preach the introductory sermon and Elder T. B. Lancaster his alternate. Yours in Hope,

J. J. EASON.

The next session of the Smithfield union is appointed to be held with the church at Smithfield, Johnston county, N. C., on Saturday and the fifth Sunday in December 1907.

Brethren and sisters, and especially, ministers, are cordially invited.

Yours in hope of Christ,

J. A. BATTEN.  
 Union Clerk.

The next session of the Skowarkey Union

is appointed to be held with the church at Tarboro Friday, Saturday and fifth Sunday in December.

ELLEN OLIVER.

She was born February 16th, 1826, died August 9th, 1907, which made her stay on earth 81 years, five month and twenty-four days. She united with the church at Morattock August 18th, 1843, where she remained until death. She loved the church of Jesus Christ and died in the faith.

G. H. MARINER.

B. F. EUBANKS.

Haskins' Chapel Saturday and first Sunday in December.

Sand Hill Tuesday.  
 Muddy Creek, Wednesday.  
 Cypress Creek, Thursday.  
 Maple Hill, Friday.  
 South West Saturday.  
 North East, second Sunday.  
 Hadnott's Creek Monday.

J. P. VIA.

Spray, November 22.  
 Wolf Island, November 23.  
 High Point, November 24, at night.  
 Randleman, November 25, at night.  
 Worthville, November 26, at night.  
 Rock Hill, November 27.  
 Calletts, November 28.  
 Big Lick, November 29.  
 Flat Creek, November 30.  
 Mountain, December 1.  
 Albermarle, at night, December 1.  
 Mountain Creek, December 2.  
 Big Creek, December 3.  
 White Oak Springs, December 4, at night.  
 Suggs Creek, December 5.  
 Rock Hill, December 6.  
 Toms Creek, December 7.  
 Flat Creek, December 8.  
 Salisbury, December 9.  
 Pine, December 10.  
 Concord, December 11.  
 Lexington, December 12.  
 Bunkers Hill, December 13.  
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# ZION'S LANDMARK

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

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

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

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

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

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

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# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

Raleigh, N. C.

Dear Editor of the Landmark:

I desire to write a little more for your good paper should you think enough of what I write to publish it.

For some time my mind has been on the "atonement," and yet I shudder at the attempt to express my views on this subject on which there is such a vast difference of opinion. I suppose all Christians believe that Jesus made the atonement, but do they all understand for whom it was made alike? I think all the Baptists believe it was made for the church, God's people, for the Angel said to Joseph, "Fear not to take unto thee, Mary, thy wife, for that which is conceived in her is of the Holy Ghost, and she shall bear a son, his name shall be called Jesus, for he shall save his people from their sins."

We are told that he was made of a woman, made under the law that he might redeem them that were under the law. Now whatsoever the law saith, it saith to them that are under the law, and one of the things that the law saith is "the soul that sins shall die," but this could not refer to Jesus as an individual, but as the representative of his people who had sinned, it could say to him you shall die, and as the surety of his people he must die, must atone as no one else could. He was the only just one, the only one upon whom the law had no claim, for "he had done no violence nor was there any deceit in his mouth yet it pleased the Lord to bruise him.

He hath put him to grief, when thou shalt make his soul an offering for sin he shall see his seed, he shall prolong his days and the pleasure of the Lord shall prosper in his hands."

We have to die for ourselves for we are sinners and death justly claims us as its victims, but the thief said this man hath done nothing amiss.

When the priests anciently made their offerings under the law they made for themselves and for the people for they were sinners alike, but in this particular Jesus was unlike them. He did not make any offering for he was the offering. He was God's offering for sin, for his people, and in this one offering he has forever perfected them that are sanctified. Jesus was the offering to which all the others pointed. He was not a priest after a carnal commandment, but after the power of an endless life, and his offering was just like himself, perfect and everlasting and well pleasing in the sight of God, hence the pleasure of God prospered in his hand.

Sacrifices and offerings for sin under the law offered by men did not please God. But in the volume of the book it was written of Jesus and he said, "Lo, I come to do thy will, O God."

He taketh away the first that he may establish the second. Now what was this will that he did? "And this is the Father's will which has sent me that of all that he has given me I should

lose nothing but raise them up again at the last day." For this Holy nation, chosen generation, Royal priesthood, this offering once for all was made.

Now if God is well pleased, and he is of course, or Jesus would not have been exalted at his own right hand. No wonder Paul asked the question, "Who shall lay anything to the charge of God's elect?" "If God be for us who can be against us?" I am so glad the apostle went on with his blessed story of Jesus and his love and said, "He that spared not his own but delivered him up for us all (all that the Father giveth) how shall he not with him freely give us all things.

So far it is clearly seen that he did die for his people and made an end of their sins and by his power to rise above sin and the devil, he has justified and glorified his people. Now are they in danger of being ensnared again, going back in sin again and being lost? Listen further: "Who shall separate us from the love of God? Shall tribulation, or distress, or famine, or peril, or sword, etc.?"

He says, "I am persuaded that neither death nor life, nor angles, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from our Lord.

Very truly,

W. A. SIMPKINS.

Southampton, Pa., Oct. 5, 1907.

Elder P. D. Gold:

Dear Brother in the Truth: It was a rare pleasure for us to once more have a visit from you and dear Sister Gold, and to again hear you preach the unsearchable riches of Christ. It was lovely also, at the same time, to have with us Sister Laura A. Reed and your daughter, Bessie, whom I had never before met. But how soon we can become acquainted when we

love the same things, and how pleasant to mingle with those of like precious faith.

Elder Lester was here later, but I was ill in bed at the time, and could not attend his appointments, which I sincerely regretted, as I so sweetly enjoyed his preaching when he was here years ago, and the visit with him and his dear wife—our beloved sister.

Dear brother, I have been thinking of the suggestion of you and Sister Gold that I send to the Landmark some extracts from the letters of our dear departed sister and mother in Israel, M. M. Hassell.

I have been looking them over with this thought in mind. It was refreshing to read again her expressions of love and sweet fellowship, and realize anew her faithfulness in the things that pertain to the kingdom of Christ.

I find that if I should select all that would be of sweet interest to the great household who read the Landmark, it would cover more space than I would like to occupy, as our correspondence extended through quite a number of years. My first letter from her was in 1870, soon after we first met. This was while our dear mother and sisters were still with us, who enjoyed her touching messages as well as I. She often gave wings to her thoughts, and, though so far away, she participated in our joys and sympathized in our sorrows, and sad bereavements. She has long since entered into the glorious reality of her hope and is partaking of the never failing fountain of eternal bliss.

What a beautiful life was hers, "entering into the fold with believers enrolled," at the early age of twelve years, and always walking in the footsteps of the flock—a true follower of Him who was meek and lowly in heart. Many blessings and much joy blossomed into her life, given by the

Father of all our mercies. Yet they were mingled with sore trials, deep sorrows and great bereavements. But the Lord gave her "Beauty for ashes—the oil of joy for mourning, and a garment of praise for the spirit of heaviness." Humbly seemed to shine in every act and word, always esteeming others better than herself. Truly the fragrance of myrrh perfumed all her years.

It might be encouraging to some, who are writing bitter things against themselves to know that she was often beset with doubts and fears. She many times expressed a deep sense of her unworthiness and unlikeness to the blessed Immanuel, and some times heavy clouds obscured her spiritual sky. And more afflictions than any pain is it when our hope in Jesus is hidden by dark lowering clouds. But how good to know there is a power that can clear the darkest sky, and raise the heaviest burden, causing the Sun of righteousness to chase away all the gloom. Truly, the Lord maketh the clouds His Chariot." We feel an assurance that our dear sister has entered into eternal joys, beyond this fading scene, and is now singing praises with the white robe through who came out of great tribulation, saying, "Blessing and glory and honor to Him who sitteth on the throne and to the Lamb for ever and ever."

I trust that some afflicted one who is walking in great sorrow, feeling cast out from all that is most dear, will find comfort in her words. And I am sure that those who knew and loved her will be pleased to see her name once more among those who write to you of the choice things of the Kingdom. I will only select from three letters, though I feel that I would like to gather all her precious thoughts and choice expressions into a little book.

Williamston, N. C., Sept. 16, 1895.  
Miss Bessie Durand:

My Dear Sister in Christ—Although quite feeble this morning I desire to drop you a few lines. Your dear letter of July 22d came to me like a refreshing stream of cool water to a weary traveler in a desert land. I was feeling lonely and sad. Your letter was so full of the manifestation of the Spirit of Jesus—full of love and tenderness and sweet fellowship which is so dear and precious to be realized by a weary pilgrim in this wilderness land. I feel unworthy of such blessed tokens, but the Lord is to be praised, for I feel that all comes from Him; and the fruits of His Spirit are made manifest in His dear children to the praise and glory of His grace. I desired to write you as soon as I received your letter, but I felt that it would be folly for me to write for I could not respond to such a rich letter, yet my heart was full and I fed upon it, and shouted and tried to praise the Lord. How sweet is the memory of bygone days, and the dear ones with whom we live in love and sweet companionship. So many are gone and I almost feel that I am one alone. I feel it more and more daily, and I weep in solitude, which is at times a relief. My last dear departed one I miss more and more. And your dear letter brought him still more fresh to my memory. It cheered my heart to think that he was remembered and cherished in his grave by others. I tell you he is greatly missed in this country where he lived and labored. I realize that his work was done, and the blessed Master called him home. I do, at times, feel an assurance that "The Lord is my Shepherd, and I shall not want." My mind is greatly exercised on faith. Do I possess it? is a question with me. We know that the things seen are temporal, and the things not seen are eternal. So many wonderful and great mysteries in God's Word. Great indeed is the mys-

tery of godliness and great is the mystery of iniquity. Great is the Lord and greatly to be praised in the mountain of His holiness. Finite man need not try to fathom the deep things of God. His dear people can only know anything truly as it is revealed to them. Vain speculation will not unfold these great mysteries.

We may well exclaim, "Great and marvelous are thy works, Lord God Almighty, just and true are Thy ways Thou King of saints." It is blessed to dwell on the perfections of God, His works and His ways. Everything else is tarnished. All His works praise Him, and should not His saints bless Him. That blessed home for the redeemed is beyond this dark vale of tears, where we have reason to believe is a land of unclouded day. No sickness, sorrows, pain or death will ever reach that blissful shore. The great mysteries connected with eternal realities we cannot understand, but if we rest in God and believe His word it is enough. When we sink into His will all is well. Trials and tribulations, my sister, we all will have, as this is the only road to glory. So may grace make us patient until our change comes. I trust that you are sustained amid all your changes and anxieties, and realize that the Lord is ever near. He is so good and merciful.

Tell Brother Durand that we desire to thank the Lord that He is spared to speak and write. His last two articles in the Signs were so full and they have cheered and comforted more hearts than one. I read the article of the goodness of God twice over. I do desire to be dead to sin, and alive to Holiness, but I feel that I am far from it. My dear sister, I would love to see you one time more, and the dear ones with you, but I hardly expect to. I do hope Brother Durand will come South again, the Lord willing. I would again love to

hear him preach the gospel of God's dear Son. My love to all your family, and you will accept my love, and warm appreciation of our kind remembrance. Your aged sister in hope of rest. M. M. HASSELL.

Williamston, N. C., 1896.

Beloved Sister—I will try to respond to your letter of sympathy and precious fellowship so dear to my heart in those days of trial and affliction. Your words came perfumed with the Rose of Sharon, and the lily of the valley. I feel that you are made to drink of those streams that make glad the city of our God. I would love to be by your side where we could freely talk of our joys and our sorrows. But this cannot be, my dear, for many miles are between us, yet it is a comfort to know that distance cannot separate fellowship in thought and feeling. I cannot tell you how dear to my heart is communion with saints, although I feel so utterly unworthy of their love. I feel that I am far from what I should be as a professed follower of Jesus. No pleasure in looking at self, no gold can be found digging within. When by faith we are enabled to turn our eyes to Jesus, we see perfection and beauty, and His righteousness covers all our deformity. He is mighty Savior our, all glorious in his apparel. I am oppressed in spirit this morning, the waves and billows are rolling over me, yet there is a little calm herewith so that I do not quite sink. I still hope in God, who has, for so many years upheld me by His Almighty power. I do believe His dear tried people are the only ones who can truly sympathize with each other in outward or inward troubles. Yet some are better prepared than others, as all do not pass through the same trials. Our dear Lord deals them out in weight and measure as seems good in His sight, and no defects, however

trying the strokes may be, I can but think, my dear sister, that we are living in the last days and trying times are to be realized. There seems to be divisions and sub-divisions in the church of God. But trials and persecutions will drive them together, for the adorable Saviour has prayed that his people shall be one, and that prayer will prevail. How blessed to see the dear children of God united in love on earth, it is surely a heaven below. How good those meetings you described in your letter: far better than all the riches in this perishing world. I would love to be with you in some of your social gatherings. I have, in years that are passed realized them to be such rich blessings. Soon all these gatherings will end and may we meet where parting is unknown. I long for rest, yet desire to be patient. Do not the loins of the mind need to be girded up? May we all realize this heavenly girding of truth, and each esteem others better than themselves. A sifting time is coming and the disciples of Jesus must be fully separated from this ungodly world. I am a poor wanderer in thought and word and mind, so pardon me.

The clouds are dark and heavy, yet we believe that underneath them all there is a silver lining. How we do keep missing our dear ones that are gone, yet we would not call them back, but humbly wait the heavenly call to join them.

I hope your brother's family are well, dear Sister Durand and her little pledges. You must kiss them for me. I feel greatly strengthened by such dear letters as yours.

May the Lord greatly enrich your soul by the sweet communication of His Spirit to cheer and comfort your heart while treading this thorny road. His love in our souls enables us to rejoice in tribulation. When I feel cast down, as I often do, my

heart cries out for living faith to draw nigh to God, and I feel that He is a hearer and answerer of prayer.

I feel so lonely without the companionship of my last beloved one, but I trust that Jesus is my heavenly husband, and He is ever near even when I do not realize it. I have been away from home several weeks, and attended three associations. I visited Wilson and spent some time at Elder Gold's, meeting many dear faithful ones who know and love the truth. I came home greatly refreshed, but I soon got faint and weary. Elder Gold is a most excellent preacher. I heard him several times in my absence, and enjoyed it so much.

You will see, my dear sister, that my mind is drawn out to you. I wrote to you on Sunday evening after coming from meeting, but have hesitated about sending it, but believe I will. The heavenly influence I then realized was delightful.

Write to me again, my sister, and I will be so glad. My eyesight is so poor that I fear I shall not be able to write much more, but you must not forget me, for I shall want to hear from you. With love and Christian fellowship for Brother and Sister Durand, and tender love to the little ones.

Affectionately your sister,

M. M. HASSELL.

Miss Bessie Durand:

My Precious Sister—This is Sunday evening, and I am all alone in the house. Cornelia and her husband have gone out for a walk, and perhaps may call on some afflicted one before they return. I thought I would drop you a few lines, as I have been thinking of you ever since I came home from our meeting at Skewarky today. It was our regular meeting, and the first time we have heard our pastor in three months. I would have been glad could you have heard

him yesterday and today. Truly, God was with him both of these days. Such comfort does the gospel give to the weary child of grace.

Today Sylvester's text was, "Who is this that cometh from Edom, with dyed garments from Bazrak, traveling in the greatness of his strength, mighty to save." I cannot tell you, my dear sister, how the power of the Spirit led him into the wondrous plan of redemption; the mighty power of Jesus to save his people from all their foes. I am only able to tell you it was wonderful. I felt that my whole soul and body was electrified. It was so transcendently glorious to think of the mighty power of the dear Saviour, our all conquering Redeemer, who trod the wine press alone, and of the people there was none to help. Jesus alone does all the work from beginning to end. Jesus, most glorious Jesus. Let us exalt Him and bless His holy name. He is the king eternal, immortal, invisible, the only wise God, our Saviour. How blest are they who are called to be ambassadors for Jesus, the precious Son of God. Tell Brother Durand to continue to preach Jesus in all His mighty power to save His church—His chosen—to still declare in the holy mountain, the wonderful work of redemption.

How mysteriously glorious is the work of this high and holy one. I am lost in thought and cannot reach these mighty things, full redemption for all God's people, both soul and body. And when all in glory is complete, will not the triumphant song be sung, "Unto Him who loved us, and washed us in His own blood from all our sins. The untold ages of eternity will roll on, and this song will continue to be sung, "Worthy the Lamb that was slain that liveth again, to intercede for His own precious ones. O, my dear sister, what love beyond degree. Have we truly a

hope in this Mighty One. What matchless grace I feel it to be to save a sinner like me. I inquire daily, "Can it be that Jesus is mine and I am His?" I do desire to trust in this all conquering Redeemer, and may he bring us safe to glory where love and perfection will ever reign, and all will be lost in Jesus who will ever be adored.

How I would love to visit you all once more, but do not expect to, as I am so feeble, all the while, and so weary, and when I walk am soon exhausted. This all goes to show me that I am nearing the eternal shore. This world is not my home. I cannot forget your brother's kindness in coming to see us when he did. It was a season long to be remembered. Cordelia has often spoken of how she enjoyed the visit. She joins me in love to you all, so does my son, Walter, who has such a pleasant remembrance of his visit at your home.

My dear sister, will you pardon my trespass on your time to make out this rambling letter, but I reckon you would wonder that I could do even as well, could you know how poorly I see. My sight is no better. I shall soon hope to hear from you again.

Much love to Brother and Sister Durand, and the dear little girls. With sweet affections, your afflicted sister in Christ.

M. M. HASSELL.

Raleigh, N. C.

My Dear Brother Gold:

The enclosed good letter from Sister Mary Moore is too good for me and therefore I send it to you. It is full of truth and praise to God. She is a precious sister I spent a most pleasant night at here father's home during my visit to Black Creek Association. I found them a very spiritually mingled family.

Very truly,

W. A. SIMPKINS.

Stantonsburg, N. C.

My Dear Brother in Christ:

I take the pleasure this evening to write you a few lines. I would like to write a few things concerning my mind, but I feel too unworthy. I have doubts and fears whether I am one of the children of God or not, for I feel to be the chiefest of sinners. It seems wonderful that Christ should love us at all, but to love us with such pure and holy love, when we were at enmity against him, trampling his divine commandments under our feet is more than we can understand.

"The ways of Zion do mourn." This is strikingly manifest whenever we look. Coldness, worldly-mindedness, and covetousness seem to have taken hold of many of the household of faith; but alas! such things ought not to be; and each of us should stop and think what the love of Christ has done. He alone has "redeemed us from all iniquity and purified unto Himself a people zealous of good works." In him all fullness dwells. "The same yesterday, today and forever." Oh! can we not trust him, love him, and serve him as we did in our first love? Surely we are fed on the sincere milk of the word. His loving kindness changes not. His promises are true and never failing. Can any of us who by our seeming indifference to the discharge of our Christian duties forget the imperative command? "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you" so far as to neglect the assembling of ourselves together for filthy lucre's sake. Satan with malicious art watches each unguarded part and man is by nature prone to put his trust in his own efforts but, "Cursed is man that trusteth in man." Obedience is better than sacrifice, and the answer of a good conscience is sure to follow obedience to the law of our

heavenly King. O, let us sweetly sing praises to His great name, rejoice in Him as our Saviour, Priest and King and tell to all around what a dear faithful, loving friend he is. Let our daily walk and conversation show that we are followers of the meek and lowly Jesus, and have learned of Him. How glorious it is to see the children of God living up to duty, and in the beauty of holiness, and certainly it is one of the debts of home gratitude, and in obedience to the command, "Pay that thou owest." I verily believe we old Baptists have the doctrine of the Bible as ours, but we are sadly deficient in practice. The church our blessed Redeemer bought with his own precious blood is the sweetest abode on earth, and the love to him and his dear little lambs bind our hearts so closely that death itself cannot break the link.

You do not know how refreshing your visit was, the words of comfort as they fell from your lips still abide. I feel sure my dear brother that you belong to that kingdom which is not of this world, and that you are a called and sent servant of God, placed upon the walls of Zion to cry aloud and spare not. You are fighting under the banner of Jesus. He is the king of glory who sways the scepter in righteousness and truth. How sweet and dear is the fellowship of Saints, it ought to be cherished and guarded with sacred devotion by all who know its value, it is of heavenly origin, not of earth, it does not grow on earthly soil. The fellowship of Saints is far beyond all earthly good. I feel to bless the Lord for the rich blessings he bestowed upon me, a poor, unworthy sinner. For over ten years I have been made to realize the preciousness of the fellowship of God's dear people. I have found among the poor old despised Baptists this heavenly principle of holy fellowship. There will be no fear of

losing a safe retreat when we are sheltered under this bloodstained banner. We are a tried and afflicted people. Our dear Lord knows how to sift and try his dear people and servants, and he will do it. They cannot escape the furnace, for all have got to be purified. So let us bless his holy name. The cause of Zion is precious to every child of grace, and when the ways of Zion mourn they mourn. There is a true religion in the world and there is a false religion; there are true ministers Christ and there are false ones, and blessed are all those who know the true from the false, and who love the truth. I believe that you my dear brother, are one of the true servants of the sanctuary, and may the Holy Spirit rest upon you with power and strengthen you to preach Jesus in all his fullness. May he strengthen you and make you mighty in the scriptures in all of your labors. May truth, peace, and righteousness more fully prevail in the household of faith.

Will your pardon me for sending you such a scrawl of a letter as you will find. You will see how badly it is done without my telling you. You will see and know by my poor letter that I appreciate you as a dear servant of Christ. May great grace still rest upon you, and may the Holy Spirit uphold, teach, and strengthen you. I am sure dear brother, your mantle of charity is large enough to cover all my imperfections. We would be very glad to have you visit us again. Pray for me, I am poor and needy.

Your humble sister in the fellowship of the gospel I hope,

MARY C. MOORE.

R. F. D. No. 1, Bethel N. C.  
Elder P. D. Gold,

Dear Brother, and to the household of faith; I will again come before you, feeling to be the least of all.

Last Saturday Sunday, and Monday the body of our Kehukee association met in the name of the Lord to worship Him.

Oh, how I wish I could have been with you all to worship Him in the beauty of holiness, and to sit under the droppings of the sanctuary, and to glean as Ruth did and to meet my many dear kindred in Christ whose hands I long to shake and to mingle my voice with theirs, but the Lord would not have it so, and I want resignation to His will knowing that he does best, but dear kindred my spirit was with you all if my body was absent. Oh, how I did long to go and be with the Lord's dear people: on the following day he sent one to see us. Oh, how glad I was. I felt that he had a purpose in it. You were all blest with fine weather and I hope good preaching. I tried to ask the Lord to bless you all with a good association, for without him we can do nothing. How comforting our dear Brother Rowe's lecture in the last Landmark. Surely the Lord gave him that for the afflicted. I read and reread it, and would shed tears as I would read. A am afflicted and have been ever since I was five years old. I had an attack of typhoid fever which almost left me helpless. I cannot walk without a stick and chair and someone to help me, but in the midst of my afflictions I have been greatly blest in attending church.

I left home the second Sunday in June to visit around some and to visit my sister in Halifax county, returned the second Sunday in September. I was blest to attend church every Sunday excepting while I was gone and sometimes on Saturday. I also attended four yearly meetings: Tarboro, Lawrence, Kehukee, and Cross Roads. Cross Roads is where I hold my membership and O, what a feast I did receive from our dear pastor Elder A. L. Harrison, he preached

the best sermon I ever heard fall from his lips; his text was: "My speech is not with enticing words of man's wisdom but with power and demonstration of the Spirit." And I felt that it was of the spirit. I greatly desired to attend the yearly meeting at Great Swamp and to hear our dear brother Hassel, but the way not opened in the midst of my afflictions.

I have been blessed to attend nine associations which I feel greatly thankful and greatly enjoyed; on one occasion our dear Brother Rowe did so feed my hungry soul with the loaves and the fishes from heaven, it pleased God to send them through and by him, it is one of the greatest pleasures of my life to sit under the droppings of the sanctuaries and to hear the gospel of the Son of God proclaimed in its power and its beauty. I can but say bless the Lord, O, my soul, and all that is within me, bless his Holy name, surely goodness and mercy has followed me all the days of my life, it is good to be afflicted. I have been made to rejoice and glory in mine. I feel that I can witness with David when he said it is good to be afflicted. O, beloved Zion won't you turn to the true and living God and He will bless you with a three-fold blessing. O, let us labor to keep the unity of the Spirit in the bond of peace, strive for peace, and contend for the old and ancient landmark our fore-fathers have set and practice them, and the Lord will bless us and preserve us. When the salt has lost its savor where is the preserving, there is a decay. O Lord, revive thy church everywhere, let thy light shine, enable thy dear people to see eye to eye and speak one and the same thing as it is in Christ Jesus our Lord. O, it is hurtful to me to hear of a decayed limb and fear worse. O, Lord, unite us in prayer to Almighty God.

I have been requested to write my trip out around this summer but did not think I could and refused but the Lord is our keeper. I want to say to all of those who have been so good and kind in taking me to church I kindly thank you for your kindness, and hope the Lord will bless you, for it is all of Him and let his name be praised.

Whether many or few, all my years are his due. May they all be devoted to Him.

I will close, unless this be too lengthy I desire an interest in your prayer, From your afflicted sister, trusting in that sweet abiding hope in Jesus that the world cannot give nor take away.

MAGGIE A. STATON.

Fremont, N. C.

The secret of the Lord is with them that fear Him. There is a Godly fear and a slavish fear, but the scripture teaches us the fear of the Lord is the beginning of wisdom. What a blessing to all that that fear God in deed and in truth, for they that even trust Him shall be as Mount Zion, that shall not be shaken. But the fear of the Lord is the beginning of wisdom. So it is the quickened soul, knowing his lost condition that fears Him right. God is just as well as wise, and kind are all his ways. The bud may have a bitter taste, often consoled me when I was in darkness and my pathway hedged with obstacles, and the billows of sin seemingly would overflow me. Then those words of comfort would be presented forcibly to my mind:

God's purpose will ripen fast unfolding every hour,

The bud may have a bitter taste.  
But sweet will be the flower.

Dear children of God be of good cheer, for Jesus has overcome the world. He is our captain. He bids us not to fear. Do not fear man nor the world, for man in his best estate

is altogether vanity, and the world loves its own. So you see the church of God is not loved by the world. Jesus was persecuted; he was mocked and spit upon; he was a stumbling stone; a rock of offence, and all manner of evil was spoken against him for truth's sake. And he bore it all patiently and opened not his mouth. Praise his holy name. But we are at best poor frail mortals; sinful worms of the dust of the earth, often ready to give railing for railing when it is forbidden. Paul an apostle of Jesus Christ said the spirit is indeed willing, but the flesh is weak. I understand it to be those who have been born again of the Holy Spirit, the regenerated, those quickened and made alive that have that Godly fear. God writes his law in the minds of the children. He prints His law in their hearts. He promised to be a God unto them, and they shall be to Him a people. Is not that enough? For by the law is the knowledge of sin. So the sinner's blind eyes have to be opened, and his deaf ears unstopped before they can see, feel or understand those hidden mysteries. For great is the mystery of Godliness, and who can know it? None only to whom it is revealed. So the true religion of Jesus Christ our redeemer is revealed by his spirit in the hearts of his people. Revealing things to man, but hidden things to God, so we live in hope, and walk by faith and not by sight.

Fear not man for he can only kill the body, but fear Him who is able to destroy both soul and body, for the fear of man is a fatal snare.

The secret of the Lord is with them that fear Him, for the Lord is merciful and kind. He says in His word in a little wrath I hid my face, yet with great mercy I will gather thee. He also promised to be with his people in the sixth trouble and forsake them not in the seventh. So

by the law is knowledge of sin, and it takes the blood of Jesus to cleanse the hearts of his people from their sins. Christ Jesus learned obedience by the things he suffered, and it is by his stripes, we are healed of our wounds, if indeed we have been born of the holy spirit.

Fear not man for the fear of man is a fatal snare, and I fear I am in that snare as well as many others, fearing what the world will say about us. Let them persecute us, it is only the fulfilling of the scripture, for it is a blessing to be persecuted for righteousness sake, and theirs is the kingdom of heaven. The people of God are marked out as a despised and peculiar people, zealous of good works, the good work of faith. Let your light so shine that others may see our good works and glorify our father which is in heaven. By the law is the knowledge of sin, and when sin is finished it brings death.

The secret of the Lord is with them that fear Him. This secret is the love of God revealed in the heart, and to love the Lord is to fear Him, so saith the scripture. Oh, how rich and how free. The grace of God is a free gift from the heavenly Father. Surely He is worthy to be loved by me and all mankind. Praise the Lord, O, my soul, and all that is within me praise his holy name. Not one drop of his blood was shed in vain. The foundation of God standeth sure having this seal. He knoweth them that are His.

MARY MELISSA BROOKS.

Martins Mill, N. C.

Elders Gold and Lester:

For some cause I am confined to the house today. Perhaps it may interest some one to see how I have stumbled along for more than 77 years.

I have surely been wonderfully blest. I was born in Moore County,

N. C., May 1<sup>st</sup>, 1830, and desire to say the Lord has taken care of me being sure it is nothing good I have done.

My life has been one of danger in building cotton presses and large bridges with heavy timbers of different kinds. I have had scarcely any personal hurt in building and repairing twelve large bridges, forty-five mills, and many houses. As I have worked at low prices I am a poor man. With the help of a companion I have raised twelve children to be nearly grown. One boy and his mother are in the glory land I have not the least doubt.

I am near the end of my life and will so go the way of all the earth. I have been wonderfully blest. I feel that I should be the most humble man for the Lord has given me the kindest wife of this generation, one that lived with me over fifty years. She never gave me a cross word, always trying to make me happy and bore her own troubles with much patience, never complaining about her lot.

Mary Leach was born April the 9th, 1834, and died March the 9th, 1907. She was united with the church at Suggs Creek with myself April 19, 1856. She attended her church meetings as often as she could until she became disabled. She always fixed for me to go. She has four daughters that are church members. We hope others will come. May the Lord give them strength to come.

I have kept the books of the Abbotts Creek Association for 37 years, and have not lost one hour from my duty in that line.

I desire that I may finish my course in the faith and in peace with God and all men. May we live in peace and love is the desire of one that has for more than 48 years been trying in some way to serve as an humble Baptist.

A P. LEACH.

#### REMARKS.

It has been a favor to me that I have known Brother Leach for many years. What a remarkable record to have attended his association for 37 years without failure, P. D. G.

Elder P. D. Gold,

My Dear Sir: I have been thinking for some time that I would write you, but feel so unworthy that I don't know whether I am doing right or not. I am a young man 22 years old and if my heart does not deceive me I desire the prayers of all Christian people. I go to the forest where none can see or hear me, and I fall on my knees and try to ask God to have mercy on me, a sinner, and it seems as if my prayers are not heard. Though I know that God has been merciful to me. I am tempted in so many ways that instead of doing better I do worse. I have a Christian papa and mamma at home, if there are any, and I try to pray God to put it into the minds of them to pray for me which I know they do. I have not heard a Primitive Baptist preach in so long a time. I go to the others but cannot agree with them.

Elder Gold, do pray for me that I may some day be an honor to my name. I read the Landmark and see where some of the people have written, and oh, if I could write as they can. But I know without God's help and mercy I cannot. I ask you to pray for my dear people at home that when I return I may find all well. . .

If my heart deceives me not I feel that I am trusting in the blessed Redeemer. I love to hear the hymn sung, "Tis so sweet to trust in Jesus."

Do pray for me a weak and vile sinner is my heart's desire and prayer,

Sincerely,

An Earnest Friend.

REMARKS.

The promises of the Bible are to the poor and needy, those who feel

and know they are helpless—who know they are sinners. Jesus came to call sinners to repentance.

It is a precious truth that God is faithful by whom we are called to the fellowship of His Son Jesus Christ and Christ came in the flesh to do his Father's will in saving them.

It shall come to pass that whosoever shall call on the name of the Lord shall be saved. P. D. G.

Burlington, N. C.

Dear Brother Gold:

You can publish in the Landmark for the benefit of all the subscribers in my club that I cannot save them any money in club rates more than to send their money for them.

Brethren and sisters, and friends if any of you are behind with your subscriptions please send Brother Gold \$1.50 a year, or hand over to me and I will send the money for you.

Your brother in hope.

W. C. JONES.

Middletown, N. Y.

Dear Brother Gold:

Just a line to let you know that I enjoyed your editorial in the August number of the Landmark, and most heartily endorse it. If such sound and Godly admonitions were heeded more less confusion and strife would exist in the church of God. Nothing can do more harm in the church of God than a man ordained whom God never called to preach.

I have for years enjoyed your writings, but never thought it would do you any good for me to tell you so.

The Lord bless you in all your labors.

H. C. KERR.

REMARKS.

Yes, it encourages me to have the approbation of such as I consider saved in the gospel and blessed with a discerning spirit, and love the things of the Lord Jesus. P. D. G.

## ZION'S LANDMARK

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

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

VOLUME XXI - - - - No. 2

Wilson, N. C., - Dec. 1, 1907.

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as Second-class matter.

YEARS AGO.

Such were the effects of newly planted grace in our souls—Christ was all in all, and the world was as a dead weight. We were both in our first love, and young and tender were our minds, and quite susceptible of divine impressions, and free from pomp and vain parade, and hypocrisy was far from us. We loved each other because both of us loved the Lord, and we loved him because he first loved us. Each one told his simple tale of joy and sorrow. While our souls melted down in thankfulness while our hearts overflowed with tears. Aloof from the giddy multitude we stood, and in the cool of the evening to the lonesome fields we retired, and and in yonder by-path we halted, and there in undissembled strains we sung the praises of God and made Christ the topic of our discourse, and the theme of our tongue; and rejoice we did that we had found a pearl of so great a price.

The long remembered day<sup>s</sup> of the gladness of our hearts, days in which we took delight in the Lord our God, and in each other.

Our religious subjects were not studied and so of course not starched and formal. What came uppermost came out and each one was ready to catch the broken accents as they fell perfumed from the lips, and as soon received, joy in the soul flushed in the countenance, and all around us

looked like heaven shining below. So in these happy times we lived and who more blest than we? We were brethren and lived together in unity; but we were not members of any visible church and yet blest of the Lord, and our communion with Him, and with each other was sweet to amazement, and the fields were mostly our meeting places, and there did we rejoice in him who is Lord of all. My soul has these things and places still in remembrance with feelings which I cannot describe. I now fancy ourselves together in such a corner, at such a gate, or under yon hedge, telling to each other what has passed through our minds since we last met. As we advanced along in the divine life, all places that we came to, and everything tasted, handled, was new to us, and well worthy our plain and simple scrutiny.

The Bible appeared to us like a new charter from heaven, and its folded leaves disclosed things as strange and wonderful as they were pleasant and suitable to our feelings. This ample volume was constantly referred to by us in our discussions of points relating to a world to come and the road leading to it. Yes, we consulted its contents carefully and with prayer, and onward we moved with cautious steps. If we were wrong we wanted to be put right, but if right we wished to be kept so; yet still we knew that no power could do this, but that which we felt and confided in, and which we were persuaded was all divine. Of free and unmerited grace we became admirers from a deep sense of our own misery, and joyfully received of Christ's righteousness from a discovery of the wretchedness of our own, and gladly did we leap into the bosom of the Savior from a full conviction of there being no safety elsewhere, and at the feet of Jesus we were willing to be found and there to be taught the way to God, and to sing

of mercy on a lofty key. In this way became followers of the dear Lord as children, and we fed on the sincere milk of the word, and like calves of the stall we went forth in the dances of them that make merry. Jer. 4. Yea, did we not rejoice exceedingly? and did not the gospel bring glad tidings to our ears and was not the spirit of adoption afforded us? and did we not enter in the year of jubilee with love raptures? and was not our pardon sealed in a very satisfactory way? and did not Christ unbosom himself to us in a marvelous manner and did not our heaven born souls burn within us while he talked to us in the way? and did we not tell to each other long stories of a Savior's love to us.

My brethren have ye not these things still in remembrance? and were they not just about as I have now stated them to have been? But doubtless you have experienced many changes since then, and have known some clouds, and darkness, and trouble, without and trouble within. I have felt and found and seen and know much of these things since we parted, but having obtained help of God I continue unto this day; and much am I indebted to my Maker for his continued goodness and mercy to me and mine. And to the praise of God's grace I now tell you that Christ is still my only trust, my only refuge, my only hope, my only boast and my only Savior. In the days of trouble and in the days of peace, I go to him. I hope all things are well with you and yours.

Affectionately yours,

REMARKS.

Please write again, though your name is secret yet we have walked together.

P. D. G.

*WHAT DOES CONDUCT SHOW*

One's conduct or deeds shows what kind of principle controls or actuates

him. One whose words are truthful shows that truth dwells in him. One whose words are false prove that falsehood dwells in him.

A man whose words are peaceful illustrates the indwelling of peace in him.

The person of a violent temper or rash in speech proves him to be a violent inconsiderate man. Make the tree good and the fruit will be good. For the tree is known by the fruit it bears. We know that indisputable evidence of the quality of a tree is established and known by the fruit it bears.

So it is a righteous law or rule that every one is to receive according to his works.

A man who is careful of his own conduct desires that he may not wrong another. To be slow to speak ill of another, and careful of the rights of another, is a mark of wisdom in one.

P. D. G.

"Why do the Heathen rage and, and the people imagine a vain thing?"  
Psa. 2:1.

One reason is because they do not know the Lord. Another is they love that which is opposed to God. Every one is turned to his own way which seems right in his own eyes.

The greatest opposition of men is against that which is most surely accomplished, and that for which all other things were created that are made. All that God made was good. He does not make the action wicked. All he made was good, and they are all made for His own glory. Jesus Christ is the appointed heir of all things, therefore all that God made was for the exaltation of Jesus. He commands all the angels of God to worship Him, and he has decreed that every knee shall bow to Jesus, and every tongue shall confess that he is Lord to the glory of God the Father.

Now the kings and rulers of the heathen were raging and opposing

Jesus, and endeavoring to prevent the very thing that God purposed to be done, and the most glorious thing that the Lord proposed to be done. The decree of God was the setting of His King the Lord Jesus on his holy hill of Zion. But this was the thing that they endeavored most furiously to prevent. Hence they fought against that very thing they determined should not be done but was the very thing they were gathered with wicked hands to do. Joseph's brethren determined he should not be promoted so that they would bow the knee to him, but the very method they adopted to prevent this was God's way by which it was accomplished. This is the tone rejected by the builders, but it is marvelous in our eyes. To us he is the one altogether lovely.

This shows that men in nature do not know the Lord Jesus. If they knew him they would love him, for there is none so glorious. But men cannot as long as they walk in the light of their own eyes ever know Jesus whom to know is eternal life. P. D. G.

#### ELDER JAMES DAMERON.

Many of our older brethren remember Elder James S. Dameron, a preacher that labored unceasingly as perhaps any preacher I have known preaching almost every day, and gifted as a teacher and preacher, and in conduct and teaching. His churches were blest with peace and prosperity.

In the year 1900 he was deprived of his reason, and was placed in an asylum at Morganton, N. C., where he remained until his death November 15, 1907.

Sad have been the days to his wife—a devoted, faithful Baptist—and it was sorrowful to his children. Sister Dameron I have thought wore the most crucified expression of any person I have ever seen. Not one word of murmuring have I ever heard escape her lips.

Truly the ways of God are above

us, nor does he give to man any account of his matters. We know that He rules in righteousness and in truth, mercy and faithfulness. May he give us grace to love and worship the Almighty One. P. D. G.

### PANICS

There have been a number of panics since my birth. In 1837, 1847, 1857, all during the Civil War—1869, 1873, 1893, and what is upon us now, were panics in various forms.

During the Civil War there was worthless money because of want of basis of credit. We do not need what is called money that does not pay debts, nor is able to make purchase.

In ordinary panics there is not enough money in circulation to serve. Strangely they creep on people. There is a period of prosperity. Man's temptation to accumulate is stimulated. People over purchase or contract debts beyond their power to pay. They are flattered that times will still grow better. But pay day must come. Somehow there is a day of reckoning when settlement must be made. Some leaders in commerce fail to pay, that cripples others who are thus rendered unable to meet obligations. Distrust and want of confidence spreads. The cry of short funds is sounded. Fabulous rates of interest are offered by debtors for cash, but that increases the distrust until the panic is on. What is it? The proverb is "Capital is timid." But it is the man that has it is timid and tightens his grip on it, or hoards it. If he has money in banks he withdraws it. Then steps buying property. They prefer money to property then, because they cannot sell property for want of buyers. Their love of money is never more manifest, and this cursed love of money becomes the punisher of its own victims.

There is as much money in the

country at one time as there is at another, but it is not at work—not put to the exchangers. The remedy is for every man to pay his debts as far as he can—sell his money crops for this purpose and thus stimulate business. But instead of this the fright will cause each one to lock up his money and thus withhold the money from circulation which is the needful thing to overcome and end the panic.

Wrong doing is its own punishment and rebounds with crushing force and cruelty on the offender. The very methods adopted to protect selfish man is the rod of punishment laid on him to make him feel the folly of the love of money.

If each man will pay his debts as far as he can this will help others. It is more important to pay a debt now than it is in ordinary times. The use of money is not to hoard or bury or hide in a napkin but to be put to work and pay debts and thus help mankind. You cannot take a cent with you when you die. The important thing is to use it right while you are living.

The panic will soon be over. Trust in the Lord and do good and verily thou shalt be fed.

P. D. G.

### A SINNER.

Who needs a Redeemer? The man not in the bondage of sin does not feel the need of a Redeemer for he has no burden to distress him. The one who feels burdened with sin is the one that needs help. Every time a pang of guilt smites the soul there is a cry for mercy. To such a soul the truth that the blood of Jesus cleanses from all sin is the sweetest knowledge for there is hope for that soul. The door of heaven is closed against every man who feels he is a sinner unless there is forgiveness; it is not for or because of any works but purely of grace for it is the forgiveness of

sin. By grace through faith this salvation comes to those who feel that they are sinners. This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners, and none that feel and know they are sinners are ever too great sinners for the blood of Jesus to cleanse them.

Then for one to know that he is a sinner is as necessary as it is to seek Jesus, or to believe him. Because none ever believe on Him who do not feel or know that they are sinners.

P. D. G.

### THE PEACE OF GOD.

Freedom in Jesus brings the sweetest peace to the soul that man has ever known, for it is the peace that passeth knowledge or understanding. Indeed any communion of the heart of man with the Lord, any token of his love to us, or our love to Him transcends all earthly joy. Forgiveness of sin through the blood of Jesus gives a joy the world know<sup>s</sup> not of. Faith in the Lord Jesus grants one joy and love to God that no natural man has ever felt. The indwelling of Jesus by faith in one brings a joy and comfort unknown to any man who has not tasted that the Lord is gracious. One day in His courts is better than a thousand elsewhere. The smile of the Lord is the feast of the soul. The witness of the Holy Ghost that testifies the love of God is so great that he who has this blessing is afraid of any intruders that would mar this peace of God. So he that has this comfort is afraid of any enemy that would rob him of this joy and hope in the Lord. How careful he will watch that no man take away his joy, for there is no earthly pleasure that can supply its place; and when this joy is gone none but the God of heaven can restore that peace to the soul.

P. D. G.

### WHY ARE YOU NOT BAPTISED.

This is intended to be addressed to such as have a reason of the hope that is within them which is Christ in you the hope of glory. Such people feel that they are not what they once were, and yet are not what it seems to them that they ought to be. They have felt that they were sinners and have received some comfort in the knowledge given them of the forgiveness of their sins. They have been taught that there is none other name under heaven given among men whereby we must be saved, and Jesus is precious to them, which proves that they are believers in him. They also love the Primitive Baptist people, and love what they love; yet when one speaks to them about being baptised they say I am not worthy. We do not want you to feel you are worthy. If Christ be in you the body is dead because of sin. Hence you feel you are vile, helpless and as a dead man in the sense that you cannot do anything good. What should be done with the dead? Bury them is the only proper thing.

Do you believe that Jesus is worthy? Then go in his name—not in your name. He that believeth and is baptised shall be saved. When a believer is baptised he receives the answer of a good conscience toward God, and goes on his way rejoicing. When the eunuch said to Phillip, See here is water. What doth hinder me to be baptised? Phillip saith, if thou believest with all thine heart thou mayest. The eunuch answered, I believe that Jesus Christ is the Son of God. At once he was baptised. He that believeth that Jesus is the Christ is born of God. It is not that you feel worthy, or good, or fit, but you believe in Jesus. You feel he is worthy. You come in his name and are baptised in his name. This is all that is required. If thou shalt believe in thine

heart that God has raised Christ from the dead thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

Faith cometh by hearing—not by doing—and hearing cometh by the word of God, not by man's word or by man's doing. Do you believe that Jesus is worthy? Do you wish to serve him? Then put your trust under the shadow of his wings for he is able to save you.

This is a serious matter. I entreat that all that have this precious faith put on Christ by baptism and wear the yoke of Jesus which is light. There is no more wonderful thing than to find that Jesus is your friend and that you are enrolled with believers to live and to die. If we suffer with Jesus we shall also reign with him.

P. D. G.

Dear Brother Gold:

Please give your views through the Landmark on 1st Corinthians 15:29. "Else what shall they do which are baptised for the dead, if the dead rise not at all? Why are they then baptised for the dead?" In this chapter Paul was treating upon the resurrection of Jesus Christ the Lord. I hope the good Lord has given me a little understanding of the necessity of the once crucified and risen Redeemer, but I feel like there is something in the above verse that I would gladly receive, if it can be the Lord's will to put it into your heart to hand me down from the Masters' table a little of the sincere milk of the Word, that I may drink and grow thereby, for I am too weak to eat meat, if indeed I am one at all.

Who are they that are baptised for the dead? Who are the dead that they are baptised for? Is Jesus the

one Paul referred to when he said, "If the dead rise not at all?"

A poor sinner,

W. B. KEARNEY.

Snow Hill, N. C.

This chapter devoted to the resurrection of the dead argues that if the dead rise not then is not Christ risen for that if Christ is risen it is clear proof of the resurrection of the dead. It may as well be held in memory that death preceles resurrection, or it is only the dead that can be raised from the dead. No stronger argument could be advanced in proof of the resurrection of the dead than to declare if there is no resurrection then it is not Christ risen. Of course then it follows if Christ is risen there shall be a resurrection of his people. For if the head is risen then the body must also rise from the dead. Such is the unity of Christ and the many for whom he died then must that many also rise and live with him.

Another argument is also used. If the dead rise not then why are they baptised for the dead? We bury dead people. As soon as one dies the thought is forced on the living friends to bury the dead out of their sight. Abraham rises up to see a burying place to bury his beloved Sarah out of his sight. It would be sin not to bury them—as it would be sin to bury one not dead.

First. Who are they that are baptised for the dead? Believers in Jesus have the witness they are dead to the law by the body of Christ. If Christ be in you the body is dead because of sin. Then if one is thus dead or crucified with Christ should he not be buried for the dead or as one that is dead? Buried with Christ by baptism into the likeness of his death. Like Christ was raised up from the dead by the glory of the Father even so we also should walk in newness of life, or in the new, risen life. For if we have been plant-

ed together with him in the likeness of his death even so we also shall be in the likeness of his resurrection.

Then how important for those dead to human works or to man's works or dead to the law to be baptised or buried with Christ to show forth the death to sin, and the risen life by faith of Jesus in order that we should be married to him that is risen from the dead, and walk in newness of life.

If there is no resurrection then why should the dead be buried or baptised? Why should we care for the body of the naturally dead enough to bury them if there is no resurrection of the dead? But if we believe there is a resurrection of the dead then we set it forth in burying or caring for the body in hope of its rising again. There is peace and comfort in setting forth our faith in a crucified and risen Redeemer. The like figure of baptism doth also now save us, typified by the ark rising above the elements of death or the water. It does not put away the filth of the flesh, but it does bring the answer of a good conscience to those that are risen with Jesus.

2nd. Those that baptise the dead are the living of Jerusalem, or such as are sent to baptise, for some are thus sent. Those dead in trespasses and in sins can bury their dead, but those who are quickened from the dead are to be baptised or buried by their friends of the household of faith sent to preach and to baptise.

But why should we do any baptising if there is no resurrection? Why are they then baptised for the dead or as dead if the dead rise not. P. D. G.

Friend George Chamlee of Atlanta, Ga., requests my view of *Psa. 76. 10*, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain."

The wrath means the madness, the wickedness, the enmity, the purpose of man to do evil, or to carry out and

accomplish his own desires. When in wrath man puts forth his strength to accomplish that which he pleases to do. Let it be here stated that God never works wickedness in man. For God's purpose is pure and holy in all he does. No wrath or wickedness of man can influence, change, disturb or control the purpose of God in any thing. Nor does God make or cause the wrath of man, yet he controls or uses it for His glory. For instance in the notable instance of Joseph and his brethren this may well be illustrated. Joseph is a most lovely, notable character without reproach. His brothers exhibit the ordinary base passions and cunning of vile men. For his dreams they envied and hated him. How could he help having them. They were good because God gave them to him. They determined to destroy him and thus defeat the very thing God purposed. They meant it for evil. It was the wrath of man or the wickedness of man, cruelty to innocent people, deception practiced on their unsuspecting father, the violation of every principle of natural affection and humanity practiced by these men.

The hand of God is clearly seen in preserving Joseph and bringing him to the governorship of Egypt, and the saving of much life. God makes or controls the wrath of men so that it praiseth him. What they meant for evil or wickedness God meant for good. So fully were they restrained in their wicked purpose that all that was ensured to the glory of God. The selling of Joseph to defeat his dreams was so controlled that it did nothing beyond what God purposed. The remainder of their wrath was restrained.

The most notable instance in Bible record of illustrating this subject is the crucifixion of Jesus. Men with wicked hands and murderous intent or in wrath were gathered to do what God has determined to be done. The

purpose of men was wicked, the deed was wicked, it was full of wrath, it was violative of every principle of righteousness, it was putting to death him who knew no sin, and was without guile, but full of mercy and truth.

Surely God makes their wrath praise Him. What glory comes of this evil? There is nothing in all the glorious work of God in which he is so glorified as in this work, and the remainder of wrath He restrains. Iniquity is finished, Peace follows. Where God begins the work of salvation it is performed by Him to the praise of the glory of his grace, and to man's abhorrence of his own conduct. The tongue of the Egyptian sea is dried up. Death is swallowed up in victory. God is glorified, His providence clean and holy, His justice shines in glory, and man is abased, and iniquity stops her mouth. Let God be true but every man a liar.

The sinner so fully glories in the Lord that in all things he praises Him. Sin is shown in its depravity, mercy rejoices, the wisdom of God shows in perfection. The remainder of wrath is restrained and God so works in the sinner that in all things he is praised. Even the wrath of man praises God. P. D. G.

#### JACOB—ISRAEL

"He took his brother by the heel in the womb, and by his strength he had power with God." Hos. 12:3.

Jacob is one of the mysterious characters of the Bible—a typical one that is always victorious in the end, but much oppressed and distressed, though his triumphs are best displayed in his deepest troubles.

He has his plans and methods which show his power and skill, but he cannot ascribe his success to any of his efforts. Rebuke rather than commendation comes to him as the results of his efforts.

The Lord will punish Jacob accord-

ing to his ways: according to his doings will he recompense him, Hos. 12:2. He took his brother by the heel in the womb, and by his strength he had power with God. Before he was born God loved him and gave him strength before he was born. Grace is given the Lord's people which are his portion before they are born. If after their birth they do good it is of God who showeth mercy.

Why should wisdom and strength appear in Jacob while in the womb? Why should he take hold of his brother by the heel before either was born? Why should he have power with God? The power he had was with God, not against Him. It was all given him of the Lord and there must be failure in Jacob in order to show the power he had not in himself but with God. When years afterward he meets his brother he was in a great strait, fearing his brother. There wrestled with him an angel all night. At break of day the Lord said, "Let me go. Jacob said, "I cannot unless thou bless me." "What is thy name?" said the Lord. Jacob feels his sinful character and confesses I am a sinner. Jacob's name—Jacob means a sinner, a supplanter. Esau had long known his name. Twice his power over Esau had been shown. But now the name in which there is no sin must appear and must be given to this afflicted, wretched one. A new name of power with God and men and with prevalence is now named upon him, and that which was indicated and foreshadowed before the birth is manifested. But Jacob the supplanter is recompensed according to his ways.

How wonderful is God in his dealings with his people bringing their sins into judgment, yet where sin abounds grace much more abounds. Jacob limping but Israel prevailing in God's power revealed in him: Jacob saying all is against me, Israel saying it is enough.

Jacob coming in the name of the first born and Isaac thinking he is the first born, obtains the blessing. The sinner brought in the name of the truly first born of God, while sin is not seen but is hid, and the sinner stands in the divine right of the first born from the dead without guile, his sin all being put away.

If any man be in Christ Jesus he is a new creature, old things are passed away, and behold all things are become new. The Lord saves his people but he takes vengeance on their inventions.

P. D. G.

## OBITUARIES

To the Readers of Zions Landmark:

Dear Brethren, Sisters and Friends: Being appointed by the members of Buffalo church in Stokes county, N. C. to write an obituary notice of Brother J. H. Hutchens for publication in Zions Landmark by the help of the Lord I do in my weak way undertake the duty through love and respect we have for our dear brother and his family, and the family of God; but it is with a sad heart I undertake to write.

Brother Joseph H. Hutchens was born in Surry county, N. C., June 4th, 1849 and departed this life January 24th 1906, making his stay on earth 57 years, seven months and twenty days. He was happily united in marriage to a lady of the same name, Mrs. Martha Hutchens, They lived happily together to the day of his death, but there is now left a desolate widow, sorrowful and loney, and their three dear children with a host of relations and friends to mourn their loss.

Yet we hope their loss is his eternal gain, for we believe that while his body sleeps in the dust his spirit is now resting in the paradise of God.

He was blessed with a good hope in Jesus and joined the Primitive Baptist church at Buffalo about seventeen years ago, and was led by the unworthy writer down into the water in obedience to the command of our dear Savior, and was baptized and

was made to feel that I had indeed baptized a child of God, which he has proved by an orderly walk and a Godly conversation.

He was after a while chosen and ordained a deacon of said church which office he filled well to the day of his death. He was a faithful member to all duties assigned to him in the church. He was a good neighbor, kind husband, and a faithful father. He was truthful and highly esteemed among his acquaintances.

We miss such a useful and lovely one. He was cut down by that dreadful disease consumption—suffered greatly, yet he bore all with great fortitude.

I visited him just a few days before his death and saw the tears flow down his cheeks. The poor pale frame that could scarcely be heard above a whisper began to talk. He was led to talk of the sufferings of his mortal body, and of the joys of the soul after death. He was led back to the time he received a hope, talked of how he suffered for sin, and how happy he was when the burden left him, and that he was made to feel and believe that salvation is by grace alone; and that he was coming to the brink of death, and that he was willing to go, though he regretted leaving dear ones; but felt it would be a happy exchange for him.

He desired the writer to preach his funeral, and that his mind was impressed with two favorite hymns he wished used. One is, "Why do we mutter Departing Friends." The other is "Why should we start and fear to die." When the writer bade him the last farewell he reached out his enfeebled, trembling hand, saying it is the last time I shall ever see you in this world.

On Tuesday the 23rd he said to his son that would not live to see the sun rise next morning. On the next morning just before the sun arose he sweetly fell asleep in Jesus and was released from all his sufferings. He appeared to be in his right mind to the last.

On the morning of the 26th, a large gathering of people assembled at his house, and

by the aid of the Lord the writer held a funeral service as the last tribute of respect, after which his remains were laid in the family burying ground to await the resurrection where his body with all the saints will be caught up to meet the Lord in the air to ever be with the Lord. May the Lord bless the bereaved, and prepare them to meet him in heaven is the prayer of the writer.

J. J. JOYCE.

#### ELDER ALBERT BLALOCK.

Elder P. D. God:

By the request of his wife and children, I will try to write a short sketch of the life of our beloved father in Israel, Elder Albert Blalock. He was born October 30, 1831. He died September 5, 1907. So his stay on earth was 75 years, 10 months and 28 days. He was married to Miss

Elizabeth Upchurch, November 30, 1854. Eight children were born to them, three of them are dead and five are living. My wife being his oldest daughter. He obtained a hope in Christ September 4, 1852. He and his sister Luetta Lawson, united with the Primitive Baptists at Camp Creek Church and were baptised by Elder George Coggins on the second Sunday in August, 1853. A short time after this his gift was discovered and he commenced preaching the gospel of the Son of God. After a while he was ordained to the work of the ministry by Elders A. N. Hall and D. R. Moore. He very soon became pastor of Camp Creek, Tar River and Stories Creek churches, which he held until his death. He was also Moderator of the Lower Country Line Association at the time of his death. During the last year of his life he was too feeble to attend his churches regularly, though they did not call another pastor. He preached his last sermon, although he was quite feeble, at Stories Creek on the third Sunday in July, 1907. Notwithstanding he was not confined to his bed, yet he was very unwell during his last hours, and he passed away almost suddenly. Peace to his remains. And may peace of God which passeth all

understanding, cause his lonely companion together with all the family to feel resigned to His will. He was buried at the old family burying ground in Person county, N. C.

I have heard him preach many times and his doctrine was always sound according to the way I felt and believed it. One of his favorite subjects was this, "My doctrine is not mine, but His that sent me." We may say of him as Paul did he has finished his course, henceforth there is a crown of righteousness laid up for him. He was much loved and esteemed by the Primitive Baptists.

Though I feel my incompetency to do this subject justice, yet I can say that the subject of this sketch has oftentimes been a great comfort to me.

Yours truly,

J. R. BLALOCK.

#### ELDER W. R. CUMMINS.

He preached his last sermon at Shady Grove, Patrick county, Va., on the fourth Sunday in October, 1906, and it is said that he preached very ably. On Friday following at his home he was struck speechless and so remained until his death which occurred the 20th of May 1907. He was buried on the 22nd, witnessed by a large assemblage of brothers and friends who came to condole with his wife and children, and pay their respects to one they loved so much.

The funeral services were conducted by Elder Peter Via and myself. The presence of the Lord seemed to be there. He leaves a wife and six children, five little daughters and one little son, children of his surviving wife, also six sons and four daughters of a former wife, to lament the death of their dear father. These grown children are all of excellent character. May the Lord bless them all to bear with grace and fortitude the loss they have sustained.

Elder Cummins received all the attention needful during his sickness, both in medical service and nursing. Dr. Will Cummins, one of the most eminent phy-

clans in this section, gave him all possible attention, together with other noted physicians, Drs. Martin, Perkins and Tatum, also his faithful wife ministered to him unflinchingly and others also served him lovingly. But his time of departure had arrived and he was translated out of the weakness and sorrows, pain and death of mortality, his soul going to God and his body going to the dust from whence it came.

He was born and reared in Monroe county, W. Va. He received a good hope through grace when he was young and united with the Indian Creek church, and was baptised by Elder Hubbard, a grand son of old Elder John Connor of this county. Soon after uniting with the church in early life he began exercising in the ministry. The brethren perceiving a preaching gift in him was manifested ordained him to the gospel ministry perhaps more than forty years ago. He also studied and practiced medicine successfully. He was highly esteemed by his acquaintances and was useful in his day and generation. He was an amiable man in disposition, possessed of a humble, meek and quiet spirit.

He was a loving husband and a good father, and an ornament to mankind. He loved his brethren and contended earnestly for the faith once delivered to the saints. His desire to feed the hungry was manifest. He sought to relieve poor suffering humanity day and night, in cold and heat, and to preach the gospel and finish his course in faithfulness.

He has passed away that he might go to his eternal home embalmed in the love of God. So weep not for one so useful here but gone home to glory.

JOHN TRENT.

Elder P. D. Godd:

Dear Brother in Christ: It is with a sad heart I make an attempt to write out the obituary of my dear old father and mother. I know I can't do the subject justice without the help of the Lord. Mrs. E. M. I. A. Huff was the oldest child of Silas and Sar-

ah Norton. She was born July 4, 1821 in Clark county, Ga. She had five brothers and two sisters, all of them died before she did. She was married to Thomas Wells August 20, 1842. Unto this union were born two sons and one daughter. One son is yet living, M. M. Wells. Mr. Thomas Wells died December 8th, 1847. On the 18th of March 1848 she bought her home where she had lived until she died. On November 6th, 1852 she was married to Jer'miah C. Huff. Unto this union four children born, three daughters and one son, one daughter died when an infant, the others are yet living.

She received a hope in Christ several years before she joined the church. She joined the Primitive Baptist church June 1st, 1878, and was baptised next day by Elder J. H. Cook. She lived a true and faithful member as long as she lived. She died November 26, 1906, making her stay on earth 85 years, 4 month and 2 days. She died with pneumonia. Everything was done for her that could have been done but her time had come and she was carried home to rest as we feel to hope in heaven with Christ her Lord. Few if any can be found who leave a brighter record for truth and honesty in all her dealings with her fellowmen during her natural life. She came as near following the golden rule as any person I ever saw. But oh, she is gone and will not return. She has left us here mourning but we have every reason to believe she has gone to rest.

Elder D. M. Matthews preached her funeral next day in the presence of a great many people. Than her dear body was carried to Oakland cemetery to wait for Christ's second coming to carry her home to heaven.

Written by her youngest son

S. C. HUFF.

LAURA.

Wife of A. J. Sanders and daughter of M. C. Parker and wife, sister Rebecca Parker, was born October 4th, 1878 and died July 8th, 1907, she being 26 years, 9 months and 4 days old. She leaves a father

er mother one sister, three brothers, husband and three children to mourn their loss together with many friends.

Laura had been in bad health for some time but being of a very industrious disposition she kept at her work until the night of July 2, when she was taken down with bilious fever, and though her physician and loving hands nursed and administered to her the best they could, the time had come when the Lord would call her from earth.

On the first day of July I spoke at a school house near her home and she was there and appeared to be enjoying the meeting. She loved to read Zion's Landmark and often borrowed them from her mother for that purpose. She appeared to feel that there was some comfort in death and to'd her mother and s's'er that she did not fear dying but she didn't want to leave her little children. Thus she must have seen death as a going out of a world of sorrow and trouble to the place of joy and peace. She had never made any open profession of religion but the Lord knows who are His and He is able to save unto the uttermost them that come unto God by him for he ever liveth to make intercession for them.

I want to say to the bereaved ones, may we not rest in this hope that the Lord has and will do justly and that not one sorrow has come to you by chance. The Lord has ordered it, done it and it is well.

Hope then in God for He is able to save you and comfort you for He is the rock of our salvation.

Your loving brother and friend,

L. H. HARDY.

Jerimiah C. Huff was one of thirteen children who was born unto Clayton and Elizabeth Huff. He was born in Newton county, Ga. March 4, 1831. He had five brothers and seven sisters, all of which are dead but one sister Mrs. Lizzie Crawford. He was first married to Matilda Cunard December 5 1850. Unto this union one son was born. His wife died November 1852. He then married Mrs. E. M. I. A. Wells. Unto this union three daughters and one son were

born. One daughter died when an infant, the others are yet living. He served three years in the war between the States. He was a true and faithful soldier to the Confederate cause.

"On the first Sunday in August 1847, when in my eighteenth year at Lanes meeting house in Newton county, Ga., I saw myself a lost sinner in the sight of God and a voice said to me, ye must be born again, which caused me to go to the lonesome grove and there try to pray to the good Lord to have mercy on me a lost sinner. On the Wednesday following about 3:00 p. m., that load of sin and guilt was removed, that fear of the devil and torment was taken away and I was made to rejoice in Jesus my Savior, O, that day. Then the light of glorious divine grace shined into my poor heart and caused me to love and fear Him whose goodness and mercy has kept me to the present time. In August 1849 I joined the Methodists at Starrsville, Newton county, Ga. They told me I could live a holiness and sinless life. I soon found out it was a sad mistake which caused me a great deal of trouble. The impression on my mind was that their baptism was not right, and that I could not do and get good. I was blinded and caused to persecute the true church of God for some years. In May 1855 I went to Nance's Creek church to meeting. Elder Shaw preached the doctrine of salvation by grace, and that was according to my experience. In August the same year I went to Utoy church. They washed each other's feet. There I saw the true church of God I believe. On the 1st Saturday in October, 1855, I was received by experience by Ntoy church and was baptized on the first Sunday in November following by Elder Johnson Page. The church at Utoy had him ordained to the office of deacon August 30th, 1878. The Presbytery was Elders W. H. Gullege, Elijah Webb and J. H. Cook. He lived a true and faithful member of and deacon of Utoy church as long as he lived. He was sick a long time and suffered a great deal before he died. He begged to die and be at rest with his Lord in heaven. He died with Bright's disease

June 1st, 1907. Everything was done for him that could have been done; but the Lord's time had come for him to be carried home to rest as we hope in heaven with Christ his Lord. Few if any can be found who leave a brighter record for truth and honesty in all his dealings with his fellow-during his natural life. He came the nearest following the golden rule of any person I ever saw. But he is gone from us and will not return. He has left us here mourning but we have every reason to believe that his gone to rest. Elder D. M. Matthews preached his funeral from Psalms 37:37 next day in the presence of a great many people. Then his dear body was carried to Oakland cemetery to wait for Christ's second coming.

Resolved that we, the members of Utoy Primitive Baptist church now in conference August 3rd, 1907, desire to return our heartfelt sympathy to the bereaved family of our Brother J. C. and E. M. I. A. Huff deceased, and pray God's blessing upon them while here on earth, and when the time shall come when their spirits shall be separated from this earthly tabernacle in which it dwells that it may be wafted by the angels of heaven to that beautiful home, not made with hands, eternal in the heavens, there to dwell through all eternity with all the redeemed of God at his right hand in Glory.

Written by his youngest son, S. C. Huff.

ELD. J. A. JORDAN,

Moderator

S. C. HUFF,

Church Clerk.

The Mill Branch Union meets with the church at Black Creek.

#### EASTERN UNION.

The next session of the Eastern Union is appointed to be held with the church at Feth'chem, N. C., commencing Friday before the 5th Sunday in December.

Invitation to all lovers of truth. We desire brethren in the ministry to visit us. By order of Union Conference. A. W. Ambrose, Clerk, pro, tem.

#### P. D. GOLD.

Greensboro 3rd Sunday night in December.

Winston Salem Monday night.

High Point Wednesday night.

Reidsville Thursday night.

#### T. W. WALKER.

Wolf Island December 27.

Lan River December 28.

Danville at night December 29.

Moons Creek December 30.

Brother J. R. Travis at night December 30.

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ALVIN CLARK, Wilson, N. C.

The 139th session of the Contenta Union is appointed to be held with the church at Town Creek the fifth Sunday in December, 1907. Elder J. W. Gardner was appointed to preach the introductory sermon and Elder T. B. Lancaster his alternate. Yours in Hope,

J. J. PASON.

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# ZION'S LANDMARK.

PUBLISHED SEMI-MONTHLY AT

WILSON, NORTH CAROLINA.

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

P. LESTER, ASSOCIATE EDITOR, FLOYD, VA.

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PRICE, \$1.50 PER YEAR.  
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## THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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

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Wilson, N. C.

### APPOINTMENTS FOR PREACHING.

ELDER C. A. DAVIS.

Mountain Creek December 24.  
Howard's Chapel, Dec. 25.  
Jones' Hill, Dec. 26.  
Liberty Hill Dec. 27.  
Freedom Dec. 28 and 29.  
Bear Creek Dec. 30.

Running Creek Dec. 31.  
Clark's Grove, Jan. 1.  
Meadow Creek Jan. 2.  
Concord Jan. 3., at night.  
Salisbury Jan. 4 and 5.  
Elder A. G. Morton and J. E. Williams expect to be with him part of the time. Conveyance needed.

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

Southampton, Pa., Nov. 10, 1907.

Dear Brother Gold:

I am impressed to write to you some of my thoughts and experiences upon Rom. 8:8-12. "So then they that are in the flesh cannot please God. But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwells in you. Now if any man has not the Spirit of Christ he is none of His." Here the distinction between the flesh and the Spirit is presented with reference to our standing in the sight of God. "Without faith it is impossible to please God." Faith deals entirely with spiritual things, and by that faith which is the substance of things hoped for, the evidence of things not seen, we stand before God in Christ, his Son, and are therefore "holy and unblameable before him in love."

Now the apostle tells the Roman brethren, and us, how we know that this is true of us; how we experience it; what the effect upon one in His feelings is, to be in the spirit in the meaning of the apostle here.

He says, "And if Christ be in you the body is dead because of sin; but the spirit is life because of righteousness. The truth here declared was first made known to me in this wise: On a Sunday morning I was walking toward the meeting house where I had an appointment to preach. I was in a terrible state of mind because I felt unfit to preach on account of a special sense of the depravity of my heart. I seemed to be altogether vile, and the thought of standing up

before the Lord's people when I knew myself to be so vile and sinful was terrible to me, and brought me to the borders of despair. While I was wondering what I would do, and what would become of me, all at once these words were in my mind with wonderful power, "If Christ be in you the body is dead because of sin." This was many years ago, but how well I remember the strong emotions of wonder and praise that awoke at once in my soul as these words came to me. I was saying, "Lord is it because Christ is in me that I feel this deadness of my body?" I had felt as unable to do a spiritual act, to do anything acceptable to God, as a dead man would be to do a natural act. And now in one instant I saw what the apostle meant, showing to the Lord's people the effects on them of the Spirit of Christ dwelling in them. From that time they must lose all confidence in the flesh. It is henceforth dead in their esteem so far as spiritual work is concerned. It can of itself do nothing good.

But is there then no righteousness to be manifested through the flesh? Is there no good work which these hands can do? Cannot these feet walk in paths of righteousness? Cannot these tongues speak gospel truth, and sing the praises of God? Yes. Hear the apostle farther: "But the Spirit is life because of righteousness. Here, then, is the life which the saints live here in the flesh. It is not the life of the flesh that they live,

but a new life in the flesh, as the apostle says in another place: "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."

But how can truth and righteousness be manifested in the world if the bodies of the saints are dead because of sin? How can a child of God do a good work, his body being dead because of sin? This the apostle sweetly and gloriously answers: "But if the spirit of Him that raised up Jesus from the dead dwell in you he that raised up Christ from the dead shall also quicken your mortal body by his spirit that dwelleth in you." Now these bodies, which we felt and feared were unable to do anything to please God because sin had so defiled them and made them dead to everything good are quickened by the spirit of Him who raised Christ from the dead which spirit dwelleth in us. Being thus quickened the work which they do is a good work. The character of any work depends upon the spirit which moves us to do it. If we are moved to do it by the carnal mind it is a dead work, if the Spirit quickens us to do it is a good work.

Notice that the first name in the 11th verse is Jesus. "If the Spirit of Him that raised up Jesus from the dead dwell in you." "If any man have not the spirit of Christ he is none of his." Jesus is the name that speaks of salvation. "Then shalt call his name Jesus, for he shall save his people from their sins." Now if that spirit dwell in one it has already been declared that the body is dead. Of course no one could think that the apostle means that the body is destitute of natural life, but that it is dead in the sense of the same apostle when he said, "In me, that is in my flesh, dwells no good thing."

Now the second name is used,

Christ which means anointed, and includes head and body. "As the body is one and hath many members and these members being many, are one body, so also is Christ." Now follows the declaration concerning the quickening power that shall cause these poor sinners to live not after the flesh but after the spirit. He that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." This spirit by which we are quickened to run in the way of God's commandment, and obey the gospel, we must notice, dwells in us at the time of the quickening. The language of the apostle means that very clearly and plainly.

We are to notice also that this quickening must be now, here in time in this gospel day, for because of this quickening of our mortal bodies by the spirit of Christ that dwelleth in us we become debtors, not to the flesh, to live after the flesh. The word *therefore* with which the twelfth verse begins shows the declaration in this verse to be a consequence of the preceding, and that the quickening by the spirit that dwells in the people of God is experienced here in time, and does not refer to the appearing of the Savior, the Lord Jesus Christ from heaven, who shall change our vile body that it may be fashioned like unto his glorious body. Again I must call attention to the word *therefore* showing the twelfth and following verses to be consequent upon what is declared in the 11th verse, and that the apostle has been, and is, showing by what power the Saints, quickened to live after the spirit, do mortify the deeds of the body, and live as becometh the gospel of Christ.

To quicken not only means to give life but to excite, to stimulate, to move by the power of that life. To read the whole chapter appears to me to show clearly that in our experience it

is the same body which is dead because of sin in which the spirit is life because of righteousness, and that it is in the and through the same body that the quickening power of the spirit which is life, is manifested. It is only in and through our body that the spirit of life can be seen and felt. To those only who have felt that the body is dead because of sin, and who have been sweetly surprised to feel the quickening power of the spirit moving them as their life because of the righteousness of Jesus Christ, can the declaration of the apostle in the succeeding verses come with power and authority. Now by the quickening power of this new life, the spirit of Christ dwelling in them, they desire to be led and controlled by the Spirit of God so as to mortify the deeds of the body. They desire not only to have this assurance that they are sons of God, but they wish to live as sons of God, and do those things that are becoming in sons of God. It is only by the quickening power of the spirit that they can thus mortify the deeds of the body and live.

Brother Gold, I think that when we get the true meaning of any portion of the written word of God, it will be found in some sense to answer to our experience. I may write some more concerning the following part of this chapter, if the Lord will.

Your brother in hope,

SILAS H. DURAND.

#### CHARLOTTE GAZETTE,

Charlotte C. H., Va., Nov. 24th, 1907  
Elder P. D. Gold.

Dear Sir: I am an old man in my 87th year, an old Baptist by profession baptised in 1835, ordained in 1847. I knew of no difference among Baptists until some four or five years after un-  
iting with the church which professed to take the scriptures as a creed, independant in its organization,

holding the principles of God's sovereignty, man's condemnation under the law, the necessity of regeneration, the vicarious redemption of Christ, the impartation of divine life by the Holy Spirit, effectual calling, and divine preservation by a living faith to eternal salvation.

The essential ideas were that man by nature is destitute of the knowledge of God, condemned under the law and redeemed only by the blood of Christ, the knowledge of which facts revealed in the gospel is made known to and made personal to the individual soul by the teaching or virtues of the Holy Spirit.

Such was and still is my creed today, and these facts I have endeavored to set forth or preach, as embodied in the injunction to every one called of God, to "preach not himself but Christ Jesus the Lord." This is first taught to every believing soul by the spirit of God, and a dispensation of the word of God is given to every one taught of God and commissioned by Him to preach Christ only as evidence and witnessed by the authority of the church.

I had some peculiar experiences and trials as regarded preaching but was somewhat aided by the advice of my first wife's father who was told by her that I was in some trouble. He said, "Leonard don't worry about this matter. "If the Lord wants you to preach the church will find it out." I did not tell the church but they told me and called for my ordination.

But of this I had not designed to write to you. All the actors of those days have long since gone home. For of the church in those days it could be said, "How these Christians love one another." From all I see in the *Landmark*, "Footprints," "Signs of the Times," and other prints I am often led to cry "How these Christians hate one another!"

Love is the great peculiarity of the

Gospel. "God's name is Love." "God so loved the world," etc. "The love of God—not for—is shed abroad in our hearts." "Not that we loved God, but He loved us." "If a man love not his brother whom he hath seen, how can he love God, whom he hath not seen?" I do not expect every one to think as I think, or feel exactly as I feel. "There are diversities of operations by the same spirit."

What do we know of God's purposes or designs, save as He reveals them. Why quarrel about "The absolute predestination of all things" or "Eternal generation of Christ," or "Time Salvation."

It is enough for us to know that God governs in all things, and we are not His counselor, nor can we teach Him. What we don't know now, we shall know hereafter.

I have felt moved to write to you, my brother. Forgive me if I have said what is wrong. I desire the prosperity of Zion. Oh! that God would revive His work, in the hearts of His people or in His church.

When it is well with you remember your aged brother.

LEONARD COX.

Elders Gold and Lester, and to the Household of Faith:

My mind being burdened, I hope with the word of the Lord, and not having liberty to speak in public I will try to write a few lines to the Landmark. I will take as a foundation for my remarks Luke 6:22: "Blessed are ye when men shall hate you and when they shall separate you from their company, and shall reproach you, and cast out your name as evil for the Son of man's sake." Members of the church and especially preachers often refer to the above scripture when evil is spoken of them, as an evidence that they are following Christ, but the truth of the case is they are walking after the flesh in-

stead of Christ. We should never handle the Word of the Lord deceitfully, but endeavor to present the word in its true meaning, and if we are reproached, we should examine ourselves to find out if it is for His sake or for some other cause; the people of God are taught to let their light so shine that others may glorify God.

Christ said the church is the salt of the earth, if the salt or church has lost its savor wherewith shall it be salted, if it has no savor it is only fit to be trod on under the foot of man.

Paul tells us in the 13th of 1st Cor. how useless a preacher becomes when his life and conduct does not correspond with his preaching. "Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal."

The truth of the scriptures is often verified by circumstances, and yet we are loath to rightly apply them. What profit is a man's preaching when his walk does not correspond with his preaching. Charity does not consist only in giving gifts. Charity is love, it covers a multitude of faults, it does not justify any wrong, but it will forgive—he who has the love of God in his heart is ready to forgive.

May the spirit of meekness and longsuffering dwell in the hearts of all God's children.

Your unworthy brother,  
M. P. SMITH.

Dear Brother Gold:

I am sitting here this beautiful morning thinking of the coldness that is among the Baptists in this part of the country.

Where is that sweet communion? Where is the brotherly love that we were told to let continue? Brother Gold, what is the matter? I used to go to meeting and could hear the brethren telling of the dealings of the

Lord with them. So many times when driving on the church ground I have heard them singing, "What wondrous love is this, O my soul," but it seems they have lost those precious hymns, and have to talk about their cotton and tobacco. And when the preacher gets in the stand, some of the brethren are out of doors. Many times we hear them say they can't go to meeting; it is too far, or too hot, and they are not able. And if they can go by rail, they haven't the money, but spend much of their time and money on unnecessary amusements. If you ask for help to improve the church, they can't spare a dollar.

Bro, Gold, I can't tell why these things trouble my mind, but they do, and I can't help looking for the judgments, for we are told in God's word, that if we are faithful over a few things, He will make us ruler over many things.

Please excuse mistakes and pardon all error.

Your brother in hope,  
JERIA JENKINS.

Elder P. D. Gold:

My Dear Brother—I can hardly express my feelings this morning. Last night I dreamed of seeing the house in which I live afire, and I was very much disturbed to see it in flames, though I felt no heat, and the contents were saved, which was a great comfort to me. If I am one of

God's little ones this body of flesh will be consumed, but the soul or spirit that dwells within can never be hurt. We have many sore trials to bear, which are for our good, for it takes troubles and afflictions to keep us humble, although at times they seem severe. I believe I can say some of the sweetest moments of my life have been in affliction, and I feel this morning if I am one of the Lord's little ones, and my life is hid with Christ in God, no flame or fire

can ever harm it. He gave His only Son to suffer and die on the cross, to save vile sinners, and if we feel in our hearts He died and rose for us, what manner of persons ought we to be. I feel we ought not to fail to thank and praise His holy name, for being so merciful to us. How I wish I could thank and praise Him as I ought for His tender mercy to me, a vile sinner.

When we can feel His presence all is joy, peace and love, and what a sweet dwelling place. Why can't we so live as to enjoy this glorious privilege? If we could, our meeting together would always be in sweet accord.

The Lord knows my heart and I am glad he does, though I feel that in my flesh dwells no good thing; but my trust is in the Lord who doeth all things well, and is able to save us through Christ. I feel like I can today for a little while, sing with the poet.

"The cross of Christ inspires my heart  
To sing redeeming grace."

I hope it is my desire to do and live right if I fail. Won't you remember me at a throne of grace, one who feels to be the least of the Lord's little ones, if one at all.

ANNIE DAUGHTRIDGE.  
Rocky Mount, N. C.

Stokesdale, N. C., Nov. 19 1907.  
Elders Gold and Lester:

As I have had some impressions of mind for perhaps fifteen years to write what I hope to be some of the dealings of the Lord with me, I will try in my weak and imperfect manner to do so; but the delay of fifteen years has not caused me to feel any more worthy, or any better prepared to write now than then; for I am nothing yet but a poor vile sinner. I never did believe much in a doctrine of works for sal-

vation as I hear a great many say they did. I only believed there would be a time when I could do better, and when that time came I would know it was the time for me to amend my ways. My dear father died when I was about eleven years old, and a few minutes before he died he called me to his bedside and told me to be a good boy and always obey my mother. "Honor thy father and forsake not the law of thy mother." Those were the last words he said to me in this world, and they left a lasting impression on my mind, and oh, how often I thought as I grew up to manhood among the wild, reckless and dissipated company that I was often thrown into, that if my father were living I would not be compelled to be thrown into such company so much, but I was compelled to work away from home until I was 20 years of age in order to help my mother support herself and three children younger than myself. Therefore I was not blessed to share the company, presence, or daily counsel and advice of either father or mother that a great many are but in justice to my dear mother, who is now in her 78th year, I wish to say that she never failed to give me good advice when I was at home. I think I believed I was a sinner from my earliest recollection, or in other words, I did not believe I was a fit subject for the kingdom of heaven, for I believed when I was quite young that there was a place of peace and rest for good people, and a place of torment for the wicked; and I remember how I would shudder sometimes, thinking of the awful consequences of dying and being cast off; and then I would think no one would ever be sent to torment without first having a special warning and opportunity to do good, and I thought it would be plainly manifested when that time came with me; but I don't think I ever believed that men had power to convert sinners. I went to hear the

different denominations preach, and when they would have what they called revivals I would sometimes try to believe that they were right; yet I could not trust in such works for life and salvation. As I grew older I became more and more convinced that all was not well with me, but I have never been able to tell just when and how conviction for sin set in with me; and that perhaps has often caused me to doubt whether I have really ever known the depths of sin, or the height of love, and riches of grace, and blessings of mercy and pardon, pity and compassion. Sometimes I would think I had heart trouble because I felt such a heavy weight and burden about my heart, and sometimes a choking sensation, and sometimes I would wonder how any one felt under conviction of sin, and thought if I knew I was convicted for sin I would feel much better satisfied, for I believed then that the Lord had all power, and that his work was perfect, and that if he ever convicted one for sin that he would finish the work, i. e. the great fear with me was that the Lord was not in the matter, and that I might die and be forever banished from His peaceful presence; but I would try to keep these things off of my mind as much as possible through the day but after I would retire at night it would return and I would think sometimes I would never see the light of another day. I was never so suddenly terrified with sin as to cause me to go to any special place and kneel down and try to pray as I have heard a great many speak of, but it often seemed to me that my sins were more secret and silent than others were; and often I have been made to shudder and to feel within my poor heart, oh, that there never had been any sin. Lord have mercy on me. The time passed on with me thus until I was about 23 years old. I then began to feel a special interest in hearing the true gospel preach-

ed, and I began to look forward to the time of the Association to be held with the church at Cross Roads in Guilford county, N. C., embracing the third Sunday in May, 1873, and when I arrived at the meeting place on Sunday morning I thought it was the loveliest congregation I had ever seen in my life, especially the old brethren and sisters near the stand where the preachers were. Elder S. J. Lackey opened services and I know I had never before heard such a sweet, lovely prayer as he prayed.

It seemed to me that every word of his prayer was as the voice of an angel from heaven, and during the time of his preaching I was so enjoying the sweetness of the prayer that I did not remember much about his sermon, but after he was through Elder L. I. Bodenhammer arose and read for a text, "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." He had not been preaching long before I was in such a condition that I scarcely knew where I was, whether I was on the earth or above the earth, so to speak. I was filled with wonder and amazement. It was a wonder to me that I was in that condition. I could not understand why it was that the preaching of the gospel had appeared to me to sound the praises of Jehovah to the everlasting hills. I tried to question these things by asking why is all this? Surely this blessed state of happiness, this great joy and love that is thrilling my poor soul is not for me, and the next words or voices as it seemed to be in and around my ears, and it seemed the voices were saying is this religion? is this religion? and by this time it had not only become to be wonderful and amazing, but also lovely and joyful and full of glory. I had to place my hand on my mouth to keep from giving vent to my feelings openly; but I

have never been able to express it just as I felt it, and after the morning services closed as we were all leaving the stand my dear old school teacher R. Henderson, asked me how I enjoyed the preaching. I said to him it was a day I never would forget. He shook my hand and said he was glad of it. I then very soon started for home, a distance of ten miles, on foot, although I desired to stay and hear Elder P. D. Gold preach in the afternoon as I never had heard him, but I had promised to go home that evening, so I left the meeting and as I went on for about two miles the meditations and enquiries in my mind were more than I have ever been able to tell, for I could not tell why I had been so strangely wrought upon, and it all so suddenly and unexpectedly. When about two miles from the meeting place I looked off from the road to a thick bunch of bushes and thought of going there and praying to the Lord to show me my true condition, but just at that moment my prayer was turned to praise, my tongue was loosed and I began to thank and praise the God of heaven for His great love, his tender mercy, pity and compassion. I just praised His holy name right there in the road by myself. I then had the greatest desire to see the children of the heavenly king that I ever had before, and to see my folks at home, for I then felt like I could tell to all around what a dear Savior I had found; but before I reached home I had resolved not to tell any one, for I thought no one knew anything about it but myself, but just one week from then Uncle William Neal said to me he heard that I had professed a hope, was it so? It shocked me and surprised me also, for I did not think any one had taken notice of any thing of the kind except Mr. R. B. Henderson, and I had not said a word to him only as above stated, but I only said to my uncle that I knew there had

been a change with me some way, but in a few weeks I met with him again and he seemed to understand my case better than I did myself, and led me out in such a way that I could not keep from telling him in substance what I have written though it has been more than 34 years ago, yet it is just the same now that it was then, but I remained out of the church 7 years, thinking I would get more to tell, but the longer I delayed the heavier the stripes, and the more the tears.

On Saturday before the fourth Sunday in February, 1881, myself and wife and Brother W. W. Bennett and wife were received into the fellowship of the Primitive Baptist church at Sardis and were baptised the 4th Sunday in March 1881 by Elder R. W. Hill Elder J. M. Harris had the care of the church at that time, but had not been ordained. The church elected or appointed me as clerk the same meeting that I was baptised and I served the best I could until I got so deaf that I could not understand what was said in conference, and I requested the brethren to release me which they willingly did. I have had a name among them nearly 27 years, but have never felt worthy of their love and fellowship, and often feel like if they saw me as I see myself surely they could not put up with me. But it is a great comfort to me to meet with them and see love manifested among them, though it is with great difficulty that I can hear a word they say. I feel to say from the depths of my heart I want their people to be my people, and their God my God.

Now if this is ever published I wish to say to all those that have a hope in Christ as their Savior, go home to your friends and tell them what great things the Lord has done for you. It will not only do you good, but it will comfort, strengthen and edify the brethren. Today if you will hear his voice harden not your hearts. Are

there any that claim a hope that do not hear his voice? Are there any that hear his voice that do not obey? Let each one ask himself that question. The very same power that spoke peace to your troubled soul said, "Come unto me ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me for I am meek and lowly in heart" and you shall find rest unto your soul, for my yoke is easy and thy burden light.

I never heard anyone say that they regretted doing their duty in regard to joining the church and being baptised but have heard them say they regretted not doing their duty. I remain your poor afflicted brother saved by grace, if saved at all.

W. A. GOURLEY.

Dear Brother Gold:

It has been in mind for the last few days to write some of what I believe to be the dealings of the Lord with me in revealing to me some things that strengthen and encourage me, without which it seems to me that I could not hold out, and by which my faith is so much strengthened that I am enabled to feel the blessed assurance that I am in His service, and that I am His. There are times I am burdened with a sense of unworthiness, failures and shortcomings, that I feel to be discharged from the warfare would be sweet relief, especially as a minister of the gospel so small and weak. When I am with you brother ministers I feel less than any, and if one the very weakest, and without these precious manifestations from our heavenly Father I would be bound to fall out by the way.

One of these which is on my mind was in a dream several months ago. In that dream I saw myself with the apostles. We were standing in the road talking together, and after we had been there some time all the apos-

tles except Mark walked on, and left Mark and myself standing together. After a little while we were moved to go on the same way they went. But before starting I looked back the other way from which we were going and saw Moses. He seemed to be behind us, but his face turned the same way, and we were going to leave him behind, and I stepped back to him and offered him my hand and said good-by, Moses, and I and Mark then walked on our way. I did not see Moses any more. I yet remember well the favor and appearance of Mark and Moses, and how they wore their beard and how old they looked to be. The others I only remember as the apostles.

I then awoke from sleep and I believe with all my heart that He who gave me the vision also gave me insight to its interpretation. When I awoke the first thought was, that I know I am not an apostle, and in answer I was told: No, you are not an apostle, but you are with the apostles. Joy then came to me and I received the sweet assurance that I was on the same foundation, traveling the same road, going the same way, and preaching the same doctrine. And I do believe that Mark greatly felt his weakness and entire dependence on our heavenly Father, for it seems that he like me, followed behind and I now felt that one must so feel to be able to make allowance for me. As for Moses, he looked as humble and meek as the apostles did. But it came to me as it is written, that the law came by Moses. But we were not under the law, therefore we must leave Moses behind and go forward onward. This dream or vision has been a great comfort to me and afforded me much peace of mind and encouragement.

Now I will tell of another visitation of the blessed word to me. Last Saturday and Sunday was our regular monthly meeting at Sappony, and two

joined the church on Saturday. One very old and infirm, partly paralyzed. So she could scarcely walk, so I felt some what fearful that I would not be able to baptise her. But the Lord, I believe gave me to trust His strength, and I was not disappointed.

After we came out of the water and I had put my clothes on, as I often do I suppose, I caught hold of the front of my coat with each hand and pulled it closely down around my shoulders and as I did, these words came forcibly and effectively in my heart, "Well done thou good and faithful servant." Up to that time I had been feeling all day like one carrying a yoke and pulling through with much weakness. But oh, how light and easy the yoke became and I felt that the Lord sealed my weak efforts with sweet and precious assurance that I was his and his servant.

Immediately almost it came on my mind, perhaps this is a thought of your own imagination but I knew it could not be, for it never at any time entered my mind that I was a good and faithful servant. It was too different from what I had ever thought of myself.

Now, dear brother, I verily believe what I have written was shown me by my heavenly Father, and I cannot express how thankful I do feel to my dear Lord and Master to speak so kindly, so lovingly to me, and send with His word power to enable me to believe it was He, and believe Him.

Now, Brother Gold, if you think this will afford any comfort to our dear people you may publish it in Zions Landmark.

Your brother in hope,

M. B. WILLIFORD.

Rocky Mount, N. C. Oct. 22, 1907.

#### CONVERT THE HEATHEN.

I wonder if any of the various Missionary denomination were at the Upper Country Line Association to-

day August 14th? Were any of their preachers and Sunday School teachers there? If so I wonder if they saw any missionary work to do? There must have been some thousands of people there who acted in much more uncivilized manner than the heathen nations would have done. I feel pretty sure that the wild-cowboys of the West, or the miners would not have acted in so uncivilized a manner as that awful congregation or I might say crowd.

People up in the country are used to speaking of sailors as wicked and uncivilized but I have been speaking for sailors for near thirty two years and have been serving a church for thirty years that is a church of sailors and I have never had such awful behavior among them as I saw in this awful crowd who consider themselves civilized and Christianized.

I will not pretend to say that there were none of the children of Primitive Baptists parents in that awful crowd but if there were they showed no respect for themselves nor their parents who raised them.

Sometimes Primitive Baptists turn their children over to the Arminian denominations to raise them up in their Sunday schools and it turns out nearly every time that they have enemies raised up in their own houses to scoff and mock at their religion. This is not obeying the word of God to bring up the child in the virtue and admonition of the Lord, nor to train up the child in the way he should go.

The scriptures teach "Children obey your parents in the Lord for this is right." But soon after you turn your children over to Sunday Schools they are hedy and don't care any thing for your company nor conversation and when they go to your associations they join the rabble of disturbers instead of the congregation of attentive listeners to the truth.

One of the most disrespectful things

that ever occurred at a baptism that I was to administer was by a Methodist minister.

While I was at prayer he drove his horse in the baptizing place and stopped for him to drink and then drove out between me and a part of the audience and drove off at a swift trot. When I went in the water it was stirred up with mud from the bottom.

Now Primitive Baptists is that man or such as he fit to teach you or your children? If they do you may expect them to disrespect you and the religion you profess.

I have been in the ministry thirty-three years and have never yet invited any person to go hear me preach. I want to do this: Go to our associations on Sunday, to any of them they will be held if you will ask (and I will tell you when and where they will be held at if you will ask me) and watch and see your members, your children and their teachers walking, laughing, talking, etc., during the time the preaching is going on.

Some years ago at a session of the White Oak Association at Newport, a very prominent Methodist preacher stood around the outskirts of the congregation during preaching and tickled the young ladies necks with a straw. Was he a fit character to teach your children? Think of it. If Arminian preaching and teaching trains up people to misbehave here in our own country can it do any better in heathen lands.

One very prominent missionary who visited a number of missionary fields and said that while his baggage was in the hands of the heathen he lost nothing that he entrusted to their care, but when it was in the hands of professed Christians he lost several hundred dollars worth. Would it not be better to let them alone to live hon-

estly than to convert them to be thieves?

I believe that if we were to hold an association in a section where there had never been an Arminian teaching among the people we would have good order and attention in our congregation. They go to our meetings as they would to a picnic. They walk and laugh and talk and keep up all the disturbance they well can during the preaching but as soon as dinner is spread they push themselves in *uninvited* to the tables ahead of the regular company that the brethren and friends are entertaining and often eating everything until the host is embarrassed because he has nothing left for his company.

I consider that such conduct as this is uncivilized and heathenish. Now, if your mission system can accomplish anything here is work for you to do.

We teach our children that if they go to hear you preach to go up where they can hear and sit and hear what is said whether they like it or not. We teach them to not disgrace themselves nor us by misbehaving in in company. We teach them that if they can't do these things to stay away altogether. This is exactly what we want other people to do. If you want to come to our meetings we are glad to see you as long as you will act like gentlemen and ladies and behave and show respect for yourselves and for us in our worship but when you don't do this you are not welcome in our congregations nor at our tables. We don't have picnics at our meetings and we don't thank any people to treat us in any such style and then go off and talk about what a big time they had and what disorder Primitive Baptists have at their meetings.

Prethren I am and shall ever be in favor of our associations being held in the middle of the week.

L. H. HARDY.

Elder P. D. Gold:

Dear Brother: I have had an impression to write the dealings of the Lord with my poor soul. It has been on my mind day and night, so will make the attempt; although we are strangers in the flesh, I hope not in the spirit. May the Lord be my helper; without Him I can do nothing.

When I was a child I would have serious thoughts of death, especially when some one would die. I would think I would do better, but that feeling would not last long. I would determine to throw it aside until I got older. I went on enjoying things of the world until I was 17 or 18 years of age, when I hope it pleased the good Lord to show me my lost and ruined condition. I could not enjoy the company of young people as I once did; it seemed I had committed more sin than any one else in the world. My cry was "Lord have mercy on me a poor sinner." I felt like I had not a friend on earth or in heaven, and that I was the meanest child my parents had, and even they had forsaken me. I did not want anyone to know that I was studying about my sins, and would slip the Bible out and read, but did not want my people to know it. I could not see how God could be just and save such a vile sinner as I. I would cry to the Lord for mercy, but it seemed my prayers did not go higher than my head, but would fall from my lips to the ground. I felt that torment was my doom and it seemed that everything was a sign of my death. I would bid farewell to each setting sun, expecting never to see it rise again. I thought the Primitive Baptists the prettiest people I ever saw. Before I saw my lost condition I would go to preaching and see the people shedding tears, but I could not see anything to cry for until May 10th, 1804, if not mistaken, Elder W. T. Broadway preached at W. M.

Almonds. The first thing I knew the tears were running down my cheeks, then I could hear as I never heard before. I came home with my eyes filled with tears. I could not sleep for thinking about preaching. I would go to preaching every chance I had, and would think, "Oh, if I were as those people are; they looked so kind and I loved them, but did not think they loved me. I could not see how they could love such a sinner as I."

I went to Bear Creek one Sunday, and Elder J. E. Williams preached, and when they were singing the last hymn he began shaking hands with the people. I was sitting about half way down the house, and I wanted to shake hands with him, for I didn't think I should live to see him again. I went and shook hands with him, never expecting to see him again. I didn't think I would live till night. I would go to preaching and when I started home would think "farewell to you all, I will never see you again." I cannot tell how I felt, I could enjoy my young friends. I wanted to be alone, and pray the Lord for mercy, but it seemed the Lord did not hear my cry. Yet I could not help crying for mercy. It seemed that every breath was, "Lord have mercy on me a sinner."

I went on for a while and at a time unexpected, I hope the Lord forgave my sins. It was a happy day with me. I could say, "Bless the Lord, oh, my soul, and all that is within me, bless his holy name." I had a desire to offer myself to the church, although I felt so unfit. I was so afraid I was deceived and would deceive others. At night I would lie and beg the Lord to show me in some way, whether I was fit to go to the church or not.

I dreamed my sister and I were at the spring drawing up water to be baptized in, and I was pouring it in a large hole. As I poured it in there would rise a white foam on it. The

water was clear and blue. After carrying a while I asked my sister if that was enough, she said it was. I started to get another turn, and began slapping my hands and rising. I thought I was dressed in white. When I awoke I felt better for a while and thought I would offer myself to the church the next meeting, but failed. When the door of the church was opened I would stand and tremble. It seemed I could neither go or stay away. Something seemed to say, "If you love me keep my commandments."

September 2nd, 1905, Elder J. E. Williams preached at Bear Creek; while they were singing the last hymn a cousin of mine went forward and was received. The first I knew I went before the church and was received, though I couldn't talk much. We were baptized by Elder Williams. That was a happy day with me: I went on my way rejoicing. If I could just feel when I come to die as I did then, I don't think I would mind leaving this unfriendly world. I thought my troubles were ended, but how mistaken I was. It seems I see more trouble than any poor girl in the world, though I am better satisfied since I went to the church. "I am so vile, so prone to sin, I fear that I am not born again."

I am but a young member (if I am one). I united with the church at the age of 19, when I was made willing to leave my young friends to go with those good people. Oh, if I was only as good as my brothers and sisters, but if I am one at all, I am the least of all. I have now moved my membership to Running Creek, a new church. There are only eight members but the Lord has promised where two or three are gathered together in his name, he will be in their midst. Elder Williams is our pastor and always comes with good news to our poor, hungry souls.

I must come to a close. I did not think when I began that I would write much. Am afraid I will annoy some one, my letter is so imperfect, like myself. I have written for relief of mind, but whether it is of the Lord, I know not. I humbly beg you to pardon all errors and pray for me, for I feel the need of the prayers of all God's people.

Your unworthy sister in hope.

RHODA LAMBERT.

Mt. Pleasant, N. C. Route 1

Dear Brother Gold:

Enclosed is a very rich letter from sister Robbins. I would like to see it in print if you see fit; she is a worthy sister and I dearly love her. She is far away from us all, but the good Lord knows where she is, I hope. She asked me if I ever had a low down feeling as she expressed. Yes, Brother Gold, I get as low down and miserable as any poor soul ever can get, and stay so a good portion of my time. If it were not for the sweet promises from the Lord, I would have sunk beneath the waves. Such blessed promises as these, "Child stand up, I am with you." These words came when I was bowed down in body and in mind. I arose and said aloud "Lord I will stand with thy help." When the storm raged and it seemed that I would be destroyed these words came back to my mind, "Stand up, I am with you," and I believe from the depths of my heart that he has been with me, his everlasting arms beneath, bearing me up. I can witness with my dear sister in carrying a heavy load.

So much of my time, I am so heavily burdened that it seems a little more weight would sink me to the earth. If I could know it was for Christ's sake, it seems I would rejoice in suffering. These words have been in my mind so much of late, "In the world ye shall have tribulations but in me

peace." I do not expect rest, nor much peace of mind here, for I have learned the older I get, the less I find. But I am looking forward to a day of peace, love and happiness, then my dear sister and I will never know any more sorrow, shed any more tears, nor have any evil spoken of us, or to us, because we will be happy in the Lord, sweetly resting in his embrace. I sometimes crave to go. I felt so tired and can find no rest here, only in the Lord. When he speaks it is sweet rest to my soul, no other word can give such rest.

Brother Gold, I have wanted so much to see you and hear you preach, and hope I may before long. I have passed through many trials since I saw you last, but hope they have worked for my good, and strengthened my faith in the Lord. We are told that "all things work together for good to them that love God," but I fear I do not love him as I ought. I know it is my desire to love and serve him as I should, and live in honor to his name, but I don't feel that I live as becometh a Christian. My thoughts have given me a lot of trouble of late. I know the Lord knows them but no one else does, and I know that he it is that punishes my sins. I am not so afraid of man, but hope I will love the Lord, and believe I do. He has promised to punish sin whenever he finds it, and his promises are sure. May the Lord continue to bless you, is my desire. Pray for me and mine.

Your humble sister I hope.

MATTIE LUPER.

Sharpsburg, N. C.

Dear Sister in Christ:

If I could only feel worthy to call you thus, I have a great love in my heart for the dear children of God, the wide world over, and wish I could pray for them as I want to.

I feel very low and cast down today as though I did not have a friend

en earth or in heaven. As if I want to be off in some lonely place, and bow my face to the earth, and point out my feeble prayers to God in behalf of the saints of the most high God. It seems my poor heart is pressed down with a burden that it can't carry much longer. Will you pray for me that I may be relieved in some way. I know it is only the power of God that can relieve us of these heavy burdens, and it seems that I have a great desire to pray, but how to pray I know not, so I am sitting here with tears dropping from my eyes, begging the Lord to have mercy on a poor sinner like me. It seems my heart to-day desires above all things to be with you all, and hear you talk of the goodness and mercy of our heavenly Father, and that peace and love may be with us.

I feel that if we have the right kind of love in our hearts we can pray earnestly for Zion the world over, and find more fault in ourselves than in any one else. I feel now that I can look upon all God's little ones as being better than myself. I want to be at their feet and if one among them, the very least of all. Dear sister do you ever get so low down that you feel you have not a friend? If so, you can sympathize with me. But I can't see how you could ever feel as I do, for you know I have very little to encourage me in a spiritual way. I hear no preaching and see no one who believes as I do. I truly hope it may never fall to your lot to live away from your church and those you love. It would make you so discontented.

With love and best wishes to you all, I remain your sister in Christ, I hope.

ADELIAR ROBBINS.

Belfield, Va.

## ZION'S LANDMARK

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

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

Volume XLII - - - - - No. 3

Wilson, N. C., - Dec. 15, 1907.

Entered at the Post Office at Wilson, N. C.,  
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In everything give thanks: for this is the will of God in Christ Jesus concerning you." 1st. Thess. 5:18.

So full and complete in the redemption in Christ Jesus, so great is the deliverance from evil of all that are in the spirit, so universal is the working of all things together for good to them that love God, to them who are the called according to his purpose, so needful is the exercise over and in us of things that seem to be against us, and so needed is the chastening and correction of the Father toward all that he loves, that nothing can be excluded from the everything in which we should give thanks. But does it not need grace with precious faith in the Lord to enable one to give thanks in everything. We have no difficulty in feeling that all things work together for good to them that love God, to them who are the called according to his purpose, for we see in them such marks that the Lord loves them. But when we are chained down in doubting castle and giant despair has his whip raised over us, then to give thanks is above our power. Then it is the cry of the wretched for mercy.

Observe the reading of the text, "In everything give thanks: for this is the will of God in Christ Jesus concerning you." The will of God is perfect we know. When the desire of heart is for his will to be done we

are in a blessed state. The limitation of that field so blest is "in Christ Jesus." The will of God in Christ Jesus concerning you. Then what could be better? It is not that we observe public days of thanksgiving for natural prosperity or plenty. No, it is the every day, every hour rejoicing in spirit of such as are in Christ Jesus. Submission to the powers that be is commanded, but the higher spiritual service of the children of God in Christ Jesus is altogether above natural expressions of thanksgiving for health and crops. It is good to give thanks to God for food, raiment, health and every other natural blessing—not merely one day in the year but every day of the year, for all these blessings come from Him. Every good gift and every perfect gift comes down from above, from the Father of lights with whom is neither variability nor shadow of turning. Every day, not one more than another, should we render thanks to him.

It is not from any call of legal authority that we render praise to God. It is the high and holy calling of God that awakens in us the spirit of praise to God. It is not that we may agree to write to make this service harmonious that we are collected together by public proclamation to render praise unto God. But it is that heaven born love of God shed abroad in the heart by the Holy Ghost that constrains us to give thanks unto Him that loves us, and washed us from our sins in his own blood, and hath made us kings and priests unto Christ and his Father. In this holy realm of Mount Zion every thing in Christ is rendered: for in this holy Mount every thing is in Christ Jesus, and everything is to the praise of the glory of God's grace. This is in the holy of holies where no intruder can enter, and where no man can command or order the song of praise to God. When the saints

are gathered in the solemn and joyful assemblies of praise, gathered by the Shiloh, they render praise and thanksgiving unto God. For in Jesus nothing unholy can enter, no enemy can disturb.

We desire to dwell in this holy tabernacle not made with hands. We desire to lay aside every weight, and the sin that doth so easily beset us, and to run with patience the race that is set before us, looking with Jesus, the author and finisher of . . . We feel then that none but Jesus reigns in Zion, and that his rest is glorious. No man is found here. Jesus alone rules. Even Moses and Elias are withdrawn, and the Lord alone reigns. Then we cannot desire anything to be otherwise than as it is. For to be reconciled to God in Christ Jesus yields the peaceable fruit of righteousness which is sown in peace of them that make peace. Then every thing praises God and in everything we give thanks unto his holy name.

P. D. G.

#### END OF THE YEAR.

This issue is the last one of *Zions Landmark* for 1907. The landmarks set by the fathers whom God directed in fixing these stakes and declaring the boundaries of this field which the Lord has blest shall never be removed. The survey is from eternity. The corner stone is from eternity. A glorious high throne from the beginning is the place of our sanctuary. When God divided to the nations of the earth their portions, and gave them metes and bounds, he reserved the choice portion for the children of Israel. A survey must begin at the right corner. No engineer can run his lines correctly, and cause them to end well, unless he commences at the beginning corner. The foundation or the beginning of the boundary of Zion is from eternity. Glorious things are spok-

en of Zion the city of our God. Jesus is the beginning of the creation of God, and he is the first born from the dead. As Creator, without him nothing was made that was made. In the beginning was the word. That word was made flesh. He abolished death and led captivity captive. Then God's choice of his people is in Jesus the head. Not only are they chosen in Him, but grace and truth are given us in him, and we are created in Christ Jesus unto good works which God hath before ordained that we should walk in them. When we follow this chief corner, out of whom comes the corner, out of whom comes the nail, out of whom the battle bow, out of whom every oppressor together, we run to the beginning and the end, our sorrow, for we are complete in him. In him we begin, in him we end, all is to the praise of the glory of his grace.

Nothing can throw down or destroy the foundations which God hath laid in Zion. What should concern us is to write or set forth that declared in Zion. We desire no new ways, no new gods, no new devices of men. All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works. What need then have we for anything else? Cursed is the man that removes the ancient Landmark, or attempts to do so, or that attempts to add to what God has done.

We note dates for our convenience here in our sojourn through time. This is the near the end of 1907. We say we write to speak the year of our Lord 1907. His years grow not old. We cannot conceive of that. We cannot by searching find out God. But He knows us. That is our comfort. All our times are in his hands. Having obtained mercy of the Lord we

continue to this present time. His mercy has been over us this year fast closing. The Lord requires that which is past. Nothing ever lags behind him. He measures, judges and disposes of all things according to His good pleasure. May we be thankful to him for his mercy on the writer and readers of Zion's Landmark, finding mercy of the Lord.

P. D. G.

#### NONE LIKE HIM.

The character of Jesus is so worthy of constant meditation upon, and is so worthy of being considered and sought after that the man that thinks not upon his name nor desires him, is utterly blind to the most important things, and is entirely devoid of wisdom.

There is nothing about Jesus that is of the earth earthly, yet he was formed in fashion as a man

1st. He came from heaven though born of a woman. Behold a virgin shall conceive and bring forth a son, and thou shalt call his name Jesus for he shall save his people from their sins. For unto us a child is born, unto us a son is given, and his name shall be called wonderful, the mighty and the everlasting Father the Prince of Peace.

2nd. Hence he comes into the world without sin, the only one ever born of woman that thus came into the world. He was holy, harmless undefiled, separate from sinners.

3rd. The law required this kind of an offering—a lamb without spot or blemish. How peculiar was Jesus. He did not offer any sacrifices under the law of Moses. He brought no lambs or bullocks to offer on Jewish altars. He never owned a lamb or bullock. One common objection to him was that he labored on the Sabbath day. For many of his miracles were performed on that day. Seeming in the eye of a carnal Jew to be trans-

gressing the Sabbath; yet he came not to destroy the law or the prophets, but to fulfill the law in every jot and tittle, and he only could do this. No man before him or since that has appeared on earth has kept the law, but Jesus has fulfilled it in every jot and tittle. To fulfill the law is an impossibility by any son of man. Every thing the law demands is satisfied, honored, fulfilled in the Lord Jesus, good measure pressed down, running over. He was instructed of his Father, "Sacrifice and offering thou didst not desire; mine ear 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." Psa. 40:6-8. If all the men that ever lived had been as good as Noah, Daniel and Job they would not have satisfied or fulfilled the law that came by Moses. Another kind of man must be made of a woman, made under the law to redeem them that were under the law. Jesus was spiritual. He understood the spirit of the law. He delighted to do the law for it was within him. He loved it as no man could.

He did not serve unto the example and shadow of things to come. He was substance and life. Priests under the law of Moses were sinners, and must make offerings for their own sins and of others, yet all this did not take away sin. There must be an offering that would not bring sin to remembrance again. There must be an offering that would bring everlasting righteousness. There must be an obedience that would magnify the law and make it honorable.

4th. Therefore Jesus offers himself a living, holy, perfect, everlasting sacrifice to God. He did not offer a dead sacrifice, but he offered himself a living sacrifice. He had power to lay down his life, and he had power to take it again. This sacrifice remains,

It is as good today as it was when offered. It will be as good at the end of time as it is now, Jesus Christ the same yesterday, today and forever. He has perfected forever them that are sacrificed by him. He offered himself without spot to God. He delighted to do the will of his Father in earth and is brought up from the dead by the blood of the new or everlasting covenant; having made an end of sin and abolished death, and brought life and immortality to life through the gospel. He worked on the Sabbath day to fulfill the law, not to transgress it. God ended his work on the Sabbath day, and Jesus proved the Sabbath was made for man by doing works of healing, of making well on the Sabbath day. The law is not satisfied nor honored with any thing short of this. He that believeth hath ceased from his own work as God did from His work when He finished the work of creation and blest it. When Jesus ended his work he rested on the Sabbath in the grave.

Man's work under the law is all sinful. There is no rest for him in law work. What the law could not do in that it was weak through the flesh God sendeth 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. Now if any man has not the spirit of Christ he is none of his.

P. D. G.

#### SECRET SOCIETIES.

The principle of secret societies is wrong and the tendency is evil.

Jesus said he did nothing in secret and that he spake openly to all. It is doing others wrong for you to hold sentiments you are not willing to avow publicly or to use secret means to accomplish your aims. It carries on its brow the suspicion of wrong if one is not willing for his conduct to

come to the light. It is cowardly and snake like. Ye love darkness rather than light because your deeds are evil. He that doeth truth cometh to the light that it may be manifest that his deeds are wrought in God.

Honest men seek to do openly, fairly and squarely what they are engaged in. But corrupt men seek the covert of secrecy for what they are doing.

God will bring everything to the light however much men may seek to hide their corrupt works. The fact that God will bring every secret thing to light shows that it is wrong to attempt to hide wicked conduct in secret. It is wrong to act wickedly, aggravates its intention and manner when it is done in secret. It is considered the more wicked in the murderer to waylay and secretly kill his unsuspecting victim, than it is if he openly kills him after giving him opportunity to defend himself. To betray one with a kiss or with flattering is worse than to tell him what you design to do.

The Primitive Baptists have always been opposed to secret underhanded works of plotters and hidden, deceitful dealing. Hence they do not fellowship any that belong to corrupt secret societies. By this we mean societies that have it in view to damage others. We are commanded to have no fellowship with the unfruitful works of darkness, that is such secret evils.

But satan and his emissaries are busy and now and then they decoy off and ensnare an unsuspecting Baptist, catching him off his guard, and they make him a prisoner. It is strange to see how this one will justify his course until he dies to the fellowship of his brethren, and even the world loses respect for him, and his joys are gone and like a starved, wretched prodigal he comes back to

his father's house if he comes back at all.

There is but one example of an oath-bound society that is named, as far as I call to mind, in the Bible, and that is where a clan of more than forty men banded themselves together with an oath to neither eat nor sleep until they had killed Paul: Acts 23:22. That such a society or band is corrupt, and its purpose wicked, there is no doubt in the mind of any honest man. A conspiracy is combination of two or more persons to do an unlawful thing, and when such men assume an oath they are so emboldened.

A combination of men to oppress others in business by exorbitant prices is corrupt. A corporation gathering great power by reason of its wealth is hurtful to the country and wrong.

The interest and good of all should be the purpose of all. Peace and good will, honest dealing and helpful service towards others, should be the aim of Baptists.

They should set an example of fair, square, open, honest dealing with every one and cherish peace and kindly feelings toward all classes of men, for God made them all.

P. D. G.

Dear Brother Gold:

What did the carrying of the bones of Joseph from Egypt by the Israelites typify in the gospel day? Please give us your views on this subject in the next issue of the Landmark. I ask you because I see you are ever ready to answer all questions of like nature, and I believe the Lord is with you, as your answers or views are so clear and satisfactory.

Yours in hope,

JOHN W. GREEN.

REMARKS

The old Testament presents the law by which is the knowledge of sin and need of a Redeemer. The

new Testament deals in, reveals and sets forth that the Savior has come in the flesh and as fulfilling and verifying or making real every promise of the old Testament, and holds forth the promise of mercy, so that the new is the performance or blessed fulfillment of all foretold in the old. Hence Jesus was a minister of the circumcision or came to confirm the promises made unto the fathers, and that the Gentiles also might glorify God for his mercy; Rom. 15:8-9.

The new Testament makes good or fulfills what the old promised, or Jesus is all that Moses requires, and as much more as grace is above works, or as Jesus is above Moses.

Joseph is a type of Jesus in Egypt. How he gathers up the bread that lasts through the famine, and saves much people alive and nourishes all his father's house.

Here Joseph dies, but before his death he gives commandment for carrying up his bones. See Gen. 50: 25. He took an oath of the children of Israel saying, God will surely visit you and ye shall carry my bones. We are told (Joshua 24:32.) that they were carried up and where they were buried and in Heb. we are told (Heb. 11:22) that Joseph by faith made mention of their departing out of Egypt and gave commandment concerning my bones. We are told (Joshua since Joseph's bones represent good things to come. They tell that Israel shall be delivered out of Egypt. Not a bone of Joseph was left behind in Egypt.

Not a bone of Jesus is broken. Not a member of Christ is ever lost.

It proclaims the resurrection from the dead, and entrance into heaven, or that Jesus is the resurrection.

Jesus is the Shiloh and to him shall the gathering of the people

be, for where he is shall they all be. The best place for Israel during the famine was with Joseph. The best place for the church is with Jesus, Joseph said, I die, but God will surely visit you. Jesus died for the people and in consequence of this God surely visits his brethren.

"Son of man can these bones live? They are the whole house of Israel. But God loves them and shall surely visit them, and these dry bones shall live.

All through the wilderness Jesus by promise, or as bones, was with his people, but in the gospel he is meat and drink, life and light to them. He is the one by and in whom they live. He is our life and because he lives we also live.—Republished.

P. D. G.

Mr. P. D. Gold,

Dear Sir: A Free Will Baptist told me if I sat on a stool of nothing I never would get religion. I told her that if I got it myself I would be on a stool of nothing. Another one said, "they must make the first step toward God." But we differ there. I request your views on this through the Landmark provided you can give room in your valuable paper; for I think if there are any right it is the Primitive Baptists.

A FRIEND

#### REMARKS.

A nothing called the stool of nothing is a piece of furniture unknown to me. There is no man without a master, though no man can serve two masters. Here is one, we will suppose that does not serve God, but he serves himself, or seeks to please and gratify himself. What is his god? It is himself. Here are moral people, but they serve not the Lord Jesus Christ. How far is one from serving the devil as he serves himself?

There are more differences of opinion among men about the way of salvation than on any other subject. There are many ways, so men say, of being saved, many things which or anyone of which, if you neglect you will be lost: but there is to me but one way of being saved and that way is Jesus. All the treasures of wisdom and knowledge are hid in him. He is exalted a prince and a Savior to grant or give (not to offer) repentance unto Israel. *Mark that, to Israel, nor is there any name but his whereby we must be saved, neither is there salvation in any other or all the forgivings of sins, and by him that believe are justified from all things from which they could not be justified by the law of Moses. Then it is by or through Jesus that we believe in God and have access by the faith of Jesus into this grace wherein we stand and rejoice in the hope of the Glory of God.* Then what is there not in Jesus that is needful to our salvation?

It is said that we must come to Jesus. But whoever goes to Jesus that does not have faith in him before he goes and when he goes? He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. But it is said that if we never seek the Lord we will never find him. It is true that God's people truly seek him. Does God leave himself without witness? Who begins the work of grace? Is it God or the dead sinner? Suppose we say the grace of work, instead of the work of men. If it be of grace then the work of grace means the work that is caused or produced by grace. If salvation is by grace then it is of God, for he is the God of all grace, that is there is no grace which is not of him.

No part of grace comes from man. If salvation be of works then it is of man and he could

boast. But boasting is excluded by the law of grace.

But the grace of God bringeth salvation sufficient to set the sinner to seek the Lord while he may be found; to call on him while he is near? If that is not sufficient then the very best thing that brings salvation to sinners is not sufficient to cause them to seek that salvation, and if it is not sufficient to cause them to seek it or desire it what can it do? Paul said by the grace of God I am what I am, and his grace which was bestowed on me was not in vain. It caused him to labor more abundantly than they all, for it was the grace of God with him that caused it. Grace reigns through righteousness unto eternal life by Jesus Christ our Lord. The elect people are also given to Christ. Will all that the Father gives to Jesus come to him? Jesus says they will: All that the Father giveth to me shall come to me, and him that cometh to me I will in no wise cast out." John 6:37.

Can one come to Christ unless the Father draw him? Jesus said, "no man can come to me except the Father which sent me draw him; and I will raise him up at the last day." John 6:44. Then why advocate a system that bears a lie on its very front? Why not hold that which is true, and preach and believe in the Lord Jesus that has power over all flesh to give eternal life to as many as the Father has given him?

On the other hand those that desire salvation are exhorted to seek the Lord with their whole heart and call on him while he may be found.

We should trust, fear and worship that God who has all power in heaven and in earth, and who is able to save and able to destroy. The more one feels his weakness and knows his own vile, guilty helplessness the more he feels the need of that God who is able to save sinners, and the

more he will seek him. Blessed are all they that put their trust in him. We are to trust Him at all times. "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusted in thee."

How could one who says God strives with every man and has done all he can to save him, and therefore will not do anything more until the sinner makes a start or takes the first step, hold that the scripture is true which says, "Being confident of this very thing that he who hath begun a good work in you will perform it to the day of Jesus Christ? Will he not save them? If Jesus reconciled them to God by his death when they were enemies, will they not after being reconciled by his death be saved by his life.

They that believe are to be careful to maintain good works. Let every one that names the name of Christ depart from iniquity. If ye call on the Father who without respect of persons judgeth according to every man's work pass the time of your sojourning here in fear.

What evidence have those that are not truly seeking the Lord, or departing from iniquity that they are or ever will be saved? Every one that hath this hope in him purifieth himself even as Jesus is pure. For it is Jesus Christ in him. Instantly, immediately after the Lord calls one with that holy calling, he begins to seek the Lord, and as Saul prays, Lord what wilt thou have me to do, or God be merciful to me a sinner. So as long as one is unconcerned about his salvation and is not seeking the Lord, there is no evidence that he is saved or that there is mercy for him.

As long as a man thinks he can begin this matter of salvation whenever he pleases he is not troubled or distressed about his salvation. What has he to trouble him? It is when

one deeply feels that there is no mercy for him that he earnestly seeks the Lord. When their tongue faileth for thirst and there is no water then the Lord is manifested as the living fountain of waters. P. D. G.  
*Republished.*

## OBITUARIES

### WILLIAM WESLEY BASHAM.

William Wesley Basham, son of Elijah and Nancy Basham, was born April 24th, 1827, and departed this life February 15th, 1901 making his stay on earth 73 years, 8 months and 21 days. He was married to Susan Julia Wright November 27th 1851. He was not a member of the visible church fearing his unfitness for so sacred a place, feared he did not have the evidence of the new birth, which he ought to have to be baptised, and would say that he had rather be right out of the church than be wrong in it.

He was a firm believer in salvation by grace from first to last, both for time and eternity. He believed in Predestination in the full sense of the word as he thought the Bible taught it. If he heard any one trying to subvert that doctrine he would often, in suitable, voluntarily try to prove that doctrine to be right by the scriptures of divine truth, which he not only read but studied much, taking reference from one verse to another to understand aright. He was a very attentive listener to preaching whether he believed what was being said was the true gospel or not. So attentive was he that I have often felt when he would come home and tell me the text or texts and how they were explained almost as though I had been present.

He much loved to hear the Primitive Baptists preach, and when in reach he would go if he could make arrangements that he thought suitable to do so. He loved their company and for them to visit us, and wished his house to be their home when traveling near. He was one of the kindest, truest, and most devoted of husbands, ever trying to render me happy if

in his power, and being of a cheerful disposition he did not fail to lighten my burden of affliction, and although a part of the time he was in adverse circumstances he did not fail to spend money freely if he thought by it I could be benefited. So untrusting and faithful was he that he never did say to me that he was tired to wait on me when asked to assist, but seemed ever willing, notwithstanding, he, too, was much afflicted much of our married life. He bore it all with patience and resignation, often saying to me there is a better day coming—to look at the bright side. Oh, how I do miss him no words can express, none living that can so sweetly comfort and encourage me now. The years pass a most comfortless life. The light of our home is gone out and my loss falls heavily on me; but I desire to neither murmur or complain, but bow in humble submission to the dear Lord's will, and my prayer is for him to enable me, for without him I can do nothing aright. The time will be short, though it seems long, when I trust we will meet again to part no more, but ever be with the Lord and praise His holy name, world without end. My husband went into the army 1861 (October.) He soon after took the measles and was critically ill. He then took cold which settled on his lungs, had a very hard attack of typhoid pneumonia, and was never after a well man, though he attended to much business, being naturally very persevering and industrious.

On the morning of the 6th of February, though very unwell, but feeling about as well as he had for some time, he was helping to get the wagon ready for the men to use and they go to work, he almost suddenly became chilly and weak and found he would have to get to the house. Upon arriving he lay down by the fire but continued chilly and gradually grew weaker until called home. The doctors said he had a slight attack of lagrippe, but heart disease was the main trouble. He said he was suffering nearly all the time, but not severely. He was calm, patient and nearly if not all the time conscious. He knew

in whom he trusted, said many times he was trusting in the Lord, or in the once crucified Savior, and like sentences. On the morning of the 10th several persons including myself were at his bedside when he said, if something occurred I cannot remember just what, he could not live until night, then added, "I may not any way," and held out his hand taking hold of mine with a gentle pressure saying, "If it were not for you I feel like I had about as soon go on now as any time." I replied I hope you can stay here as long as I. Trust in the Lord. He replied, "I am trusting in the Lord, I have no other to trust in." Seeing I was grieving, he said to me don't grieve so soon, as though he thought he might get better. On Thursday morning the 14th, he asked me if his clothes were ready. I told him I was afraid he was to weak to change, he replied that he would be in no better that evening than then, and seemed anxious to change, though he might have meant were his clothes ready for the last. I do not know. Friday evening he looked at me as smilingly and sweetly as I ever saw him for some little bit, then raised his eyes toward the joist, in the direction he had selected to be buried, and looked much in that direction to the last, also placed his hands nicely so they were let be at the last. He gradually but quietly grew weaker until 7:20 p. m., then departed as though he was going to sleep, and I verily believe fell asleep in Jesus. He was laid to rest on the 17th of February in a beautiful spot selected by himself not far from our house on his own premises.

We had no preaching as no Primitive Baptist could be obtained on time, and sang at the house "Asleep in Jesus, Blessed Sleep." I was bereft and left an afflicted invalid unable to pay the sad tribute of love in following his remains to the grave. He also left one brother and one sister with a host of relatives and friends to mourn our great loss, but we mourn not as those without hope, firmly believing it is great gain to him. I miss him so much, no tongue can tell; but hope by the mercy

of God to soon be with him, sweetly resting in Jesus, if the Lord wills.

SUSAN J. BASHAM.

#### ELDER JAMES SAMUEL DAMERON.

The subject of this obituary was born on September 27th, 1836, and died November 15th, 1907, making his stay on earth 71 years, one month and eighteen days.

On August 1st, 1860 he was married to Miss Kate Roberts. The fruits of this union were six children, four boys and two girls. Two of the sons preceeded him to the grave, both of whom died in young manhood. On the second Sunday in May, 1860 brother Dameron was baptised into the Fellowship of the Primitive Baptist church at Bush Arbor, Caswell county, N. C. by Elder Wilson. Prior to that time he was a Methodist and was very self-righteous. At one time he threatened to punish one of his schoolmates at school because he came in and disturbed during his devotional hour. He would not stop and eat wild grapes along the road when he was hungry if he had not asked for them, but the Lord showed him that all of his righteousness was as filthy rags and that he must be clothed in the righteousness of faith to see God in peace.

He was impressed with the gospel ministry in his early Christian life and his impressions weighted him heavily all during the Civil War. If memory serves me rightly his first effort to exercise publicly was during his soldier days.

In his younger days he acquired a classical education and after his return home from the war he became a teacher and many will remember him in that capacity. He owned farm lands but neither the school nor the farm could hold him for his mater had required him to feed His flock. His labors in the ministry were confined to the churches of the Country Line and Stanton River Association but he made several visits to churches and association east north and south.

It was at the Contentnea Association at Lower Town Creek in Edgecombe county when I was about nineteen years old that

he break the bread of life to my poor tempest tossed soul. Preaching the first sermon that I ever heard understandingly. After the beginning of my ministry Brother Dameron and I became fast friends, and many times have I been blessed to drink of the water of life as he ministered in heavenly things.

He was a man of much force and always did what he felt to be his duty with his might. During the Civil War he held some responsible positions and always in such a satisfactory manner that I have never heard of any one who found cause to complain. That was a time that tried men but the Lord blessed him so that he made no shipwreck of the faith even in such trying hours.

His life was such as to command respect from those in the church and out of the church so that his friends were very many.

From the time of his ordination in the summer of 1868, he continued steadfastly in the apottle's doctrine, comforting the mourner, strengthening the weak, encouraging the diffident, for more than thirty years. But the servants of God, as well as others, are flesh and blood. Paul was at one time, nigh unto death; and all of us must die and return to the dust. His nervous system gave way and he was deprived of his reason. His last effort towards the public ministry was at Lickfork on the first Sunday in July, 1890. Soon after that he was taken to the State hospital at Morganton. I have been informed that even there when his mind could be diverted from his nervous condition he would break out in preaching the blessed gospel. How good is the Lord and how greatly to be praised in all his holy mountains.

He continued in the hospital until the 15th instant when death came to his relief when he very gently fell asleep and went home to his beloved whom he delighted to serve for so many years. He leaves a true and loving companion, two sons, two daughters, all very faithful and devoted children, with a great host of relatives and friends to mourn, but with hope and

joy that his sufferings are over and that he has entered forever into rest.

On the night of the 15th his remains were brought home, where on the 16th, his many friends went and took the last view of one whom they knew but to love, and on the afternoon of the 17th his body was laid to rest in the cemetery to wait the will of God to call him forth together with all the blood brought through.

Our dear brother, Elder C. M. Deeny of Greensboro was present and made some appropriate remarks and prayed at the grave just as Brother Damron used to do.

"Rest from thy labors, rest,  
Soul of the just set free;  
Blest be thy memory and blessing,  
Thy bright example be!

"Now toil and conflict o'er,  
Go take with saints thy place;  
But go as each has gone before:  
A sinner saved by grace."

The Lord give grace to strengthen the bereaved and enable them to serve him in love. By their loving brother and friend

L. H. HARDY.

#### E. E. LUNDY.

Sandy Grove Wednesday after 1st Sunday in January.

Portsmouth Monday night after third Sunday in January.

Hunting Quarter Wednesday evening at 2 o'clock.

Davis Shore Thursday night.

North River Saturday and 4th Sunday.

Straits Sunday night.

Morehead City Tuesday night.

Newport Thursday.

Sheffield Saturday and 1st Sunday in February.

#### WM. L. YOUNG.

Toims Creek, January 2nd, 1908.

Big Creek January 3.

Mountain Creek January 4.

Albermarle at night

Howards Chapel January 5.

Freedom January 6.

Bear Creek January 7.

Liberty January 8.

Jones Hill, January 9.

Jerusalem January 10.

Pleasant Grove January 12.

Watson, January 13.

Crooked Creek January 14.

Clarks Grove January 15.

Meadow Creek January 16.

Will Mr. Frank Burris please meet him at Meadow Creek and convey him to Concord?

The following changes of quarterly meetings are made in the White Oak Association as follows:

White Oak, first Sunday and Saturday in January, April, July and October.

Bethel, 2nd Sunday in January, &c.

Cedar Island, 3rd etc.

Straits, 4th Sunday in January, &c.

#### LLOYD'S HYMN BOOK.

Pain sheep binding, per dozen, \$7.50; single copy, 75 cents. Plain Morocco, per dozen, \$10.50; single copy, 95c.

Gilt Morocco per dozen, \$12.00; single copy, \$1.15.

ALVIN CLARK, Wilson, N. C.

Elder L. H. Hardy and C. A. Davie will preach if the Lord will, at Ashboro the 5th Sunday in December, morning and night, also on Saturday morning and at night.

#### LOW EXCURSION RATES

via

#### ATLANTIC COAST LINE.

Account Christmas holidays, . . . . .

Round trip tickets on sale Dec. 20-21-23-

24-25-30-31st, and January 1st.

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General Passenger Agent.

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

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

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# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

## A GRACIOUS PEACE AND SPIRITUAL PROSPERITY.

*"Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions sake I will now say peace be within thee."*  
*Psalm cxvii.8.*

This Psalm has a special reference to the church of God, and you know the church of God, dear friends, from the beginning of the world down to the end of the world is all one. God has only one church and she has many palaces or meeting places. Palaces are where royalty meet, kings, judges and senators. Zion has a great many palaces in this lower world, but never had one, only what God did dwell in. It is a palace to contemplate in what God did do, these be palaces. "Peace be within thy walls." And you know this, some of you do, what a peculiar thing is the peace of God, what a mysterious, peculiar thing is the peace of God; the Holy Ghost says, "It passeth all understanding." You might say, "I could understand it." No, you could not. The peace of God! When the peace of God comes into a man's heart nothing can make him unhappy. "Peace be within thy walls." How many poor saints have had trouble in their families, trouble in their souls, trouble among enemies, and come into these palaces and get the peace. My poor mother was called by grace when a young woman. All her family belonged to the Church of England, and all good singers, but in the midst of all that God called her by His grace, and

she could not sing with them, and they could not understand her.

After a few weeks the Lord set her at liberty, and when the clergyman called to ask what was the matter she said, "Don't you see sir, the peace of God which passeth all understanding that is what I have got, it passeth all understanding and it will keep the heart and mind through Christ Jesus." And though the poor minister read it and preached it, he could not understand it. This is a certain truth that Paul and Silas had more peace in the dungeon with their feet in the stocks than Adam and Eve had in Eden when they fell. They were all fallen sinners, Adam and Eve, and Paul and Silas, yet I say that Paul and Silas had more peace in the prison with stripes on their backs than Adam and Eve in Eden. I dare say you have proved this, some of you. God lets us have some good things for a little while and I dare say you have walked through these pleasant places like Solomon; he planted him orchards and made him pools of water and had instruments of music, and men singers and women singers, and he walked through it all, and said, "All is vanity." And you mark, if a man or woman lie down in vanity they are not wise. Solomon did not, you know. I believe one of the first marks of God's great mercy and grace to us is this: as soon as life enters into the soul, and the Holy Ghost illuminates the understanding and renews the will of a poor sinner, that poor sinner begins to find the world a very empty, miserable

place, and wants something more than that. All the goodness of the whole globe can't satisfy his poor soul after God has put a spirit of wisdom in him. He longs for Zion. There are only these two—the church of God and the world, and we are, all of us in one of them, either in the church or in the world, profession don't alter it at all, nominal religion will not, but grace will. Whether profane or professing, they are all in the world—but the church of God is not. (I don't mean the Romish church, she is in the world.) God has called her the church out of the world, illuminated her. In this Psalm we read, "I was glad when they said unto me let us go into the house of the Lord. Our feet shall stand within thy gates O, Jerusalem. Jerusalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of house of David. Pray for the peace Jerusalem; they shall prosper that love thee." Then our text "peace be within thy walls, and prosperity within thy palaces. For my brethren's and companions' sake, I will now say peace be within thee."

Now to just make a few remarks on the words of our text. We must first make a few remarks on the preceding verses. You know this, it don't matter what society or what class we belong to, if there is no judgment among them, we shall not profit much, there will never be any solidity. Therefore you read, "God is a God of judgment," and "Justice and judgment is the habitation of his throne," and nothing can push them out of it. After all the sins and satans that ever exist, God's holy throne will stand just the same. *I be glad that is true*, and there is never a wrong act with God, all his works are judgments, not a wrong motive or work. Never, never,

never. That is the God we adore, glorious, immutable, unsearchable, everlasting. He rules on his royal throne. That discovers another thing. You know you recollect this, every feeling in our heart and mine that is against God's way is wrong.

*Don't you nurse it then*, you that call yourselves Christians; don't you nurse it like a woman nurses her babe. What! nurse a wrong feeling against God! Who can say, "I have not had it." Every wrong feeling against God is wrong, and if it does not cause you trouble it will me. I have proved this; I could not make my own heart right; some people think they can. What is the use of man trying to man age his hand, his foot, his tongue, if he cannot manage his heart; for as the fountain is, so are the streams.

I believe this, that God has a special regard, always did, always will have for his own courts, his own grace, his own order, his own glory. He will have a special regard for these things and nothing will alter it. Our text says "I was glad when they said unto me, Let us go into the house of the Lord. You say, Well there is the spirit of God, there is divine grace. Our feet shall stand within thy gates, O, Jerusalem." Then she saw the stability of Zion. "Jerusalem is builded as a city compact together"—not disjointed. When the sons of Noah, his offspring, dwelt in the plain of Shinar, they said: "Let us build us a city and a tower lest we be scattered." They went quite a wrong way not to be scattered; they went to work with their own hands to keep themselves together. I never knew a people that went that way that did right. Since man fell, man has lost all wisdom, and how could his way lead to stability. And that very way they labored to make themselves compact together, scattered them over the world, and they have been like that to this day. That is what the wise

means when he says, "Trust ye not in a guide." "Put not your trust in princes." A minister has to preach down everything and preach up everything—to preach down what is wrong and to preach up what is right. Some people do not like that, they say you preach Christ and let that be." But dear friends, a minister has to preach up and down too; and the Lord says: "If they take forth the precious from the vile, thou shalt be as my mouth." You know real religion begins in a man's heart in eternal love, and it never ends. This love existed in God towards us before all worlds, and until it reached our poor blinded, callous and infidel hearts, we loved sins and the ways of it, we loved satan and his service for the courts of the Lord's house. I recollect how it was with me. I lived all the week for the Lord's day. This is your jubilee, and so it is mine. It is 50 years this month since I was raised to a gospel hope. I was in a sad state before that time. I lived all the week for the Lord's day. I longed to get to the house and that thing has lived in me for 50 years. I could not tell you what deaths, what misery, what carnality my poor soul has waded through, yet this principle has lived to this day. When I came into this place I thought these people had been careful for the meeting with great care and attention. When God calls a sinner out of an ungodly world he calls him unto Zion, that is his home, and God never turned one of the children out—no, never. He said, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." Once in—always in—is not that a mercy? And you know it is one of the great strug-

gles of faith to hold this thing firm. You will have some work in your heart about it, that you will; but you know this, dear friends, when God calls a soul by grace it existed in his mind in purpose before all worlds. This immutable love is stronger than death, it is the strongest element there is. "If a man would give all the substance of his house for love it would utterly be condemned." It is the free flowing of God's love in a man's soul, and when it takes place, that poor soul is always in the Church of God, and he will have something longing in his heart, and will not rest till he get there. It says, "The kingdom of God is within you." And who could manage it? Could you manage it? It is of God,—and therefore God's authority, God's power, God's infinite mercy are in that people, and therefore he says, "There are set thrones of judgment, the thrones of the house of David." I think it is in Isaiah, 1st chapter, the Lord speaking says: "I will restore their judges as at the first, and their counselors as at the beginning." And at the beginning when God created man, he created him in all the uprightness, honesty, equity of his nature and all the whole man stood in that judgment, the Lord, Jehovah and the law had the pre-eminence. Adam was created in that judgment, and every thought and act of that was for the glory and honor of God, and the creatures were in their proper place. That first man had good judgment. The Lord says, "I will restore it again." They lost it at the fall and you know it is universally true, the fall of man lifts the man up, and puts God down, that is the fall of man all over the whole world, in all societies, religious or not. Hart says, "We sorely feel the fall." David says, "Be thou exalted, O, God in Thine own strength." When God restores these judges, up goes the great Jehovah and his holiness and

majesty, down goes the creature. The poor prodigal said "I have sinned against heaven and before thee, and am no more worthy to be called thy son." The centurion when he sent about his servant, said, "I am not worthy that thou shouldst enter under my roof."

That is what it is when God restores the judges in a man's conscience, up goes the great Jehovah, down goes the man, all the world through. And where this don't take place a man is in ignorance, darkness, and bondage to sin and satan; and profession won't alter it. Paul says: "Though I speak with the tongues of men and of angels, and have not charity (the love of God) I am become as sounding brass or a tinkling cymbal. And though I have the gifts of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." That is true. Now, this I say to my people some times, it is really true. I should like to die with the Almighty enthroned in my affections in all his holiness and majesty, and me a poor, penitent sinner; and to say, "What! me, Lord! What! me, Lord!" with a face wet with tears of penitence.

The text says, "Peace be within thy walls," not outside of them. You people that profess his great and hallowed name, do you expect to find peace with your religion in the world? Do you find it? That is the point. I never did, I never did. I was going to say, if you did I should be afraid there is something wrong. The world does not mind a rush about a false religion, nor does the devil; but, if you get the life of God, and his peace in your heart, there will soon be a stir.

"Let your light so shine before men." "Marvel not, my brethren, if the world hate you." "It hated me before it hated you." He never did any harm at all, and there was no person hated and persecuted as he. My text does not say "Peace be *outside* your walls," for his people to walk about in the world; but it says, "There s no peace saith my God to the wicked." There is no particle of real peace with God outside of Zion's walls. And all those people who die outside of Zion's walls are at enmity with God. Not one text in the Bible says "Peace be to the world." "In the world ye shall have tribulation," and "If any man love the world, the love of the Father is not in him." "Whosoever therefore will be a friend to the world is the enemy of God." Therefore he calls them out of the world. Let me make a few remarks upon these walls. He says, "Thou shalt call thy walls Salvation, and thy gates praise." John says, "He showed me that great city, the holy Jerusalem, descending out of heaven from God. Having the glory of God; and her light was like unto a stone most precious, even like a jasper stone clear as crystal; and had a wall great and high, and had twelve gates (to go through into this city out of the world) and at the gates twelve angels, to keep guard. And the walls of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." You see, this wall being large and high, I understand this, that the wall that separates the world from the church is as high and large as God's ancient decrees, and it is above the heavens. You know there are no heights go higher than God's ancient decrees and purposes. The wall is a great wall; that is— I understand, it is too great for any to move it or alter it, and it is where God has put it—between the church and the world, and the wall being great and

high, and having twelve foundations, were down deep, as deep as God's immutable purposes, and as high as he is and as great as his ancient decrees. And "all in are in." O, how sweet to find yourself in Zion! You know this, God's heart was there long before yours and mine; then your heart and God's heart are in one place. Then you have the same persons in

God has in his heart. He had them in his heart by election, you have them by sovereign grace, puts the same people, the same blessing in your heart that are in his heart, and that is godliness. The Psalmist says, "He taketh not pleasure in the legs of man. The Lord taketh pleasure in them that fear him, in those that hope in his mercy."

Then you read that in these foundations were "the names of the twelve apostles of the Lamb." Then they were registered, filed up, registered in heaven. You know he said to Peter, "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." He meant this in his ministraton, as an apostle he was immutable; what he said was "Yea." Therefore whatever the apostles loose so it will be down to the end of the world. If you can find that in the writings of the apostles that brings liberty in your conscience, it is so in heaven, it is registered in heaven, you have the witness of the Spirit of truth in your conscience. He said, "In the mouth of two or three witnesses shall every word be established." Then he says "Pray for the peace of Jerusalem, they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces." Just for a minute or two in this peace. It is not a peace that goods and chattels and riches bring into a man's head. I say no. A man may have all these, and yet be as far from God as possible. I have walked in my garden and seen

it all right and smooth, and yet have been miserable, poor and wretched. What is the matter? I have not got peace in my conscience not got peace in my soul. If I had got peace, I should not have all this anguish. I have proved that garden, nor business nor family won't bring my soul into real peace. And if it could I should be afraid to trust it. Why? say you. It does not stand deep enough. You know your woes and mine are deeper than the creature; the wrath of God and our sins are deeper than the creature; and if we have real peace we must have it deeper than the creature as deep as Jehovah, it must go to the bottom of it, and the peace of God covers it all. And if you have that peace then you have peace. Then, according to the words of the text, God really has a good will to his people, for that is where his people are—in Zion. He says "Peace be within thy walls." Let me say a word here of admonition, I hope neither you nor I will ever try to find peace in the world and worldly region. I have tried, I have tried, and lo! and behold I have suffered exceedingly on account of it, it is no peace. On the other hand, you know, some of you I trust, as well as me. O! the peace you have had in the church of God! Perhaps you rose up in the morning, not very happy, and perhaps meet a friend or two, and they begin to talk, and speak of the dealings of God on their souls and in heaven, and all the terrible feelings pass away and you feel so peaceful and comfortable, and feel, "I be so glad I met that friend." On my fiftieth birthday I woke early in the morning at 3 o'clock, and O, the anguish I felt in my soul, I thought I had gone all these years to the chapel, and preaching too, and yet what religion had I in my soul? And I thought I should not live long, and what should I come to? I got up and walked about three

hundred yards and saw three good men at a corner talking, and we all talked together of the things of God for about half an hour, and when I left how happy I felt. He says, "A spring shut up," and when God, the Spirit opens that well, how sweet it is! The princes of Israel digged a well, they digged it by the direction of the law-giver; and when they digged it they sang, "Spring up, O, well, sing ye unto it."

"Prosperity within thy palaces"

Perhaps there is nothing where there is more variety of feeling than in this thing, some say one thing, some another. You know what is prosperity in business, when the thing a man enters into brings good substantial returns. That is what I understand in a spiritual sense. "Prosperity within thy palaces." You know this of all places under heaven God has enriched his courts with the best of gifts. Hart says:

"The highest heavens are short of this  
'Tis deeper than the vast abyss:

'Tis more than thought can ever conceive

Or hope expect, or faith believe.

Almighty God (in Zion) sighed human breath;

The Lord of life experienced death!

How it was done we can't discuss,

But this we know, 'twas done for us."

Now I call this prosperity.—If a poor worm like you or me, of necessity seek after, long after, crave after an interest in his person, righteousness and blood, and find it, I call that prosperity—myself, *I should not wish for a better prosperity than that.*

"Prosperity within thy palaces." And let me tell you another thing to illustrate this point. When I was a lad and went to chapel with my father and mother to hear the truth, a good old man named Barton used often to visit my father and mother. Well one Sunday during the service this poor man seemed to lose all confidence

in God. And at dinner time my mother said where is he? and she went to find him, and boy-like, I went with her, and she tried to get him to take some cake and tea. He said, "Mr. H.—has made clean work of me, I have no religion at all." During the service in the afternoon the Lord blessed the poor man, and he said, O, I be right, I be right as sure as I have been in the chapel," and he walked all the way home with my father and mother talking to them. I call that prosperity. "Prosperity within thy palaces." Let me ask you a question, you that have any hope in your souls. Are you satisfied with finding this thing? Could you put your hand on your heart before God and say, "O, I am satisfied with my religion?" I would not like to be in your place. He says, "For the singing of the needy, for the groaning of the prisoners." Then ~~men~~ people want to feel prosperity, and hundreds and thousands of poor Gentile sinners in this country since the Reformation have found it. Nathaniel said, "Can there any good thing come out of Nazareth?" Philip said unto him, "Come and see!" The Lord saw him coming, and he said, "Behold an Israelite indeed in whom is no guile." Nathaniel saith unto him, "Whence knowest thou me?" Jesus answered and said unto him, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." Nathaniel answered and said unto him, "Rabbi, thou art the Son of God; thou art the king of Israel." Jesus answered and said unto him, "Because I said unto thee, I saw thee under the fig tree believest thou? thou shalt see greater things than these." And he saith unto him, "Verily, verily I say unto you hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of man." And you recollect this, this is the Pearl of great Price, and it is the free gift of Almighty God to every elect

vessel, and there is not a vessel of mercy, but will embrace this great gift. I went for nearly thirty years before I found him to be the pardon of sins and the joy of my heart; and I walked miles to hear dear Mr. Tiptaft and others, and at last Satan said, "It is of no use, it will all come to an end," and to my feelings it did: and then Satan brought against me the great decrees of election and predestination, and I felt I was on the wrong side. If God would but make a new Bible. But I went on and one morning in the mill the Lord broke in on me, took all away, and peace, pardon, and joy flowed in my palaces. For my brethren and companion's sake I will now say, peace be within thee." Therefore God's people, they have brethren, they have companions. "For my brethren and companion's sake." There is dear friends, existing between the family of God, that divine, unquenchable, unalterable relationship. What could control the relation of a father to his family? Could troubles alter it? Could years alter it? Nothing can alter it, it is an unalterable union. This union is unlike that of a man to his family—that will end when death comes, but this union is an endless thing, and the Lord Jesus Christ is the author of that relationship which will exist between every saint, and he says, "Father I will that they also with me thou hast given me be with me where I am." They are brethren in the faith, they are believers. No sensible man that has a conscience worth having, could go and shake hands with a man that did not believe, and call him brother. But if you meet a man that has divine faith, and you converse with him what is better? what is sweeter? Then I say we are companions in a three fold point of view. We become companions in tribulation. If you meet a man though you do not know much of him, and

he seems full of joy, and full of peace you say, "It may be true but I don't know, he tells us nothing of how he got it. But if he can trace out the sorrows of his soul under the chastening hand of God, the struggles of his poor soul, his fears, doubts and conflicts, and says, "God helped me there," you say, "Give me your hand we are companions." They are companions in tribulation. When David went to Saul about the giant, Saul said, "Thou art not able to fight him." David said, "Thy servant kept his father's sheep, and there came a lion and a bear and took a lamb out of the flock." The Lord helped his servant to slay both the lion and the bear and this uncircumcised Philistine shall be as one of them. And Jonathan heard it and it went right into his heart. And when David came back with the giant's head in his hand, it went to Jonathan's heart. He felt here is a man, not only in trouble, but rightly cut of it, and it knit his soul to the soul of David, and they became companions. Secondly, they are companions in comforts: and thirdly, they are companions in the precepts, doctrine and commandments of the everlasting Gospel. And if they find a people that don't think much about it, they say what! what! what! the blessed sufferings of the Lamb of God! His holy ordinances. If a church in this lower world be anywhere, anyhow, without following in the church or judgment you say, "I could not walk with you." I have heard people say if you do not walk with us you will be a narrow man—but not narrower than the scriptures. 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." Therefore I don't believe in faith without works. *No, that I don't.* Like a body without soul, it is dead. Then you see this companionship and brotherhood is in

the great and blessed principles and doctrine of the everlasting Gospel, and blessed principles and ordinances you will walk with them. They won't give way. People say, "Open the door wide enough; don't speak so much about election." As I have heard people say they get more people *but they do not get more saints*. As one of your hymns says,

There my best friends, my kindred  
- dwell.

There God, my Savior reigns.

I have very little confidence in that man where grace does not reign in the heart. God save us from that, where they say they have grace but it does not reign. They are companions in the everlasting Gospel of the Son of God. May God add his blessings. Amen.

Polkton, N. C., Sept. 19, 1907.  
Elder P. D. Gold,

Very Dear Brother: I have just received my Landmark for September 15th. I see in it the letter I wrote you while at Brother Rowe's in which I find several mistakes made, I suppose by the printers. Will you please kindly correct them? The first one is in the second line of the first column. It should read "precious hope" instead of "people." In the same column down towards the bottom this is what I said instead of the way it reads: "And I began to realize that I was on the mountain top—not the mountain of self-exaltation, but the mountain of transfiguration, upon which we must be carried, or never be blessed to get there—upon which there is no danger," &c. The way it reads destroys the sense of what I intended. I do not think self could have been where I was on that memorable occasion, but I hope I was in the "Spirit on the Lord's day" where self is forgotten and where I had a feast, such as vile nature cannot partake of, and has no desire to.

My writing always looks so imperfect to me at best, because I cannot fully express myself so that others can realize it as I feel it; because of the broken manner in which I express myself.

There are a few little mistakes in the punctuation but none so bad as those above mentioned.

While I was in Baltimore I went with Brother and Sister Rowe up to Harford Church about thirty miles North of Baltimore to attend the yearly meeting which I enjoyed so much. I was blessed to hear Elder John McConnell, of New York, at this meeting; also Elder Wm. Grafton who is pastor of that church and in his eighty-third year Elder J. T. Rowe also preached both days. One comforting and consoling thought to me while there was that they preached the same doctrine I had been made to love, and which has been a feast to me so many times in North Carolina, and the greatest blessing this is to me I was made to know the joyful sound. I do sometimes believe I know the blessed doctrine of the gospel of the dear Son of God when I hear it proclaimed from the walls of Zion, and from the mountain of the Lord. And how beautiful upon the mountain are the feet of them that publish these glad tidings.

On my way back from Baltimore I stopped and attended the Silver Creek Association where I was made to feel that the blessings of God still attended me; though in a peculiar way. At times I would fear that the way was going away entirely from me and all would be darkness; but in a mysterious way I believe the dear Lord was my strength and support that his strong arm was underneath me which kept me from going down into the depth of the valley, and I could still praise his glorious name. How sweet and soul cheering are these things when we are given to realize

all is gloom and darkness, and like the shadow of death, for so long a time. Truly I have had a feast of fat things since the first of July up until the present time—such as I had not had for many days past; and oh, how pleasant and sweet to be once more thus favored, to have all my gloomy feelings, my doubts and fears removed and to be enabled to trust so sweetly and implicitly in Jesus as my Savior and Redeemer. And, Brother Gold, I have been in this rejoicing state so long until I am beginning to wonder if there is some fearful thing going to befall me. I scarcely know anything but a heart full of joy, praise and thanksgiving almost continually.

On my return home I found an accumulation of work for me; but it seems I can perform it and hardly realize how I get it done; so enraptured is my soul in the mercies and goodness of God to a vile sinner like me. There is, right within me, such a feeling sense of the nearness of the presence of my dear Savior, which makes rough places smooth and crooked ways straight. And he gives me to trust so sweetly in him. He stands by me and answers me so sweetly too of his kind and protecting care, and softly whispers that he will provide—the sweet promise which gave me such comfort and joy in the beginning of my pilgrimage, soon after my deliverance from the bondage of sin and death.

Why should I, or how can I be filled with fear, doubt or dread while there is such a friend so manifestly near?

Brother Gold, I was disappointed in not seeing you at Silver Creek Association. I hope you were not sick. I had hoped you would stop with us if you came. Elders Henry Taylor and J. A. Shaw stopped with us Tuesday night, last, on their way down to Seven Mile Association.

With much love to you and Sister

Gold, I remain yours in sweet fellowship,

LOUISA A. EDWARDS.

Snow Hill, N. C., March 22, 1907.  
Mr. P. D. Gold,

Dear Brother: It has been bearing on my mind to write you ever since I saw the correction of the mistakes that I made in the communication I sent you printed in the Landmark November 1st 1905.

But I don't know whether the impression is from the right source or not, but I hope so.

It seems to me the only way to get rid of the impression is to write so I will make the attempt.

First I feel to say that it is so with me like Jesus told his apostles when he was about to be crucified, the spirit indeed is willing but the flesh is weak. Now Brother Gold, I feel like I was imposing on your valuable time and too much of a trouble for you to even read such a poor, imperfect scribble as mine, much more to publish. If you had laid it aside I would but only said all is right, it was in such a scattered and broken way I wonder how you could think enough of it to give it space in your highly esteemed paper. I know that if I had a good education I could not tell my experience just like I felt it. But as it is my education being very poor it caused me to make blunders in trying to form words to express my feelings. Paul told my experience when he used the expression and said I know in me, that is in my flesh there dwells no good thing. Jesus says without me ye can do nothing. So as the poet said I can also say, by experience I do know there is nothing good that I can do, I cannot satisfy the law, nor hope, nor comfort from it draw. My nature is so prone to sin which makes my duty so unclean, that when I count up all the cost, if not free grace then I am lost. Jesus

is all and in all to his people. So if I am his it is by the grace and mercy of God and not by anything I have ever merited. Sometimes I fear that I am not one of that number and I feel that though some strange thing has took place with me, and may be that I have not tasted of the good word of God, and the power of the world to come, for I cannot look back over my past life and not see so many wrong things that I have done.

Now Brother Gold, I beg you to pardon and forgive me. Pray for me that I may be reconciled to God. I have written this to relieve my mind and not for publication, for I do not wish to burden any one.

I desire to be your brother in Christ  
W. B. KEARNEY

Fitch, N. C. April 1, 1907.

Dear Brother P. D. Gold:

Today is what we call a holiday. Yesterday was Easter Sunday, and it snowed beautifully for four or five hours. It just looked wonderful to see the snow falling and the trees all in blossoms.

And the vegetation growing. Oh, is it not wonderful to see this great change. The day before it was so extremely warm we had to have the doors and windows all open. Now so cold, less than twenty-four hours all closed up. . . . .

Who made this great change, was it man? Surely not. This brings to my mind many wonderful things which I shall not attempt to write now. Indeed, too great, too wonderful for me a poor vile finite creature of the earth. I began to write to tell you a dream I had four or five months ago: in my dream I thought I opened the Bible at the 66th chapter of Isaiah and I commenced to read and it turned to a barrel of grape wine, and I commenced to draw the wine out of the barrel and I awoke.

The wine was a live wine and full

of little branches growing out from it, and as I drew it out it did not seem to get less in the barrel.

Does this 66th chapter represent the whole Bible or scriptures throughout the Bible?

Does the wine show how the scripture links together? And does the wine and the little branches growing out from it represent Christ and his people, or Christ and the church, showing how they link together?

This was some of my thoughts about it when I awoke.

Your well Wisher.

#### REMARKS.

The 66th chapter of Isaiah is inexpressibly full of gospel glory when the Lord appears in the new Dispensation.

The barrel full of grape wine shadows forth the new wine of the kingdom of heaven.

The new wine was found in the cluster. This saved the people of God from the beginning. The seed of the woman shall bruise the serpents' head. The reason instant and final destruction did not fall on Adam in the day of his transgression there was the word of the Lord saying the seed of the woman shall bruise the serpent's head. God will bring a seed out of Jacob that shall inherit his holy mountain.

Christ declared the nature of his kingdom in his first miracle. The six water pots empty he commanded to be filled with water, and as they drew out out it was wine. Here is the blood of the grape setting forth the foundation of life opened in his death and resurrection. Such is the life of Jesus manifested in the wine that it is alive and full of little branches growing out of it, for the life of Jesus is in every one that drinks of this cup of blessing. And drink as much as you may, and let all the redeemed drink, and yet it still flows,

and is never exhausted, nor its blessed fullness lessened. P. D. G.

Wendell, N. C., July 7, 1907.  
Elder P. D. Gold,

Dear Brother: I have for some weeks been deprived of my dear old Landmark on account of changing my postoffice and feeling so much comforted by getting the one of July 1st, I have felt to be destitute of God's rich and pure divine love, and while others have been blessed to get theirs I hope. Notwithstanding, I do not hold anything against you dear brother, for I am the cause of my not getting it any sooner myself. I feel that it's all for my own good in this way, it I feel will keep me from being too smart in my own church at home, so the dear brethren and sisters I hope and trust will not have to exclude me from the church to keep peace among themselves, but oh, may the good Lord enable us to meet Satan with a two edged sword that turneth every way to keep the way of the tree of life. As he has said rise up my love, my fair one and come away, for the voice of the turtle is heard in our land.

Oh, dear children, there are many things represented in this wonderful voice of the dove. Do we ever hear the dove mourn but three times, not once for self? The dove never mingles with other birds or mates with other birds. We should notice our own mourning when we hunger and thirst after righteousness. We are continually mourning until we are filled. Then as the blessed little doves are kept to themselves we should keep ourselves unspotted from the world. What birds have a voice like a dove? Not one. Even the mocking bird has not the tone or the voice of the dove. Then we realize it is wrong to make mock of God's dear people, for we know not the contents of a hidden heart that may some day tell us some-

thing that will give us a shining light at some midnight hour.

Just here while it has been presented to my mind, young ladies, a word to the readers of the Landmark, if Brother Gold can see fit to put this letter in your reach. Do you know or have you ever given it the slightest thought that young men's conduct is under your control? Why? Are you not keeping company with them while the breath smells like strong drink? Are you not allowing them to befog your parlor with tobacco smoke without first asking your consent? Then are you esteeming them only for their style? Because he wears a round top hat and uses a top buggy and his pocket filled with smoking tobacco. Then if a poor, well behaved boy calls on you, one who obeys and honors his father and mother, and strews flowers along life's pathway, are you guilty of pointing the finger of scorn at him, saying his parlor is too good for him. I wish he had stayed away from here. Here is your influence if you meet such as mentioned above, if you will tell him you don't wish to entertain him while he keeps up those habits, and if he loves you and esteems you as a lady he will soon depart from all such habits that are only upheld by the carnal ways and a very poor style of the world. Now I will call your attention to a Psalm of David. "And I said oh, that I had wings like a dove; for then would I fly away and be at rest, then would I wonder far off and remain in the wilderness. Selah. We learn here that David was wishing to have wings like a dove to set him free from the hands of his enemies. He prays against his enemies, of whose wickedness and treachery he complains, and he sang songs of praise to God and gave him all the praise of Lord of Lords and king of kings, for he was led by the spirit and taught to fear God. Save me O, God, by

thy name, and judge me by thy strength. Hear my prayer, O God, give ear to the words of my mouth. What does a prayer profit if it be not heard? Then what does it take to be prayed? The prayer is prayed by the saints of God. Lord be merciful to me a poor sinner. This shows that the prayer of the righteous prevaileth much, those that are led by a way that they know not, and feel themselves altogether dependent on the Lord. While those that are led by the carnal ways of the world, I feel like they are dependent people in their own ways. That they hold apostasy and falling from grace. Brethren How does a sermon of that kind sound? It just sounds like man wants the honor of making the world and knowing too that man was the last thing made, and the Lord repented that he had made man, but yet God so loved the world that he gave his only begotten Son, the Savior of sinners, put to death upon the rugged tree of the cross to redeem his people, Israel. Now does this not show the doctrine? Those that preach salvation by grace are developed in Jesus Christ and him crucified, and now we can't compare the true mourn of the dove to the tree of the cross, saying, Father why should this bitter cup pass, but not my will be done but thine, O dear saints this bitter cup is the sting of death that we are bound to taste before we cross over the river of Jordan, to enter into the blessed gates of eternal happiness and sing praises to the God of all truth.

Raton, New Mexico Nov. 21 1907  
Elder P. D. Gold,

Dear Brother: I think of you and your wife and your daughter Mary very often. I think Mary as a lovely school girl in Hope well Seminary. But she is a woman with her own family around her. How much I would like to have a letter

from her! This evening I received the Landmark for November 15th, and I feel that I can say to the writers, that were in the far off rockies, I experience the same feelings that they tell us of.

I feel that I am the recipient of unnumbered blessings. Every day I feel that new mercies and blessings are showered on me. I seem to lack but one thing, a thankful heart. I do desire to be filled with gratitude, but I am so prone to forget. Last fall I had the privilege of attending a meeting at Lamar, Colorado, and at Hatton and Syracuse, Kansas, there I met Elder Purdue and Elder Nowels. Elder Purdue had met you, and we had a delightful meeting or rather, series of meetings. You know Elder Purdue is a grand preacher and so is Elder Nowels. Brother Fetter had been with them at several meetings this fall.

We expect Elder Fetter will be in Raton very soon. It is wonderful to me as I read the names of writers, scattered from the Atlantic to the Pacific, from Canada to the Gulf, and I remember how this development of country came about.

Joseph told his brethren ye meant it for evil, but the Lord meant it for good to save alive much people. When I call to mind how the severity of the king of England with his heavy taxation on the colonists settled in America, brought about the war of the Revolution, it looks to the casual observer as if the king meant his treatment of the colonies for evil, but it brought a new government in the wilderness of America, making a land of religious freedom, a land where we each and all can enjoy our own religious views, so to me it seems that our Lord overruled it for good. We know he does over rule all our paths; but this great country is to me a very clearly marked and plainly manifested example, so closely resembling what Joseph told his brethren that I often think of it.

This present generation have had no experience of religious persecution. My ancestors three generations back fled from the persecutions of the Stuart kings of England, and a great many people that I know in New Jersey are descended from ancestors who fled from religious persecution.

I will weary you with my long letter. Elder Fetter left with me kind Christian love to you and all the friends who may remember him. Remember me most kindly to your wife and Mary and any of my North Carolina friends you may see. May the blessings of the Lord rest on you and strengthen you in the arduous labors that devolve on you in your editorial work.

Very truly your sister in hope.

ELIZABETH H. BOGGS

Lamar, Colorado, Nov 30, 1907

Dear Brothers Gold and Lester:

As I promised while I was East to write my people through the Landmark so with your permission I will say that I left home September 14th and returned November 23rd, and found all well for which I am thankful to the God that declared the end from the beginning, saying "My counsel shall stand and I will do all my pleasure." O, how good and merciful He is to me a poor sinner. I feel so little, poor and unworthy that I often think if my Father's children know me as well as I know myself they would not want to hear from me at all. I thought while I was with them in the East that surely I had deceived them, they were so good and kind to me in every respect, and I so unworthy, not one good thing in me. I could not see how they could have fellowship for me, yet I feel like I was with the children of God.

The preaching in Virginia did not give any uncertain sound so I was made to rejoice when I heard them preach just what I tried to preach. I

attempted to preach thirty times out there and as far as I know the brethren endorsed what I preached.

O, the many good words of encouragement did I receive from the children of God, I can not call names as it would take up too much space, but I hold all the people in sweet memory. "O, how I love the sons of grace, the heirs of bliss divine."

Remember me at the throne of grace dear brethren. Yours to serve,

Wm. C. PERDUE.

#### GOD'S PEOPLE AS SHINING LIGHTS.

We are told by some, if this doctrine be true, just do as you please, if you are saved you are saved, no matter what you do and if you are lost you are lost, no matter what you do. People who talk this way know nothing of the word of God that calls them out of darkness into his marvelous light and causes them to show forth His praise.

In the beginning of time God made the sun, moon and stars and set them in the firmament and commanded as to the amount of light they should give and that is glorious indeed to meditate on these great things in creation, if so then is it not more glorious to meditate on the Great Light, the Spiritual Light, in the Spiritual heaven, which is Jesus. "He is the true light" which lighteth every man that cometh into the world. The light of the sun that rules the day only shines on the surface, but this light shines in our hearts and gives us the light of the knowledge of the Glory of God in the face of Jesus Christ.

This light we are told shines in darkness and the darkness comprehended it not. When Jesus commenced his work in you no one could have caused you to believe it was to save you, and yet it was the work of salvation begun. We thought it was to destroy, the application of the law by

the spirit reveals to us our guilt, yet this is the light for whatsoever doth make manifest is light, but flesh (darkness) can't comprehend it, it grows darker and darker until it is so dark without that every ray of hope is gone, your prayers have all failed, our friends all gone, everything gone but your sins, but they are before you mountain high. But salvation draws nigh, Jesus appears to your astonishment and says, "Son or Daughter, be of good cheer, thy sins which are many are all forgiven thee." The light of this spiritual body (the church) is the eye, Jesus and God looks through His own eye at His church and says:

"Thou art all fair my love, thou hast dove's eyes." She is without spot, wrinkle or blame or any such thing before Him in love.

Now as she is the bride or wife, the object of His great love and mercy, she is to reverence her husband. This is her daily study. But there is so much self-loathing and mourning because she feels she comes short in every way; she is so weak she has to lean upon her beloved for strength, she is so sinful she has to beg him for His mercy; she is so foolish she has to beg him for wisdom, but he has plenty to give, and the beautiful thought is, it makes no difference how much he gives, he still has no less. He is just as able to keep us from falling now as he was the first time he lifted us up. "Jesus Christ, the same yesterday, today and forever." And notwithstanding all our infirmity, we must still remember we are His workmanship created in Christ Jesus unto good works which God hath before ordained that we should walk in them. What kind of good works? Is it not a good work to confess our sins continually and to beg for mercy and grace to save? Is it not a good work to believe God is able to save us to the

utmost? Is it not a good work to praise Him for His salvation?

Now if these things are not felt by saved sinners, I am lost forever, but if they are, I hope I am saved forever, with them.

So instead of doing as we please, we want to do as the Lord pleases and mourn because we feel we do not

W. A. SIMPKINS

Elder L. H. Hardy and C. A. Davy will preach if the Lord will, at Ashboro the 5th Sunday in December, morning and night, also on Saturday morning and at night.

#### LLOYD'S HYMN-BOOK.

Plain sheep binding, per dozen, \$7.50; single copy, 75 cents. Plain Morocco, per dozen, \$10.50; single copy, 95c.

Glit Morocco per dozen, \$12.00; single copy, \$1.15.

ALVIN CLARK, Wilson, N. C.

Many of the subscribers to Zion's Landmark are behind, and I am greatly and sorely in need of money to pay debts incurred in publishing it. If each one will send me some money that is due it will be a present and a great relief to me. Let each one that is behind please remember this and at once send me some aid. Help each other in need. Also obtain us new subscribers where and when you can.

P. D. GOLD.

#### PRICE REDUCED.

The price of Durand and Lester's Hymn and Tune Book is reduced to \$6 per dozen, sent at expense of the purchaser, and at 70 cents for single book, sent by mail postpaid.

Send all orders to Silas H. Durand, Southampton, Bucks County, Pa., stating the kind of notes desired—round or shape.

# ZION'S LANDMARK

P. D. GOLD, Wilson N. C.

P. G. LESTER, Floyd, Va.

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

Volume XLl - - - No. 4

Wilson, N. C., Jan. 1, 1907.

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## THE YEAR 1908.

Luke 1:1-4.

The subject matter of this address to the readers of Zion's Landmark may be collected from an expression contained in the above scripture, "A declaration of those things which are most surely believed among us."

Luke was an eye witness of these things, having had full knowledge or perfect understanding of all things from the first.

The doctrine of this book written by Luke is the life, death, resurrection and glorification of the Lord Jesus Christ, or as Paul declares it, "Christ and him crucified" is the subject matter of his writings. What else does Paul preach? Nothing else. That is there is nothing that Paul wrote or preached that is not of Jesus, and the fulfillment of his life as exemplified in the conduct and conversation of those believing in Jesus is manifest

In addressing our readers at the beginning of a new year we have in hand writing only of the life, death and resurrection of Jesus, or the doctrine of Christ. What he said was a divine expression of what he came to do. What he did was the fulfillment of all that had been written concerning him. These are the things most surely believed "among us" or by the family of God. They are most surely believed in the sense that they are believed in the heart, for with the heart man believeth unto righteousness.

They are most surely believed as things that are truth, and therefore cannot fail or disappoint the believer. They are most surely believed as causing great peace of mind, and as manifesting the unity of oneness of the people of God who love each other. No distracting or confusing things grow out of this blessed state of things.

Jesus Christ was born as the scriptures declare. A virgin conceives and brings forth a Son who is named Jesus, because he shall save his people from their sins. His character as Mediator and Redeemer is set forth. He is God manifest in the flesh. He shall reign over the house of Jacob forever, Jacob the vessel of mercy, the sinner in whom is revealed the Israelite, in whom there is no guile, is the one Jesus reigns in and over.

Now what do we need beside Jesus? Are we his people? The Lord's portion is his people. Jacob is the lot of his inheritance. Then we are chosen in him and redeemed by him, elect according to the foreknowledge of God through sanctification of the Spirit and belief of the truth, unto obedience and sprinkling of the blood of Jesus Christ, and begotten again unto a lively hope by the resurrection of Jesus Christ unto an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last times.

Jesus is exalted a prince and a Savior at the right hand of God to grant repentance and the forgiveness of sins unto Israel. He is full of grace and truth, and of his fulness have all we received. Then we are complete in Him. Now what manner of persons ought we to be in all holy conversation? How should we live? How should we behave ourselves in the house of God which is the pillar and the ground of truth? We should abide in

the doctrine of Christ—not seeking the doctrine of Christ—not seeking some new thing. There is nothing so new or perfect as Jesus is. What else is there worth preaching, or believing, or writing about, or contending for?

Those that bring in damnable heresies, even denying the Lord that brought them do it to their own shame and to the hurt of God's people. Let us who are of the day speak and write the things that make for peace, and whereby we may serve each other. Love is the bond of unity in the household of faith.

Why such coldness among us? Why so careless about going to our preachings, visiting the sick, helping the needy? Why such cares of the world? Where is your faith? Do you most earnestly contend for the faith delivered to the saints? It is good to have your conversation seasoned with salt, but is it we most surely believe the things make manifest in our conduct and conversation that we have been with Jesus and have learned of him how is it we must surely believe the things declared unto us by them that were eye witnesses of the sufferings, death and resurrection of the Lord Jesus? Do we prove that we have fellowship with the apostles? We must prove all things, and make manifest by our life and conversation that we have been with Jesus and have learned of him. No greater joy is to us than that we all walk in and by the faith of the Lord Jesus, by grace, mercy and peace be upon you all. P. D. G.

#### FAITH.

The lever that raises all that it dwells in is faith. Does that faith dwell in any? See 2nd Tim. 1:5 The house in which one dwells is not the author of its inhabitant, nor is man the author of this blessed faith that dwells in the vessel of mercy. It is the evidence of things not

seen. Then the scriptures are not its author for it existed before the scriptures were written. By faith Abel offered a more excellent sacrifice than Cain, and he had the witness and testimony from God himself that he was righteous.

Faith is the evidence of things not seen. The scriptures are not the evidence although they testify of Christ, our faith is the evidence itself or the substance of things hoped for. The scriptures testify of Christ but ye receive not their witness. They do not control the heart, but faith does. It is the power by which we believe and by which the scriptures become assuring to us. Faith works, performs, does wonderfully.

Faith is the victory that overcomes the world because it is born of God. Through faith we are kept by the power of God. Faith then is of God. It cometh by hearing and hearing cometh by the word of God. How closely and precisely this faith is of God, and stands in the power and wisdom of God. It perceives and conveys the divine righteousness by which the sinner is justified by and before God. The righteousness which is of faith is to and upon all that believe. What a wonderful blessing to have faith in God! Blessed are all they that put their trust in Him.

P. D. G.

Elder P. D. Gold,

Dear Sir: Please explain Matthew 16:18-19. Did Christ give Peter the keys to the kingdom? If so, where did Peter first use them? Also explain Leviticus 24:8. Where in the new testament do we find the anti-type of this passage? Please explain the above scriptures in Zion's Landmark, and oblige an earnest enquirer.

T. J. MOFFIT.

Villisca, Iowa

#### REMARKS.

It is my mind and purpose to write

and speak of things as they appear to me. If God has given me any understanding of the scriptures then I should save that which he has given me. It is not good to handle a borrowed axe.

What Jesus here said to Peter he in other scriptures also said to other apostles with Peter. Here he said to Peter he would give him the keys to the kingdom of heaven and whatsoever he should bind on earth should be bound in heaven, and whatsoever he should loose on earth should be loosed in heaven. Jesus said to his disciples (Matt. 18-18,) Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven. This is said to more than one of them. The pronoun *ye* always means more than one. As the pronoun *thee* or *thou* means only one. In John 20: 23 the same power is given to the apostles at large. "Whosoever sins ye remit they are remitted unto them and whosoever sins ye retained they are retained." Peter began to bind and loose on the day of Pentecost when he preached the gospel with the holy Ghost sent down from heaven.

So also John and James and Paul, and others as they preached and wrote declaring as twelve judges in Israel what is the law of Zion, loosed on earth and therefore in heaven all that believed through their word, and also bound all that were disobedient unto the heavenly vision. For it shall come to pass that every soul that will not hear Jesus, the great prophet, shall be cut off from among the people.

The twelve apostles of the Lamb sit now (and will to the end of time, as judges in Israel. As men they are dead, but as apostles or judges they still live. That is their word which God inspired them to declare,

as the word and will of God, is as good, true and powerful today as it was when they first declared it. When that word binds one on earth it binds him also in heaven. When that word looses him on earth it also looses in heaven. Peter has no more and no less of this preeminence than Paul, James, John or Jude. All have it equally.

We have the proof and witness of this in ourselves. When the word of God declared by any one of these judges condemns us we are shut out of the comfort of heaven, and bound here, everywhere; nor have we any doubt they are right, and that we are wrong, and we know that they are of God. When the word of any of them, one being as precious as that of another, (what Paul wrote being as good as what Peter wrote,) is open unto us, it frees us, or looses us here on earth, and we feel to be loosed in heaven also, or everywhere, and glorify God in Paul as well as in Peter.

The other question is where do we find in the New Testament the Ante type of Lev. 24: 8? "Every Sabbath he shall set in order before the Lord continually, being taken from the children of Israel by an everlasting covenant."

We believe that everything under the law is a pattern of what is the body or reality in the gospel, that the law is a shadow good things to come and the substance is in the gospel. Hence we have the right to look for fulfillment of all which the law as a prophecy foreshadowed and therefore should be in the gospel. It is good to hear a preacher that starts in the old Testament with the spirit of the new and lands in the new as the fulfillment of the old, or the good wine. This is bringing out things new and old—old or first in the types, and new or perfect in the gospel, which is the power of God unto salvation

to everyone that believeth.

Moses is the type of Jesus as the lawgiver. What Moses said must be done Jesus has done. The law came by Moses the servant faithful as a pattern; grace and truth came by Jesus Christ as the Son over his own house, the church. Oil, olive, beaten and true, for the light must be brought by the children of Israel to cause the lamps to burn continually. Without the veil of witness or testimony must it burn from evening until morning continually, and this shall be as a statute forever, in your generations. Aaron the high priest shall order the lamps upon their continually. This is the type. What is the substance? Jesus is the pure light, oil pure and beaten. He is the Christ, the true olive tree, the anointed one standing before the Lord continually. He was tried, oppressed, pressed between the upper and nether millstones, and was holy, pure and undefiled. Hence he is the true light. The candlestick is the church into which this pure beaten oil is poured and shines, and shines burning in the candlestick. He lighteth every man that cometh into the world. This lamp or candlestick is here in the world, or without the veil of the testimony. Within the veil of the testimony of holy of holies is type where the church or candlestick (lamp) is now shining or it is here in the flesh where the church is to put the candlestick or light on the bushel that it may shine. As Jesus the High Priest therefore is in you the light shines. God who commanded the light to shine out of darkness, hath shined in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ.

Also fine flour is taken of which cakes are baked, and set as show bread with pure frankincense there-

on, as a memorial or offering made by fire unto the Lord every season, bread before the Lord continually for the children of Israel for an everlasting covenant.

Do not see frequently in reading the law and service of the priesthood therein that the covenant is everlasting. Yet the law covenant is passed away or filled and rolled together, as a scroll vanishing away as the gospel comes in its glorious, unfading, eternal reality. Now as a type the law abides forever, because it sets forth that which is everlasting. To see therefore that which abides forever as an everlasting covenant we must behold the gospel covenant or covenant of grace, which is what the law foretells, and is typical of. In the new Testament or gospel dispensation therefore we see Jesus the true high priest, the shew bread, as his body of the finest wheat is ground between the upper and nether millstones, as that is nether which is lower, as requiring of the transgressor on earth holiness, and the law coming from heaven or above requiring of Jesus as the new man from heaven that he should be sin for us, and therefore bruised for our iniquities. Therefore Jesus is the fine flour as the ore of his brethren, of the people whom God made strong for himself and he is that true bread, that came from heaven of which if a man eat he shall live forever. Pure frankincense is put on the bread or Jesus is anointed with all the fulness of the Holy Spirit, and is full of grace and truth. This is holy incense to the Lord, and this bread is to be eaten before the Lord in the holy place by Aaron the high priest and his sons. Jesus our High Priest and his people or sons eat this before the Lord continually, that is baked on coals of divine wrath kindled against sin. He eats it new

with his people in his Father's kingdom.

P. D. G.

Brother L. G. Perry requests my view of Rev. 2:21 "And I gave her space to repent of her fornication and she repented not.

Solomon says wherefore is there the price of wisdom in the hand of a fool seeing he hath no heart to it. A man has an opportunity every day to keep sober, but what is that if he gets drunk every opportunity that is presented. It is the man that denies himself of ungodliness, of worldly lusts, and lives soberly that shows the principle that hates drunkenness. He that endures in temptation, he that overcomes shall be saved. It is held that because God gave Jezebel space to repent therefore it was in her power to repent. No doubt every one has space to repent that is living. Time and chance happen to all men. The liar has plenty of opportunities to tell the truth. The thief has plenty of opportunities to live honestly and defraud no one.

But how about men that love darkness rather than light because their deeds are evil? They will not come to the light because they love darkness rather than light.

Jezebel, the wife of King Akab, was one of the most wicked women named in the Bible. She supported false worship lavishly out of the public funds. She corrupted Israel—had a righteous man put to death and confiscated his property. She was guilty of whoredom. She claimed to be a prophetess and seduced God's servants to commit fornication. Now all this leaven of wickedness was at work there and this lewd character guilty of all this had space to repent but what did it amount to? Unless grace intervenes, unless God quickens the dead and grants them, not merely space to repent, but repentance itself, what does it all amount to? It leaves them without excuse, it proves their guilt, it

shows God's long suffering. Men certainly have no right to do wrong, and no excuse for their sin. But man is so placed that he has no cloak or excuse for his sin, but will certainly be punished for it. But if he repents and finds mercy he feels the Lord has blessed him in turning him away from his iniquities. By grace are ye saved through faith, and that not of yourselves. It is the gift of God, not of works lest any man should boast, for we are his workmanship, created in Christ Jesus unto good works which God has before ordained that we should walk in them.

He to whom the Lord has revealed His doctrine, the doctrine of God our Savior, every one that contends earnestly for the faith one delivered to the saints and abides in Jesus, every one that overcomes in Jesus shall surely be saved. He that keeps the work of Christ to the end shall be saved.

P.D.G.

## OBITUARIES

SUSAN J. BASHAM.

Sister Susan J. Basham passed away at her home near Stuartsville, Bedford county, Va., July 2nd, 1907 in her 72nd year. She was united in the holy bonds of matrimony to Wm. W. Basham November 27th 1831. They at first settled in Franklin county, Va., near Redwood. She being an educated lady, for several years taught school. She professed a good hope in Christ and united with the Primitive Baptist church at Bethel, April meeting 1857, was baptised by the late Elder John R. Martin, and lived up to her profession more than any it was my privilege to know. She became an invalid about 30 years ago. She and her husband sold out in Franklin county and moved to Bedford county, Va. Her friends carried her on a cot by hands. In all her afflictions she seemed to bear them with Christian fortitude. She and her husband lived happily together about 50 years. They were both Primitive Baptists in sentiment

and being blessed with this world's goods they made sacrifices by inviting their friends and brethren and entertaining them at their hospitable home.

The writer had appointments there and held communion for the last several years, and when commemorating that solemn feast her mind seemed to be carried back to Calvary in remembrance of her gracious Lord. After she was afflicted a great many of her preaching brethren called on her and preached for her.

This she seemed to enjoy so much. She left a good estate, having no bodily heir, she dictated and wrote her own will, giving to the Primitive Baptists 2 acres of land right of way to spring, and \$1,800 in cash to build and complete a meeting house, and donated \$200 to her nephew, Mr. Ellis Wright, who was made her executor to superintend the construction of this house by her will, and in it she appointed the following a building committee for this deed to be made to for the benefit of the old school Primitive Baptists: C. M. Turner, Randolph Perdue and J. P. Dudley, and I feel the brethren should appreciate this kind favor. When the house is completed a church should be constituted and regular meetings appointed at that point in remembrance of her. This lot is situated on the Roanoke and Bedford Pike. I feel to recommend to the brethren if possible that they secure the ministerial labors of Elders J. C. and S. N. Hurst to preach for them at that point.

She further remembered in her will her other relatives and a young man and lady that are not related to her, who had lived with her for the last several years.

She has finished her course, laid down her armour, and gone to her reward where sickness, sorrow, pain and death can never go. By her request I was summoned by telegram, went and preached her funeral in the presence of a large concourse of sorrowing friends and relatives. After which her poor body was carried to the grave and placed beside her dear husband to await a glorious resurrection when that body shall come forth fashioned like

unto Christ's glorious body. For we are to be raised from the dead in his likeness and see him as he is, and be satisfied.

Dear relatives remember this dear one trusted in Him who was too wise to err and too good to do wrong.

A. B. PHILPOTT.

#### MRS. NANCY SMITH.

Sister Smith of Caswell county, N. C., was born February 11th, 1840, and died June 7th, 1907, making her stay on earth 67 years, 3 months and 26 days. She was the daughter to John and Nancy Miles. Her mother died when she was an infant and she was raised by her uncle and Aunt Jeremiah and Susan Budd, and married to William B. Smith by Elder John Stadler some forty years 47 years ago. She proved to be a wife indeed and lived happily with her afflicted husband until his death many years ago. They were blessed with four children, two sons and two daughters, one daughter having died in the bloom of youth. She leaves 18 grand children. After her husband's death she lived with her youngest son until death. She joined the church at Arbor about 14 years ago, and adorned her profession by a well ordered life and Godly conversations. She went to her meeting at Arbor the second Sunday in May for her last time, and on the way home remarked it was a good place to go to.

She was a woman of strong resolution and perseverance. Although her husband was sorely afflicted with rheumatism for many years she managed to raise her children in a creditable manner, and they have risen up and call her blessed.

She was not confined to her bed but one day, though unwell for about a month with heart trouble. Seemed conscious that the time of her departure was at hand saying, "a few more days and I shall be gone." The day before death came she was taken suddenly ill and went to the bed saying she was dying and, "she hoped the Lord would be with her in that trying hour," and calling for the children and sister Mary Simmons she embraced them,

feeling that she was "going home to die no more," and calmly passed away about 1 o'clock at night. She was joyful in the prospects of death, saying the world had no charms for her. While suffering she said Christ suffered, and repeated, "O, land of rest for thee I sigh, when will the moment come when I shall lay my armor by and dwell with Christ at Home? and again, "There's no night there."

Thus a noble, truthful, kind and affectionate sister, wife, mother and friend passed out of time into the rest that remains for the people of God. Her body was laid to rest in the burial ground to await the resurrection of the just.

By her pastor,

Y. J. CHANDLER.

#### DEATH OF A GOOD MAN.

Last Monday, August 26th, Mr. J. Elmon Page died at his home in Clayton. He had been sick only a few weeks, but during that time had visited Panacea and Fuquay Springs hoping to regain his health. By advice of his faithful physicians he went to Baltimore for treatment, but soon learned that he could never be well again.

Last Friday he came home and all his friends knew he could live only a few days. He died on Monday about midday and was buried on Tuesday at the Penny Furlal ground beside his mother and children. Funeral services were conducted at his home by Elders Gardner and Simpkins.

He was a worthy member of the Primitive Baptist church, having done much to establish a church in Clayton and was always ready to entertain his friends and brethren. He was never too busy to attend church, he lived a consistent Christian life and died without an enemy.

He was one of our best citizens and the entire town feels the loss of a true friend. He ever spoke in kindness and every word came from a clear conscience, and no evil motive was ever imputed to him. He worked hard and by his energy and management accumulated a fair estate.

He was attentive to business, ready to

relieve the distressed, sympathized with obliging, loved and helped his church, took an active interest and gave a hearty support to every good movement in his town and community. He left a noble wife, a dutiful and hopeful son, surrounded by true friends. He has gone to the home of the faithful and holy influence entwines his name.

G.

#### Resolutions of Respect and Brotherly Love

We, the church at Camp Creek, Durham county, N. C., assembled in conference, this 12th day of October, 1907, do hereby express our grief, and fully realize what a loss we have sustained in the death of our beloved brother and pastor, Elder Albert Balock, who united with us on the 13th of August, 1853, and was ordained to the full work of the gospel ministry on the 13th of December, 1873 by a presbytery composed of Elders A. N. Hall and D. R. Moore, and fell asleep in Jesus September 5th, 1907. Since his ordination he has served us (with the exception of a few years) as our pastor, satisfactory to the church and the brethren generally.

Therefore, be it resolved,

1st. That we bow in humble submission to the will of the Great Head of the church, who doeth all things well, as we firmly believe our loss is his eternal gain.

Resolved 2nd,

That as a token of friendship and brotherly love, which we hope is everlasting and stronger than death we erect a slab or monument to his grave, suitable to the wishes of his family, and that our treasurer be instructed to pay for same out of the funds belonging to the church.

Resolved 3rd,

That a copy of these resolutions be put upon our church record and a copy sent to the editor of Zion's Landmark with a request that he publish same.

Signed by order of the church in conference this 12th day of October, 1907,

J. A. Herndon  
Moderator

J. H. GOOCH.  
Clerk.

**GEORGE A. TRAVIS.**

Dear Brother Gold:

It is the request of friends that I write and send you for publication in Zion's Landmark the obituary notice of a dear friend and brother in hope of eternal life, Mr. George A. Travis, who departed this life on April 26th, 1907, having been blessed to live nearly 81 years. Too much cannot be said of this law-abiding and God-fearing man. He leaves not an enemy that is known of. Oh, for more such men. He has had a hope for years, but for some cause never joined the church until one week before he died, which was Friday. A few of the members from Moon's Creek church were to see him, and he asked for an opportunity to join the church, the privilege was granted by opening the church doors, and he related some of the Lord's dealings with him to the satisfaction of all present and was received into the fellowship of the church Friday, one week before he died the next Friday, and was baptised Sunday one week before he was buried the next Sunday. He had been declining in health for four or five years, had several strokes of paralysis which disabled him from getting about much the few months of his life. He did not try to go far, and could scarcely get about when he was baptised. His friends fixed a box with water on his front porch, and he had to be helped in and out to be baptised. I have never seen any one so anxious to obey this command, and after he obeyed he seemed to be perfectly blessed with peace and resignation. He leaves one son two brothers and two sisters to mourn their loss. May it please the good Lord that when the summons comes, they may be as ready as he was. I hope is my prayer

S. A. TRAVIS.

**BIDDIE C. BURCH.**

It is with much sadness that I attempt to write in memory of my dear mother, a subject of which I am not capable of writing upon, but feel impressed to write a notice of her death for publication.

:Mamma was one of sixteen children of J.

J. Scoggins a noted Primitive Baptist. She was born November 29, 1845, and fell asleep November 22, 1906, lacking one week of reaching her sixty-first birthday.

Mamma was married to Thomas B. Burch on March 20, 1872 by Elder James A. Burch. Of this union were born nine children, two dying in infancy and seven surviving, four boys and three girls.

Mamma's many excellent traits of character won high respect and admiration for her by all who knew her. She was an exception of a woman, her friends were many, every one that knew her loved her. Mamma was not a member of any church but loved the Primitive Baptists dearly, and had a sweet hope for years but never did unite with the church. Dear mamma was afflicted with rheumatism. I have no recollection of ever seeing her well. She was afflicted from my earliest recollection. Her disease grew worse and worse until about three years before she died. She was stricken with a very severe attack of rheumatic affliction, causing her to have to be confined to the bed. The pain she suffered is untold, she tried most everything she heard of good for the dreadful disease rheumatism, yet it seemed no relief could be found. In the fall after she was stricken down in the spring she suffered so much day and night she decided to go to another climate for her health; so papa carried her to Hot Springs, Arkansas, a very noted place for rheumatism. After spending three months there she came home very much improved. She was able to be in her room most of the time. She was so thankful of her improvement she hardly knew how to express herself.

In the midst of sickness she was the most patient person I ever saw. She was not heard to murmur or complain at anything. She talked lots of her affliction, but would always say it is all right—it is for the best, and say it is the will of our Heavenly Father and not ours. She loved her children dearly. I so often heard her praying for her dear children while she was in her room alone, asking the Lord

to guide and direct us. I can't describe dear mamma's character she possessed so many beautiful traits of life.

Each of us did everything in our power to relieve her of her suffering, but there was no relief for her until God called her home where there is no pain and no sorrow, where all is joy and peace.

Let me say to those whose parents yet survive, honor your aged parents, be kind and gentle to them, for they too, will be called away sooner or later, and we find when dear mother is gone never to return, our best and dearest friend has left us.

Funeral services were conducted by Elders Gold and Simpkins who were her favorite ministers. She was laid to rest in the town cemetery to await the resurrection morn. We miss mamma in every way and everything, yet my hope is to some day meet her in that home not prepared by hands. I hope our merciful Father will prepare each one of her dear children to go to her when we are called from this world.

Brother Gold please pray for her heart broken children.

Written by her daughter, F. L. B.

#### COY KNOX.

By the request of his dear wife I make the attempt to write the obituary of Coy Knox, who died on the fourth Sunday in October, 1907. He was the son of Brother Redden Knox and wife of Martin county, N. C. He was married to Miss Nora D. Taylor on the fourth Sunday in September 1907, thus making his short stay with his dear young wife only one month and four days. He was not well when they married and on Wednesday after took his bed. His sickness proved to be typhoid fever and afterwards he went into pneumonia, from which he died. He suffered very much during his short illness.

He was a young man who had a good name which is Solomon says says is better than great riches. His wife had some dreams which impressed her that he would not live, and she says she had no hope of

his recovery from the first. We hope from evidences left us that he has gone to the rest of the blessed. His young and devoted wife 's sad and in great trouble over his death, and feels her loss severely. May the Lord comfort her and the other loved ones he has left to mourn for him. Such is life and the midst of it we are in death.

Affectionately,

M. T. LAWRENCE.

#### R. T. WILLIAMS.

Brother R. T. Williams, of Reidsville recently fell asleep in Jesus. He was a most lovely, noble and useful citizen and church member. Reidsville loved to honor him for he was worthy. He was useful and faithful as a church member, and is much missed by us. May the Lord remember us.

P. D. G.

Dear Brother Gold:

My attention has been called to a mistake of mine in the article which I wrote in answer to Brother West. On a fuller search I find that Simon the Canaanite was a Jew not a Canaanite by native. The word Canaanite in that instance means Canaanite or zealous. It was his zeal for piety that gave him the name Canaanite or Canaanite.

I would like for you to publish this correction for I do not want to publish or tell any thing but the sacred truth.

Yours in hope,

L. H. HARDY.

Elder P. D. old:

Dear Brother: Being requested to write my experience with Elder J. A. Ashburn during his sickness. I will say that sometime about Christmas in 1889 I heard that he was very sick. I felt impressed to visit him, and on my way there felt an impression that it would be our duty to send for elders of the church to come and pray for him, but when I arrived I was informed that he had sent for his wife's father and grandfather who arrived about an hour after I did. In the meantime Elders W. H. Atkinson and R. H. Key arriv-

ed also not having been sent for. Prayer was held at night. He suffered intensely all night long until about day break the following morning when prayer was again offered for his recovery by Elder Atkinson. During the time of prayer there was great manifestation of power, and he at once revived. I feel to testify that I believe his recovery was due to the direct presence of the holy spirit of Almighty God.

Yours in love.

F. R. STORNE.

#### CONSTITUTION OF A CHURCH AT GREENSBORO, N. C.

After preaching by Elder P. G. Lester Saturday, November 2, 1907, conference was held for the purpose of constituting a Primitive Baptist church at Greensboro, N. C. The Presbytery was composed as follows: Elders P. G. Lester, P. W. Williard, G. Denny, and Brother Henry Tucker, deacon. P. W. Williard was chosen Moderator and P. G. Lester, clerk.

The following brethren were received by letter. Elder C. F. Denny, Elder O. J. Denny, Dr. Z. T. Brooks, J. M. Dennis, J. H. Combs, Levi I. Harris, G. W. Snyder, T. A. Snyder, J. H. Taylor and S. B. Denny, and sisters Mollie Denny, Ellen Denny, Chessie H. Brooks, May Hampton, Nancy Dennis, Fannie Harris, Berlie A. Harris, Bessie J. Harris, Mollie Tillman, Lucy Osborne, and Jennie Osborne.

On motion the Constitution, Covenant, Articles of Faith, and Rules of Decorum were adopted and ordered spread on the church record.

On motion made by Elder Lester the Presbytery declared the members who presented letters legally constituted as a church to transact business for themselves as an independent body.

Elders C. F. and O. J. Denny were unanimously elected pastors to serve the church as they see fit. Brother Levi I. Harris was elected clerk. It was agreed to wait until some future time to choose deacons. An invitation was then extended for the reception of members. No one

came forward.

It was decided to have preaching every Sunday, and the second Sunday in each month was the time appointed for conference meeting.

P. W. WILLIARD  
Moderator.

P. G. LESTER.  
Clerk.

#### W. M. MONSEES.

Thomasville Jan. 1, 1908.  
High Point Jan. 2.  
Bunkers Hill Jan. 3.  
Pine Ridge, Jan. 4th and 5th.  
Saints Delight Jan. 6.  
Winston Salem Jan. 7.  
Mount Vernon Jan. 8.  
Advance Jan. 9.  
No Creek Jan. 10.  
Pine Jan. 11 and 12.  
Lexington Jan. 12th, at night.  
Flat Creek Jan. 18 and 19.  
Mountain Creek Jan. 20.  
Albermarle Jan. 20, at night.  
Howard's Chapel Jan. 21.  
Freedom Jan. 22.  
Liberty Hill Jan. 23.  
Running Creek Jan. 24.  
Concord Jan. 25.  
Salisbury Jan. 26.

We are reading the subscriptions due the Landmark. Will our brethren and friends please help us by sending forward promptly what is due, and renew for another year?  
P. D. G.

#### E. E. LUNDY.

Portsmouth Monday night after third Sunday in January.  
Davis Shore Thursday night.  
North River Saturday and 4th Sunday.  
Straits Sunday night.  
Morehead City Tuesday night.  
Newport Thursday.  
Sheffield Saturday and 1st Sunday in February.

Error in date. It should be January 1, 1908.

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P. G. LESTER, ASSOCIATE EDITOR, FLOYD, Va.

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FLOYD

## THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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

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

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# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

## A SERMON.

*Preached by John Youmans at the  
Ayarat Baptist Church in Fairfield  
District, S. C., Before a Large  
Congregation; for the Introduction  
of the Primitive Baptist Associa-  
tion, Oct. 24th, A. D., 1840.*

St. John, 7th chapter, 37th, latter part. "Jesus stood and cried, saying, if any man thirst let him come unto me and drink."

This Jesus that stood and cried was the son of the virgin Mary, the Son of God, God man, Emmanuel, messenger of the new covenant, the mighty God, the everlasting Father, the prince of peace, the advocate, intercessor, redeemer, and salvation of his church. He cried with inviting voice saying, if any man thirst, let him come unto me and drink. If you place where this was done, was at a feast of the tabernacles; where the Jews kept a feast eight days.

A holy convocation was observed in the first, and eight days thereof. And on the last day thereof, the figure of the purifying spirit, Jesus being the object looked for, at that time. While the water was pouring Jesus stood and cried, If any man thirst let him come unto me and drink. If you drink of the water I give you shall never thirst again. John 4:10-15. Jesus say, come unto me; not to any other man nor school, who have no water to spare. Jesus coming into this world to answer the great and glorious end. To give dying sinners the water of life, that they might

drink and live to God purified. Therefore he earnestly cried in the gospel, come unto me; I am the giver of that water; I do not sell it, but freely give it to the thirsty, and none else. They that can obtain it anywhere else, will not come to me. I am the way, truth and life; no man cometh to the Father, but by me. John 14:6. No man can come to me, except the Father that sent me draw him. John 6:44. Therefore Jesus the only way, truth and life, stood and cried, saying if any man thirst, let him come unto me (the river of life, the fountain opened in the house of Judea,) and drink, and never die. This word let, is not used amongst our late school boys, they say you may go if you will, at any time. But we do not believe their doctrines for they are many. One says, if I go to Jesus I shall by all wise, great and learned men of this world be despised and laughed at. But I will go to school and learn the arts and sciences of men, then I shall be made welcome in society; and they will give me something to eat and wear, another says, it is time enough yet, I have a dancing floor to attend. Another I have a race in hand. When all these things are ended, and I get plenty of money I will go. For there is such a cry for money to convert the world they make me think that Jesus would not accept of me without a pocket full of money. But my dear hearers, there are worse things to hinder you than all these follies. For you love this world and all these

vanities, more than you do this despised Jesus; therefore, you have no will to come to the crying Jesus.

Now, it will be good to give the character of their Jesus, cried to [thirsty.] ) Man in his natural state does not thirst, or desire the things Jesus has to give; he like Esau, has enough. Therefore he must be made to know himself, what he is by nature, before he will know Jesus. Man must be made to know his misery and his self destroyed condition before he desires any of the blessings Jesus hath to give. There must be internal work of the spirit to make man know this. When the spirit enters in a man to work this internal work it brings the man or woman down to yield to its divine influence. The Holy Ghost is come to reprove the world of sin, of righteousness, and of judgment, [the world of the heart Eccl. 3:11.] ) When this spirit enters in a man, its aim is to go to the inner man where the soul lies dead in sin and trespasses, to make the soul alive to himself, and the Father. And when the spirit enters in the carnal mind, there is much opposition against it; there Mr. Pride meets the spirit in great resentment. But the spirit being the power of the Son and love of the Father, he forces pride, which is the devil himself, to give way. The next enemy is obstinacy. This Bunyan calls in the holy war, loth to stoop. But the spirit taketh him and flings him out: when this is done, there is the appearance of reformation, and humility in the man. The spirit going on conquering and to conquer all before him, till he comes to the heart of this spiritual celestial inner man. And when the spirit comes to the heart there lies a great rock of unbelief; this is the sin the Lamb of God came to take away. John 1:29. The power of the spirit takes it away and casts it into the great deep. Micah 7:19. This opens the heart like the

veil of the temple from the top to the bottom, and there lies the soul dead, the spirit says to the soul live, John 6:63. The soul being quickened and made alive, the soul sees now its horrible and dreadful situation, that sin has brought it to, and sees no way to escape; it is made to believe itself the worst of all, and acknowledges its error, and lamentably cries for help and mercy, but none comes! The soul is in court of justice where mercy never comes. Justice stands in hand waiting for the command, cut it down. The soul owns its doom just. For I have consented to every evil, and disobedience to all the commands of God.

The soul is brought to a reconciliation with the God of justice. If he cuts me off and appoints my portion in this gasping pit beneath my feet I justly deserve it; if he saves me from it, it is an act of his free choice, therefore I cheerfully submit to his divine pleasure. In the midst of this woeful case, the soul thought he heard a cry, come to me and drink; but the soul fain would go, but knew not where, nor who it was. My tongue cleaveth to the roof of my mouth with the thirst for relief, I am confined in the prison of justice; my feet fast in chains of inability, I cannot go! O, that I had a friend to comfort me, or give me some relief. I cry, I promise never to do again as I have done, but it remains. The spirit moves to the soul to cry to Jesus, for none but He do you any good. Acts. 4:12.

As the spirit gave direction, so the soul cried to Jesus, and Jesus came. For the spirit knew where Jesus was and Jesus knew what the spirit was doing. When Jesus came to the soul, the spirit made the soul know who he was. And Jesus stood and cried, if any man thirst let him come unto me and drink. The soul then leaped for joy, but said, I cannot come for the

law curses me, justice condemns me, truth saith the soul that sinneth shall surely die.' Jesus then went to the soul and saith, be of good cheer, your sins shall be forgiven. This gave the poor soul some encouragement of hope, but it is not done; yet sin hangs heavy on that distressed soul! The soul seeing the majestic authority of Jesus it is made to cry to him for relief. O Jesus, thou canst save me if thou wilt. The devil made me do all this evil, and will make me do worse, if you do not take me out of his cruel hands. When the soul is completely conquered, and gives all up for loss and entirely dependent on Jesus for its salvation this spirit takes the love of the Father and sheds abroad in that heart. Rom. 5:5. The spirit then takes the faith of Jesus and gives it to the soul. Eph. 2:8-9. Jesus then taketh possession of that heart, and is in the soul, the hope of glory, and becomes the life of that soul. Colos. 1:27. Jesus Christ drives out of that heart all the abominations of sin and the devil; and prepares it as a dwelling place for himself and his Father. Grants a free and full pardon for all sins whatever. Jesus then washes that soul from all sin and guilt in his own blood. 1 John 1:7. Rev. 1:5. And all recommends it into his Father's court without spot or wrinkle. Eph. 5:26:27. The Father adopts it into his family and says, I will be a Father unto you and you shall be my son and daughter. 2 Cor. 6:18.

Before this work was done in and for the sinner, he had inexpressible pain and misery. Now he is filled with inexpressible joy and love. When the sinner experiences and believes Jesus did all this for his own joy and salvation and finds Jesus a friend, the best of friends, and a friend that sticketh closer than a brother. Prov. 18:24. When the man or woman was brought to feel and believe all

this and that it was the work of grace it cut him down to ashes, and to lament his folly for having lived all his lifetime in sin and rebellion against the best of friends; this godly sorrow leads him to evangelical repentance, never to be repented of. This I call a repentance unto life.

I have given a little of the character of that the Jesus calls unto him to drink. Jesus goes to them. Ezek. 16:1-15. Next how Jesus bids all opposers to let the sinner drink of the water of life, none giveth the water of life but himself.

Jesus subdued this proud obstinate rebellious and unbelieving will, and made a will to do the will of God. Before the rebel wanted God to do his will; but now he is willing to do God's will in all cases. Jesus takes these regenerate ones to himself, and under his care, to lead them through the gates into his reign of grace. First Jesus leads him to the gate of God's righteous law, when about to enter the law objects: this sinner disobeyed all my lawful commands, therefore I curse him every way. Deut. 27:14-26. And without a personal, continual and perfect obedience he shall not enter. Jesus says, you were very right, but I have done all this for him; I honoured, and magnified you in all points, whatever was required. I have done this for him, let him come. The law and all thy curses were laid on me at Mount Calvary, and I turned them into blessings, therefore let him come. The law takes him by the hand and invites him and welcome.

Second, Jesus leads him to the gate of justice and asks for entrance. Justice says, I am the basis of the law and the law cursed him and I will have his heart's blood before he passed my gate. True, says Jesus, I have honoured the law and opened my bosom for you to plunge in your sword into my side and you did so, and

there came out blood and water, the water proved it to be the heart's blood. I did this for him, let him come in. Justice takes him by the hand and leads him through the gate.

Third, Jesus leads him to the gate of truth and asks for admittance. Truth answered, the soul that sinneth shall surely die. Truth, says, Jesus, on Mount Calvary I did die; I died for him, therefore let him come.

Then Truth taketh and leads them through the gate and welcome into the kingdom of grace. Jesus says, without me ye can do nothing.

John 15:5. The Christian believes in

Elder P. D. Gold:

Dear brother in hope of everlasting life, rest and peace, in the kingdom of heaven.

Although too sick and nervous to try to write a letter, I feel that I must not longer delay acknowledging the receipt of, and thanking you for your precious and highly prized gift, Zion's Landmark. The first number of the present month came to hand a few days after your brief visit to me. How much like the return of some dear loved one it seems, after six years absence from my mail, or place of abode; during which time I have seen only a few numbers. While I find some new names among its contributors, I am glad to see a few of the old ones, from whose gifted pens I have often found strength, comfort and encouragement to cheer and help me along this earth's dark, dreary wilderness; and have spent many delightful moments in gathering up the mellow, golden grain after the reapers in the harvest field of our spiritual Boaz. Verily, we do sometimes find handfuls here and there, dropped of purpose for us, the poor and needy. I am but little, if any better, than when you saw me, and continue to have those paroxysms

of severe pain, too acute and intense, it really does seem for my mortal to endure and live. Oh! it is indeed too wonderful and mysterious for me to understand, how I continue to live on and am suffering for hours at a time beyond the power of medical knowledge or skill to comprehend or relieve, save through the use of powerful opiates; of which I am so tired, sick and disgusted as to detest the very name.

Not till after hours of severest pain, when this poor body, and weary tired nature seems ready to collapse; exhausted and ready to succumb to hard commissions will I take or consent for the doctor to administer, the deadly poison. Oh, how wonderful are the ways and works of our God, who does all his good pleasure on earth, as well as in heaven. How powerless and helpless we are in his hands. The hard, rugged road, the dark meandering way my feet have been led, the past years sore trial, long continual sufferings and disappointments of the bitterest kind, have fully demonstrated to me that "it is not in the powers of man that walketh to his steps," to order his course, to go contrary to the "shalls and wills" of the great Creator and Ruler of the universe. In thy hands are all my times, says poor Job, when the Lord was performing all his will in his severe dealings with his servant, that the power of divine grace might be magnified and his name glorified before the sons of men, in the life of his peerless saint. As no one can tell why God should give Job over to all manner of severe trial and temptation, when he had pronounced him superior to his fellowmen in spiritual attainments, so I, nor any other finite being can understand why he should suddenly cut me down, and off from the path and course I *thought* right to follow, and best for my temporal welfare and success; to blight all my

youthful hopes, aspirations and ambitions, by the heavy hand of affliction, which has rendered me a useless lumberer of the ground; and with the various trials, sorrows, disappointments and hardships, amid poverty and anxiety to make my life so bitter, wretched and miserable at times, as to make me crave death in preference to such a hopeless state of existence.

Like poor old Job in his bitter wails, I see no end to these earthly trials and sufferings, save in death, which at times seems slow in coming. My humanity is weak and cries out under the chastenings of the Lord till he give me reconciliation to his blessed will. What great grace it does take to keep a poor vile sinner and a continual sufferer from marmoring when the cup is placed to unwilling lips.

Yesterday evening about 5 o'clock I felt one of my bad spells coming on, and knew it meant another night of unbearable pain, followed by great exhaustion. Oh, that it would please the dear Father to call me home, to deliver me from this pain-racked body of sin, sorrow and death. My dear son has been unable to work for more than a month. A bad rising on the hand and then a cut finger resulted in blood poisoning, so the doctor pronounced it, he writes for me. Naturally, it is impossible for me to refrain from worrying over such afflictions; but my own sufferings have been so intense that I really have not had much time, or mind to think of anything else; not even my own child's sickness, the worst of which I am sure he has kept from me, because he knows a little of what I have to bear when suffering from this mysterious stomach trouble. Living all these months in such paroxysms of pain, makes me feel that something could be done to relieve, if not remove, the cause. I have said I

would never go to the hospital, but continued misery has made me willing to go anywhere, and be treated as the doctor thinks best. The Lord alone knows when, and what, the end will be. To Him, and the power of His abounding goodness I must cling, "while the raging billows o'er me roll," and for strength and patience to bear, and wait all the appointed days, till my change shall come.

Reidsville, N. C., Dec. 20, 1907.  
Dear Brother Gold:

For the past three months several requests have been made for me to write something on the relation between a church and her pastor and I have often had a mind to comply with those requests but three things have held me back. First and least is the lengthy article that I will be compelled to write. Second, it is a very delicate subject to take hold of, and third, I feel very incompetent for such a task.

As to the first of these things, if I am blessed to write and you think good to publish the brethren can read or let alone. The reason for my drawing back on the second reason is because if one speaks faithfully on this subject the cry, "Missionary, money hunter," soon goes up. But, as you said, if all were living in their duty it would be as pleasant to speak or write on this subject as on any other subject in the Bible. I feel that we should not shirk our duty because some one will deride and hackbite us for being faithful unto God. I remember that I once made an appeal to a church to help support their poor, some of whom were carrying paupers and ever since some at that place have said that I was talking for my own pocket. In this of course, the Lord is the Judge. Now, if I write what is in my mind some one may be ready to say the same but

that makes very little difference to me for the Lord knoweth and I want to be faithful to Him. Besides such a thing cannot be consistently said for I am now in the regular monthly service of four churches and the occasional service of one other and those churches with their congregation and others whom I visit with the little I receive from other sources keep me and my family from the wolf's den. Therefore I have not one word of complaint to raise against those whom I serve. And I say it to their credit, I never have had to bring the matter to their minds, they seemed to know it before they called me to serve them. So to the third objection I know I must leave this in the hand of Him who will supply all our needs.

Before a church calls for the service of a preacher as her pastor there are several things for her to consider. First, she should not call a preacher for convenience. There should be a congenial feeling between a pastor and his flock and they should be sure that this feeling exists from them to him before they call him. Eloquence and oratory never make a preacher, but the call and qualification by the spirit of God. When one has this and there is in him that degree of humility which makes him a servant to and not a lord over the brethren, and his gift unites and brings together the church and there is that love in them to him and in him to them then they may call him to serve her as her pastor. His feeling of congeniality will make them feel free with each other; make the pastor feel as one of the members of that same church and not as a minister who just stops in as he passes by. Thus his interest and their interest become one and he is as much grieved at a wrong in the church as any other member and will be ready to labor as faithfully to keep things in peace. Second, The church

should consider how much of that preacher's time she is going to require for she has no right to even expect that he ought to be out anything financially because of the service he is to render to her. She must be willing to bear her own burdens and not require that preacher to bear the burden of the word of the Lord and financial burden of family's necessities. The burden of the word of the Lord is very great to every called minister of God's word, and the care of his family is just as great as any other family in the same circumstances. These things are to be considered and if the church does not expect to bear her part of this burden she has no right to make the call for his services.

Money is often hard for people to get hold of and they have a delicacy in offering anything else to their pastor. But pastors and their families have to live like other people. Elder Bolenhauer once said that he visited a brother preacher at his home and actually caught him and his family eating bacon and beans. This he said to show that bacon and beans was the table food and a supply of such things is just as good as so much money. In caring for us here our people send to us such things as they use in their own families and a pastor who is not willing to accept such things is not worthy the name of a pastor.

I know of a brother minister who has raised a large family of children and drove long distances to serve churches and he has done it at his own expenses. When he has asked the brethren to visit him in his own home they have said, "It is so far and we must remain at home and look out for our affairs. We can't spare the time." Was there any right or justice in that? Did not that preacher's affairs need attention as well as theirs? Where is the equality in this? The pastor and his flock should live together that is on the same plane. He

has likely got as much business sense as they, and, if let loose to spend his time in secular affairs, could make as good a living but he can't do it and serve churches too. An old sister boasted of the faithfulness of their old pastor, she said he walked sixteen miles for a number of years and served their church. One of the members of that church is worth thousands of dollars and allowed that old pastor to be as faithful as that at his own charges. Where is the equality there? Where is the appreciation of that faithful service. Two brethren in the ministry had been solicited to visit a certain church with the view of establishing appointments there; after they had preached very acceptably a well to do member who had done the inviting said, "I don't know whether I ought to give you anything or not." One of the preachers said, "That is entirely with you." They received twenty-five cents each. A brother deacon once said to me, "Our old pastor is going to sell his horse in his old age." I asked how he was going to meet his appointments at his four churches? With the answer, "Walk or depend on somebody else." I asked why he was going to take this course and he said, "Because he is not able to feed him." I said how many male members have you in your church? He said twenty-two. I asked if they were able to give the old pastor a barrel of corn each, he said all of us but two are. I asked if he was not able to give him two barrels and he said yes and so were several other brethren. Besides that church he served three others and they let him sell his horse after having worn him out in their service. Is that having all things common? A sister told me some time ago that her husband served four churches and outside of one of them he didn't receive enough in a year to buy himself a decent suit of clothes. One of the

members of one of those churches told me that they had now only quarterly meetings but that they wanted monthly meetings. I asked that sister how they did to live and she said, "Why me and my two little girls go out there and work that crop, for when Mr. — comes home he is so so worn out he has to go to bed." Brethren is that right? Think of it. No wonder that the ways of Zion do mourn.

When a church calls a pastor there are certain obligations that come in between them. He is to go not even considering what he is to receive. This has been the way from the first and should be yet. But because he does this is this any reason that the people whom he serves should not see that he receives compensation for his services to them? Should they say "He charges nothing, and I will give him nothing? How about that?"

When the Lord first sent out His disciples he told them to carry neither purse, nor scrip, &c. For the laborer is worthy of his hire. Luke 10:4. The word scrip does not mean a written sermon but a bag to carry victuals in. Thus you see the principles on which they then went out. Not providing for themselves but dependent and filled with the gospel of repentance. They confessed that they lacked nothing on that trip. Then the Lord sent them out again and commanded them to take both purse and scrip, and their sword also because he was to be taken from them as he then was and they were to go forth as lambs among wolves. Yet this did not relieve the churches of their responsibility to their pastors. "Let the elders that rule well be counted worthy of double honour, especially they who labor in word and doctrine. For the scriptures saith, 'Thou shalt not muzzle the ox that treadeth out the corn. And, the laborer is worthy of his reward.'" 1st

Tim. 5:17-18. Thus Paul tells us how he understood this matter and his understanding was right for it was inspired by the Holy Ghost. Let us hear him again, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1st Cor. 9:14. *Even so.* How? Why just as those who ministered about the holy things of the temple lived of the offerings which were brought there. It appears to me that any reasonable mind is able to comprehend that much if they would read the chapter and consider it. Why try to spiritualize away the true word of the Lord? Can we do this and be faultless. Therefore, while it is actually required of God's minister's to go and preach without money and without price, having freely received to freely give, it is also required of those who are made partakers of their spiritual things to minister to them of their natural things. Thus in both the spiritual and the natural they are to have all things common.

When the Lord said, Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you He was speaking especially for and to His ministers.

I know that preachers are no better to work than other men nor are their families better than other families but they are just as good and should not be slaved above others in order that the preacher should have time to go and preach.

It is the pastor's duty to go to his appointments as he has engaged and if he does not do this he should be admonished, exhorted and rebuked. He has no right to remain at home to entertain company, to work his farm, to go fishing nor to do any other servile work. Then the obligations of

the members to their pastor is the same. It is their indispensable duty to meet him on church meeting days and encourage him with their presence, their cheering words and such means as the Lord has put in their hands. Nor is this a deed of charity so that you are not to let your left hand know what your right hand doeth. That was the word of the Lord to you when you did your alms but it is not an alms that you should do for your pastor, it is an obligation that you came under when you agreed to call him as your pastor. No one has the right to treat their pastor as a pauper but as a faithful servant of Jesus Christ. Brethren, don't be afraid to declare the plain truth of the gospel. It is just as much a duty as it is to preach predestination, election, etc. It is a part of the inheritance of the saints and we must possess the land. These tender footed principles in us are all Canaanites that are yet in the land and they are here to try us as thorns in our sides. Make them be hewers of wood and drawers of water and not masters to dictate to us what we shall do in this good land of ours. If some one persecute you receive it for Jesus' sake for so suffered both our Lord and his apostles. Speak the truth in righteousness, cry aloud and spare not. Show my people their transgressions and the house of Jacob their sins.

I feel to bless the Lord for putting me with such brethren, sisters and friends as he has and made them feel the obligation of turning me loose from the cares of this life so that I may go unencumbered only with my unworthiness and preach His everlasting gospel. Sister churches, rise up from your slumbers and do the same be your pastors and see if they can not give you regular service.

Your loving brother in hope,

L. H. HARDY.

Elder P. D. Gold,

Dear old father in Israel: I have just been reading your comment on close of the 40th volume of the Landmark which brought to mind some of the things that took place in my boyhood days. My father was a subscriber when you first edited it, and I was a reader and enjoyed it very much but could not witness the things there in; yet I believed they were true because my father and others in whom I had confidence witnessed them. I now read it for my meat and drink. It seems to nourish the life that I now live which I hope is like Paul's, by the faith of the Son of God. Oh, what a desire to speak often one to another, and when we read from a far off place, as I did from yours, what a glow of love and fellowship flows out, and we feel desirous to express our feelings for encouragement to those like self that we believe are planted in the house of the Lord, and that flourish in the courts of our God, and still bring forth fruit in old age. You spoke of Primitive Baptists bearing with your imperfections. They did not see them as you felt them. The building is fitly framed, each piece strengthens and supports the other. If Peter had said oh wretched man that I am, or that when I would do good evil is present, and groaned under a burden of imperfections we might not have thought strange, but Paul, a man who seemed always to be in the faith of duty could comfort Peter and tell him that in his flesh dwelt no good things, thereby proving that all flesh is grass, causing all that glorified to glory in the Lord. I believe the child of grace feels his failures to live up to the commands of God, and knows without His mercy he is lost, so that he looks forth out of his empty self and feels that he is dead, so that the life he has is entirely hid with Christ in God. How strange that every thing as pertaining to his life is hid with Christ

and he himself feels to be dead when he tries to perform or fulfill the commandments or laws that are within his heart, he does not feel to be a living sinner, but is some how made alive to the fact that he is dead, so that the truth being in him causes him to deny himself and confess his sins. He feels that outward performances only leave him an unprofitable servant, and have nothing to do with his salvation and he draws no comfort therefrom, though he does feel that Christ did not destroy the law, and that it still exists, but is fulfilled in Him and the creature is no longer condemned by it. He is now under grace and feels that by the grace of God he is what he is. He is now troubled but not distressed, when one is condemned he is indeed distressed but after he has been delivered from under condemnation he is only troubled, he is cast down but not destroyed.

Yours in hope,

H. V. COLE.

Mr. P. D. Gold,

I have been taking Zion's Landmark for several years, don't think I have ever failed to read any of them, I am always glad to get them; don't see how I could give it up, as it is always full of good food for poor, hungry sinners that they can feast on the good things that they find in it. See all of the dear brethren so earnestly contending for the faith once delivered unto the saints, and they are not turned by every wind of doctrine, that they give God all the praise and glory, for he has all power in heaven and earth, and works all things after the counsel of his will, and it is of him that we are what we are. It is through him we live, move and have our being. Why not give him all praise. He has done all things for us, we cannot exalt him too high, and abase man too low. Guile was never found in his mouth, and man is all

over defiled. He is full of wounds and purrified sores, and as filthy rags in the sight of God. Oh, how thankful we should be to our God that his mercies have followed us all the days of our lives, and he continues his mercies and blessings upon us.

May he spare you for many years yet to publish this dear Landmark, to comfort the many readers all over the world who get it.

Affectionately,

J. L. PERDUE.

Maccarty, Miss. Feb. 23. 1907.  
Elders Grild and Lester,

Dear brethren in Christ: If you will allow one so unworthy as me space in your columns I will write of what to me is laden with good things, I have just finished reading February 15, number and I find many things contained in it to make one rejoice and glorify God, such as your wonderful instructive editorials and the corresponding letters. Then again we find many things to make us mourn. Such as the afflictions of sister Ashub. Ann Lee, and of the wonderful dreams of Sister Slusher and her recovery. Our hard impenitent heart goes out to them in sympathy. Then we turn to the obituary column and read of M. C. Powers' rescue on Siuzania Island from the flames and we are made to proclaim, how wonderful are God's judgments and His ways past finding out. Then we turn to Sister Edwards' beautiful letter of condolence to the bereaved sister, then to Brother Adams' letter of instruction in regard to the ordination of one to the ministry.

We are made to rejoice and glorify God in behalf of all these communications. What a feast it would be to this poor, unworthy scribe to meet and converse with all the correspondents of the Landmark, but I fear that it will not be in this world. Though I do not hope that we will meet in the

land of the blessed where parting will be no more.

D. D. LODEN.

Folkton, N. C., Nov. 25, 1907.

"Let brotherly love continue." Heb. 13:1. These words have been on my mind for some time and especially since I feel to see such a sad decline in that love and sweet fellowship which once existed in our beloved Zion, and I feel like I want to say continually "Let brotherly love continue." Seeing the manner of love the Father hath bestowed upon us, that we should be called the sons and daughters of God, and knowing that all things here will soon perish and pass away, what manner of persons ought we to be in all holy conversation and godliness, looking forward to that day when we shall be freed from all the sins and sorrow, toil and strife of this poor world.

Our humble, loving, compassionate, meek and lowly Master, just after he had set forth that great and wonderful example of love and sweet fellowship to the disciples, said to them, "Ye say well, for so I am. If I, then your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that you should do as I have done to you." He addresses them as little children and says unto them, "A new commandment I give unto you, that ye also love one another." He displayed his love and taught it to them in the most touching and loving manner and yet in the simplest and most child-like form, in stooping to wash their feet. Was that not the deepest, and sweetest fellowship that ever existed when their dear Lord and Master, the lowly Lamb of God, thus condescended not only to teach them his love, but to show them how he loved them and how they should love each other? And then he commanded them to love one an-

other as he had loved them. What a lovely sight that must have been! No wonder David could exclaim in language like this, "Behold how good and how pleasant it is for brethren to dwell together in unity." When there is this sweet peace, love and union abounding; Each can his brother's feelings hide, and with him bear a part; sorrow flows from eye to eye, and joy from heart to heart.

Malice and evil surmisings; contentions and back-bitings; evil speaking and devouring each other are done away, and each can in love wash his brother's feet. How we should seek to obey that great commandment, "Love one another." Now strive as he said to "Let brotherly love continue, for sow the seed of discord among us brethren if we love them. Dear Brother Dunch used to say, Brethren don't give me any seed of discord and I'll not sow any." Then again let us not render evil for evil, but when our brethren treat us wrong instead of going talking to others about them, let us bear it if we can and a great many times we can, even though it may burden us to do so, but "charity suffereth long and is kind." It beareth all things, endureth all things, and in so doing we can live down malice and envy, and thereby "Let brotherly love continue." Again we should not hunt for the errors, slips and failings of our brethren for their ives are far too precious for us to try to drag them down to perdition, but we should rather consider and confess our own faults one to another, preferring one another in love, and thus "let brotherly love continue." Life is too short and the cause of heavenly Father too precious for us to waste our time in wrangling and tangling over things that do not profit, but only tend to strife and confusion. We have no continuing city here, but we seek one to come, therefore let us love each other and fall not out by the way. We would not have long to stay here if we

were to live a hundred years, and if we destroy ourselves, our timely enjoyment—"O, Israel, thou hast destroyed thyself, but in me is thine help" whil: we live what will we have lived for when we come to die. So let us strive to "let brotherly love continue," if we fall out and quarrel by the way, where is the evidence of our having been with Jesus? For it is to be known that we are His disciples if we have love on to another and he that loveth is born of God. He that loveth not his brother abideth in death. And there is more than one way by which we may manifest that we love each other. We do not only manifest this love in attending our church meetings but also in visiting the fatherless and widows in their afflictions, and in keeping ourselves unspotted from the world, which is pure and undefiled religion. We manifest that we love each other and the cause of our Master as much by keeping ourselves unspotted from the world as in any other one way; for if we conform ourselves to the world and follow after its vain glories, partaking of and with its orders and societies, it proves that we do not love our brethren and the cause of our Master as we should; and should we pursue a course of this kind we cease to "let brotherly love continue." Another way in which we manifest our love to and for each other, is in speaking oft one to another of the goodness and mercies of our God; if it is in communications, for even this is a sacrifice with which God is well pleased.

I have only hinted in a very feeble way at what I would love to have expressed; but if I was capable of giving the dear children of God advice in any way, I feel confident that I could not give them better than to "let brotherly love continue."

Your little sister in hope.

LOUISA A. EDWARDS

# ZION'S LANDMARK

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

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

Volume XLII No. 5

Wilson, N. C., Jan. 15, 1908

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Dear Brother Gold:

Please give your views on the prodigal son, the older one also and when the younger was born again, [if at all].

Very truly,

W. A. SIMPKINS.

Luke 15:11-32. What led to the use of this scripture, or what called it forth? No doubt but that all the answers of Jesus met the cases fully that called them forth. Jesus the perfect teacher taught that which is always true and always will be true. Hence when we consider the occasion and the persons to whom he is replying, and remember that there is no deceit in his answers we are helped at least to feel profoundly to respect the whole matter. The question what does Jesus teach is always to be considered.

The objection was made to him that he received sinners and ate with them." The Pharisees and Scribes murmured at him because he did receive sinners and eat with them. To murmur is to find fault vehemently and with bitterness. To receive sinners and to eat with them is to endorse them fully, is to approve them as friends; socially and in all other ways. It was so grave an offense in the eyes of the Pharisees that they entirely rejected him, and would have no toleration for him. In their judgment that made Jesus the endorser of

all kinds of wickedness, hence they cast out his name as evil and his doctrine as wicked.

How did Jesus answer this? In another conversation under a similar charge he said, "The whole need not a physician but they that be sick. I came not to call the righteous but sinners to repentance. In the present case he uses parables to the same intent. He said, what man among you having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that one which is lost until he find it? When he has found it he lays on his shoulders rejoicing. And when he comes home he calls together his friends and neighbors saying, rejoice with me for I have found my sheep which was lost. Jesus said likewise I say unto you, joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance.

So he uses the case of a woman having ten pieces of silver and losing one. She lights a candle and sweeps the house diligently until she finds it. Then she calls her friends and neighbors with much rejoicing. Likewise there is rejoicing among the angels of God over one sinner that repenteth.

Notice in each case it is the owner of the sheep and the silver that searches for the lost till they are found. It is the nature of sheep to stray off and not return unless brought back. It is an easy matter to lose silver, and it is recovered by finding it. In each case behold the rejoicing over the lost that is found. So there is great rejoicing in heaven over one sinner that repenteth.

These two examples are of things—not men—sheep and silver. Sheep are not held responsible for straying. Silver is not held accountable for being lost. It is the pleasure of the owner in each case to find the lost property and bring it home.

Jesus uses another case in answer to the same objection against himself for receiving sinners and eating with them. A certain man had two sons. The younger said to his father, give me the portion of goods that falleth to me. Soon he leaves his father with all of his portion, leaving none of it with his father, and took his journey into a far country. He gets far off from his father, and showing great waywardness, and there wastes his goods in riotous living. There is the depravity of vile nature shown without any excuse for his shameful conduct. When he had spent all there arose a mighty famine in that land, and he began to be in want. He does all he can to keep away from home. But starvation threatens him. He hires himself to a citizen of that country to feed swine, a degrading occupation for a Jew. But no man pitied him even after he would gladly have filled himself with the husks the swine did eat. In the bitterness of his wretched condition, when about to perish, he came to himself. It certainly requires much anguish and remorse to bring a sinner to himself. How far off from himself is a blind man? He that sins wrongs his own soul, but how much he suffers before he comes to himself. But when he does come to himself he is near his father. When one is in his right mind in the sense here meant he is near the truth, near home, coming to his father repenting. The younger son said, how many hired servants in my father's house have bread enough and to spare, and I perish here with hunger? I will arise and go to my father and will say, father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son. Make me as one of thy hired servants. What a change has been wrought in him? He is now brought back to first principles and his father. Did he in-

tend this when he went off? No, he remained away so long as he could, and returned to keep from starvation. If he could have had his choice would he have returned? No. But when he comes to himself he said, I will arise and go to my father, etc. What wrong him to himself? The mighty famine. He did not send that famine but it arose right where he was. When the circumstances work in one to bring him to himself he remembers his father's house and his vile conduct.

But was he not a son all this time that he was acting so shamefully? Yes. Was he born again before he went off? Is there any sense in which one is a son before he receives the spirit of adoption? Because ye are sons God hath sent forth the Spirit of adoption. Because ye are sons. While under the law the heir as long as he is a child differs nothing from a servant though he is Lord of all. The children of God were scattered abroad before Christ died for them, and he by his death gathered them into one.

It seems to me when the younger son returns home then and there is the manifestation of the birth of the Spirit whereby the fulness of adoption with all that follows is brought out and received by him.

The great rejoicing of the father sets forth the joy of heaven over the repenting sinner. In the heart of the father dwells pure and righteous love, and at the repenting of the erring son it is called forth. We know there is more anxiety in the heart of the father for the wayward and erring child than there is toward such as have never gone astray. If one of the family is sick all are anxious about that sick one. If one is in danger or has gone wrong the concern is for that one, and not for the well behaved. When the one that is gone wrong returns or repents the father with all the right-minded members of the family rejoice more over the repenting

one than they do over those that have no need of repentance, or that went not astray. This is so in the church and in heaven, and is in harmony with the principles of truth and righteousness.

But how about the first born son that never left home, nor transgressed his father's command, yet the father had never so much as given him a kid to make merry with his friends? Was he in heaven rejoicing at the return of the younger brother? Does not this show forth the self righteous spirit of the elder brother who feels that he is better than the younger one. Is it not true that the one who feels he has not sinned is quick to show a bitter feeling toward the poor sinner who is sensible of his wrong doing? But the father is always equal to the emergency. Son, this thy brother was dead and is alive again. It was meet to rejoice at his return. But you are always with me, and all that I have is yours.

The Jew is the elder and beloved of God, but what has the Jew now? He has not a kid even to make merry with his friends. How about the Gentile, the younger son? He has the fatted calf, the ring and the robe, and the rejoicing is over him in heaven.

Those who feel they have never transgressed at any time, are hard hearted, unforgiving, without thankfulness or gratitude, have not love for the sinner who is vile in his own eyes, feeling he is not worthy of the best blessing. But he need not speak a word, the father will defend him. He has the fatted calf, the best robe, the feast of love, the joy of hating none, for he feels every one is better than he is.

P. D. G.

Brother Gold:

Will you give your view of 1st Cor. 7:14, "For the unbelieving husband is sanctified by the wife, and the un-

believing wife is sanctified by the husband."

The teaching of the Lord is that every man should abide in the same calling wherein he was called. Marriage is ordained of God, but Paul was not married and says, I would that all men were even as I myself. But every man hath his proper gift of God. Jesus said, some men are eunuchs for the kingdom of heaven's sake, but no man can receive anything except it be given him of God. Paul says every man hath his proper gift of God, one after this manner and another after that. While Paul says to the unmarried, it is good for them, even if they abide as he does unmarried. There is much less care and labor, much more freedom to serve the Lord to one unmarried who is devoted to the Lord. However it is better to marry than to sin as he here refers to. For marriage is right and honorable as Paul elsewhere states.

Now if one is married let him or her abide where the Lord has called such. Are you married, then seek not to be loosed from your husband or wife, but render due benevolence to each other. Let the husband love the wife as he loves himself, and the wife see that she reverence her husband. Marriage is a peculiar relationship and love is one to serve as he or she should. Where they walk blameless as unto the Lord then they glorify the Lord in marriage, setting forth the figure of Christ and the Church which is a great mystery.

But suppose the wife leave the husband and will not live with him, let her remain unmarried, or be reconciled to her husband and not commit fornication or adultery by marrying another. One of the ways in which ungodliness is shown in this evil day is walking after the lust of the flesh in dishonorable marriage. Men become wise in their own eyes and trample on God's law. His word commands

that we should be sober, godly and righteous in our conduct and conversation. How? By abstaining from the appearance of evil. In these days men want prohibition—put away all intoxicants, and then we cannot get drunk. Kill all unclean women then we cannot commit whoredom. You had better keep your own body under. Mortify your own members. Deny yourself. If your right eye offend pluck it out. Cleanse yourselves ye ungodly sinners.

Let not the husband put away his wife. Let him honor the wife as the weaker vessel, and love and protect her as the head.

But suppose the believing wife has an unbelieving husband, now if he is pleased to live with her let her not leave him. The believing wife sanctifies the unbelieving husband in the sense that the marriage is proper, and the children are clean or holy, that is lawful and proper. If the husband is a believer and the wife an unbeliever but she is content to remain with him, let him dwell in love with her, for the marital relation is preserved, is honored, and the children are clean and holy, that is lawful and proper.

The gospel puts no burden on any one. The wisdom of God has fitly formed together all the relations of life ordained of God, and as we are in harmony with his revealed will and abide where He has called we find deliverance and peace.

How do you know but being faithful as God has called you there may also be deliverance and blessing to others? Many a husband, once an unbeliever has been won or brought to have good will to the doctrine and people of God as he has noticed the chaste conversation and meekness of his believing wife.

P. D. G.

#### NECESSITY OF FAITH.

"Without faith it is impossible to please God. Heb. 11:6.

There is no coming to God without faith, and every one that has faith is sure to come to Him. Faith never misleads any that have it. Nor is there any sin in it. But whatsoever is not of faith is sin. It is the victory always, for it is born of God and therefore overcomes the world. It is faith that borrows nothing of man, nor does it receive any help from man, yet it always helps the one that has it. "The faith has saved thee." It is so substantial that it will allow of nothing but the Lord Jesus as its author and finisher. It leads its possessor to believe in the Lord God. It has the knowledge to choose that which is sure to possess the greatest blessings. It sees nothing good in the things of time and sense and therefore rejects them all. It deals with things not seen, and they only are the eternal things. Those that have it walk by faith not by sight; for the things which are seen are temporal. Faith is the substance of things hoped for, and hope always deals with what is not in sight. He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. The existence of God in his infinite greatness and goodness must be believed by the one that comes to him. One must believe that he is able or has the power to bless. Also he must feel that without that blessing he is undone forever, but that if he has that blessing he is blest forevermore. Blessed are all they that trust in the Lord. Faith is that by which we disclaim any merit in the creature, but believe that all power is in the Lord, therefore the one that has no power of his own, nor does he claim that he has done anything of himself but he trusts in God.

There was no performing or doing by Jonah when he was swallowed by

the whale, nor was there any effort of Jonah to deliver himself from the whale, but there was a wonderful feeling of the folly of man in observing lying vanities, and there was no unjust crying by Jonah for help from the Lord. The word of the Lord caused the whale to cast Jonah on dry ground. God spake to the whale and it obeyed him.

What ailed the burning, fiery furnace that it could not even scorch the garments of the three Hebrews? Was the faith the three men had controled by them, or by the God of heaven? Who kept the lion's mouth shut? Was it Daniel or did God cause it?

Faith is as far from creature work as it can be placed. We do not admit that creature works ever causes faith, or that one man tells another how to have faith, or what to do when he has it. It is God's work that we believe on Jesus, therefore it is that the work of faith is so wonderful. This is the work of God that ye believe in him whom he hath sent. God purifies the hearts of his people by faith. It is not that faith must be purified, for that is already precious and it works. That it causes the man in whom it dwells to work we have no question. Faith is the greatest worker I have ever read of. It never encounters any thing it fails to overcome has mounted above death. It opened the Red Sea. It puts to flight the armies of the aliens. It slew Goliath, quenched the violence of fire. It saves the soul, because we are kept by the power of God through faith. By faith God purifies the heart. Faith is trust in God that is in harmony with God's character for the infinite God of truth and holiness, grace and power is felt in the hearts of those that have faith in God. Hence it is precious. As the light of the sun and its heat are seen and felt as it shines so the love of Jesus, the Son of Righteousness, shines in the believer in him enliven-

ing him in divine life, and beautifying him with the glory of the Lord.

Naturally men have a slavish fear of God, and would and do shun any contact with Him, and will not come to Him because their deeds are evil, and because they love darkness rather than light. But when God, who commanded the light to shine out of darkness, and under His creating and forming hand a world springs into existence with beauty and goodness everywhere, so when the light above the Brightness of the sun shines in our hearts then the light of the knowledge of the glory of God in the face of Jesus Christ shines in our hearts. Then we draw right to God in faith and grow up into Him in all things.

Faith that works by love charms us with the glorious beauty of God, and the fruit of faith is shown in blessed works of obedience to the Lord. For faith is the most perfect worker that ever acted in the life of man. Faith proves its divine origin by what it does. By works faith is made perfect, or shows and proves it is perfect, and all its work is owned in heaven and approved by the faithful in Christ Jesus.

Faith is in harmony with grace. It is of faith that it might be by grace to the intent or end that the promise might be sure to all the seed.

P. D. G.

Many of the subscribers to Zion's Landmark are behind, and I am greatly and sorely in need of money to pay debts incurred in publishing it. If each one will send me some money that is due it will be a present and a great relief to me. Let each one that is behind please remember this and at once send me some aid. Help each other in need. Also obtain us new subscribers where and when you can.

Dear Brother:

I would like to have your views of Eccl. 7:15-17. All things have I seen in the days of my vanity; there is a just man that perisheth in his righteousness and there is a wicked man that prolongeth his life in his wickedness. Be not righteous over much; neither make thyself overwise, why shouldst thou destroy thyself?

Be not over much wicked, neither be thou foolish; why shouldst thou die before thy time?"

I understand that the righteousness in which he perishes is his own righteousness, and not the righteousness of Christ; but I desire to have your views fully on the three verses.

W. A. GOURLEY.

Solomon appears as an utterer of Proverbs. This he does as king in Israel. Then he appears in this book of Eccl. as preacher in Jerusalem. His text as preacher is vanity of vanities, saith the preacher, a text that spreads, extends, widens, deepens as one knows more of the things under the sun. Solomon is the proper man to preach it. His wisdom exceeded that of any other man and it requires wisdom to explore the world of vanity and he cleaves to his text. He limits the range of vanity to all that is beneath the sun. He explores every supposed avenue of pleasure, snps or tastes at every fountain of imaginary joy. His wealth enables him to use the means within man's ability to see where happiness is. He leaves no stone unturned, no fountain untasted. He lives to old age, tries what there is in wealth, woman, daughters of music, mental and intellectual resources, making of books, communing with the learned, eating and drinking, building, planting, ornamenting, telling difficult things to people, answering hard questions, and every thing that man has ever sought as a means of obtaining happiness, and pronouncing them all vanity.

All things had he seen in the days of his vanity. It is the man of wisdom that knows that things of this life are vanity, and the more he knows of this world the more he knows it is vanity.

"There is a just man that perishes in his righteousness, and there is a wicked man that prolongeth his life in his wickedness." What is the vanity in this? Why if one depends upon his righteousness to save him he finds it is not sufficient, but he dies like another man. If you think that because another is wicked while you are righteous that therefore you will outlive him you will be disappointed. Man is not able from any rule by which to judge these things. God has set the world so fully in the heart of men that they cannot see beyond the world, and their judgments are blinded.

One event happeneth to all—death, disappointment, failure. There is only one man that fails not, nor is discouraged and that one is the Lord Jesus.

You look in the place of judgment where there should be righteousness, and behold iniquity is there. You see a man that is righteous yet he perishes in his righteousness. It is only the righteousness of a man and cannot deliver, for it is not equal to that which is required to deliver. Died Abner as the fool dieth said David; but the more princely he was the more Joab despised him; his righteousness did not deliver him.

Here is a young man of good parts and very serviceable to his neighborhood. All that love good living and usefulness are glad of a man with such parts, yet he falls early and the people mourn the death of this Jonathan. His valor; his love of David; his usefulness could not save him to come into David's kingdom. Here is a wicked Joab who slew men better than himself and was very valient in fighting and outlived David for whom he fought and prolonged his life until

the reign of wisdom began; yet he was a wicked man.

We think if a child will obey his parents it will live to old age; but how often does it appear to be otherwise? We see children that are disobedient to their parents, yet they at times live to old age. Is this vanity? It is in such a case that we can't understand it, yet we know it is not a vain thing to serve the Lord and though a wicked man should prolong his life in his old age yet his life is a failure and he is cursed.

We often think 't was better in former times than it is now and that children were good and obedient in former generations, and politicians were pure then and publishers of news sought only to tell the truth then and all preachers were model saints then. But looking into history there we find children that so misbehaved as to cause deep sorrows to their parents in Absalom's day and that there were deceitful and wicked rulers and false prophets then; and lovers of money then, and whoremongers and murderers, and false teachers then as well as now, and that there is nothing new under the sun.

Be not overmuch righteous. Do not consider yourself more righteous or wiser than other men. This would lead to presumption and pride goes before a fall and you will destroy yourself. Do not think you can steady theark as Uzzah did, for he thought he was wise enough to steady and help out matters. Be not overmuch righteous or you will want to become the judge and manager. Remember that while you claim to be very progressive and wiser than your father, it yet is true and shall come that men shall be fierce, heady, high-minded, lovers of pleasure more than lovers of God, and will claim righteousness and goodness. It is not good to be righteous overmuch. That is to think yourself to be better than you are, for you will destroy yourself,

your peace and your usefulness.

Do not become self-willed and because some other wicked man flourishes and spreads himself as a green bay tree. Do not think you can do something with impunity that another poor, weak brother failed in. Here is a weak brother that is fond of whiskey and drinks until the church must withdraw from him by his disorder. Now do not think you are stronger than he is, and that you can control your thirst for liquor by gratifying it. You starve or restrain it only by denying. Now do not become a drunkard and destroy yourself by your wickedness. Let him that thinks he stands take heed lest he fall. Watch shun the appearance of evil. Let your moderation be known to all by abhorring that which is evil, and cleaving to that which is good.

So'mon says there is nothing new under the sun. It is all vanity. That which is above the brightness of the sun,—the revelation of Jesus—'s new and that will never perish. P. D. G.

#### TO AN ELECT LADY.

Prayer is the supplication of one to whom has been give eternal life by the divine nature and arises from a sense of the need of something not to be found in carnal nature—but that which comes alone from the giver of every good and perfect gift—and is produced in the heart by the spirit of the Son of God. None but the children of God are in possession of eternal life, and as the life must determine that upon which the creature possessing it consists, so eternal life determines the need and the source whence cometh that which only can supply it hence the spirit emanating from eternal life makes the intercession, the end designed, and gives God the praise—"For we know not what we should pray for as we ought; but the spirit itself maketh

intercessions for us." This Spirit of intercession in one humbles him, and gives him confidence in him who heareth prayer and gives him faith to believe that is the thing for just such needy creatures as he feels himself to be.

Prayer is ordained of God, not as a means by which blessings are obtained, nor as a cause for their being bestowed, but as an evidence to the suppliant of the need of them, and that they are treasured in Christ, and that in the blessings of God he is blessed with all Spiritual blessings in Christ and that all things are his and that he is Christ's and Christ is God's and therefore he comes boldly and yet humbly to the throne of grace to help in time of need. In a very precious sense we are not to understand that in answer to prayer the blessings is transmitted from some store-house situated somewhere which is very far away, but that as all fulness is in Jesus and Christ is in us the hope of glory, so is the thing for which we ask in us, as "He that spared not His own Son but delivered him up for us all how shall he not with him also freely give us all things," hence if we have him we have the thing desired, which has ut to be revealed and we are satisfied.

It is not possible for one to truly pray for a thing which he does not really feel to need, nor is he sensible of that apart from the spirit of Christ, which must be in him; neither can he really and truly pray for a thing which does not exist, and that too for him nor does he pray and receive not.

We are not to understand that the spirit so makes intercessions for us that we are not at the same time exercised in the same work nor is the spirit a kind of helper which aids us wherein we fail, but it helps our infirmities by making the intercession for us in such a way as that by it we

effectively intercede—as by it we cry Abba, Father.

Isaiah in speaking of the blessedness of the people of God in the gospel day which it now says, "and it shall come to pass that before they call I will answer; and while they are yet speaking I will hear."—65-24. It seems from this and other texts that in the presentation of the blessing the subject is inclined to ask, and while it is being bestowed he speaks, and can but believe the ear of the Lord is open to his cry, and hears and answers it. I do not believe one could be turned from the throne of grace unsatisfied when he comes in faith which is according to the will of God, but will receive that which he needs whether it is that which he had thought he needed or not. He knows what we need and supplies only that need according to his riches in glory by Christ Jesus our Lord.

I will now notice briefly a few texts of scripture, "And he shall be entreated of them and shall heal them." Isa. 49:22. This seems to refer to the vessels of mercy among the Gentiles as they are manifested as under the law, and are being taught by the law, as a school master, in which exercise they are slain as was Saul who was alive without the law once, but when the commandment came sin revived and he died "and the commandment which was ordained unto life I found to be death. For sin taking occasion by the commandment deceived me, and by it slew me." Thus are all the subjects of salvation smitten because of sin, and in the fullness of the times are healed, because of the mercy and grace of God. All the promises of God in Christ are Yea and Amen, and are to his people who are declared to be afflicted and poor and needy, and hungry and thirsty, and naked, sick and in prison, and broken hearted—all because of sin, but the Lord shows unto them His

covenant and heals them of their afflictions and blesses them with the riches of His grace thus supplying their need and feeds them with the bread and water of life, and clothes them with the righteousness of His Son and heals them by the virtue of Jesus Christ, both in mind and heart. Binds up their hearts with the cords of His love, makes the prison house a palace by dwelling with them here; thus teaching them that though he was rich yet became poor that they through his poverty might be made rich, and thus have all things and abound.

And the prayer of faith shall save the sick, and the Lord shall raise him up.' It seems to me we are authorized to believe that the Lord does restore health to one who is sick or afflicted who by faith prays unto Him for his healing virtue and power, and that if one is sick and is minded of the Lord, as doubtless he may be, to send for the Elders of the church, the same spirit which inclines him to send for them will prepare them to go unto him like it did Peter to go unto Cornelius, and that while they pray over him and anoint him with oil in the name of the Lord, the supplications of the spirit through faith will be made at the throne of Grace for healing, as with the language of James fully assures me that as it was in the days of Christ, so it is now that one may be blessed of the Lord with the prayer of faith and he healed and raised up and forgiven his sins—both naturally and spiritually. I do not believe in temporal healing is wrought, but that where one is spiritually healed literal effects may reasonably be expected at the same time.

If a brother or sister who is sick, should send for me as one to pray over and anoint him or her in the name of the Lord and I should have a mind to like I sometimes have to go and preach the gospel, I should go and do what I could according to the scrip-

tures, regardless of what any one might think or say, feeling assured that if the work was of the Lord the prayer of faith would undoubtedly save the sick, and the Lord would be praised.

"Confess your faults one to another, and pray one for another that ye may be healed." James would have us understand that one must be righteous before his prayers can avail anything either for himself or any one else. If one has no mind to confess his faults and pray for others he may not expect to have the prayers of his brethren, nor of faith, neither the forgiveness of his sins. The prayer that availeth anything must be fervent and the fervent prayers must be effectual and the effectual must be the prayer of a righteous man, and his righteousness must be of God; and his prayer of faith, then it must and will be effectual, fervent and availing.

Just as one may believe on the name of the Son of God and not know that he has eternal life, so one may have a certain thing which accompanies salvation and not know he has it, and yet by virtue of the thing or of him who gave it, he has implicit confidence in God to believe that when anything is asked for according to his will, it is in his immediate presence and hearing that such supplication is and must be made, and therefore he hears that to granting the petition and that supplies and that hearing is equivalent to granting the petition and that there fore he has the petition, and did have it before he asked for it, but it was not made manifest unto him. When one through the spirit cries Abba-Father his cry implies that he is the child of that Father and therefore all the relations between a father and son exist between them, and the relationship guarantees the existence of all blessings accruing from such state and that they are of the Father "who has blessed us with all spiritual blessings in heavenly places in Christ Jesus." It

seems to me a better evidence of sonship could not exist than that which indicates complete submission to and perfect desire for the will of the Father to be done, therefore when one feels fully reconciled unto God and desirous for his will to be done, or loves his will he must be assured of his sonship and that he has his Father's blessings even in the fullness of life forevermore.

As in the mouth of two or three witnesses every word shall be established, so if two shall agree as touching anything they might mutually desire according to the unity of the spirit by faith it is a conclusive evidence that there is for them such things for which they asked, and that their supplication is of the spirit which knows our needs and the riches of His grace and that therefore it shall be granted. This agreement is not as if two should first agree to ask for the same thing and then determine from what they would ask, and the time when it should be done and the manner of asking, but it is an agreement in which they are brought by the Spirit which is for harmony with their needs and all the circumstances connected with their condition, and each may not know of the wants and exercises of the other until the moment the petition is made, if indeed they should know it then.

If one feels the need of anything which he believes is among the good gifts or perfect gifts which are from above and come from God and him only, it is his privilege to ask for it in the best manner he can, and though he ask not in faith, and therefore receive not, I think of no scripture to condemn him, but in the working together of all things for his good his failure to receive may be so applied to his mind by the spirit as to give him a profitable exercise in meditation of heart and show him the contrast between an increase by faith wherein

the thing desired is to ultimately rebound to the praise of the glory of the grace of God, and that exercise of the flesh wherein the thing desired is to be consumed on the lusts thereof, that he may know of what manner of spirit he is, and know of a truth that "if ye live after the flesh ye shall die, but if ye through the spirit do mortify the deeds of the body ye shall live."

It seems evident to my mind that one can no more engage in the true exercise of prayer without the spirit of the Lord in his heart than he can preach the gospel except the spirit of the Lord be upon him, or can worship God in any other respect in spirit and in truth, without the spirit of the Lord, "Without me ye can do nothing"—and again: "I can do all things by Christ who strengthened me."

As the Lord is one mind and none can turn him and as his mind is infinite it seems evident that prayer and the answer to prayer can only be according to that mind and not that mind according to prayer. He could not be of one mind and be influenced by prayer to do a thing which was not his mind to do before the prayer was made, besides he says, "I am the Lord; I change not, therefore ye sons of Jacob are not consumed."

The Lord has not only ordained prayer, but he has also ordained the answer to prayer, therefore, he always answers prayer; if we pray, and if not answered, it is conclusive evidence that we have not been truly exercised in prayer; it has not been of faith. I mean that exercise in which we ask for something.

One great reason why we do not properly understand the true character of prayer is because we are too much inclined to regard the form in a devotional sense, yet we may place much stress upon the form and order of prayer as to exclude the real spirit and substance of it. If one

is possessed of the spirit of prayer it will undoubtedly be in order for him to pray then and there, and if he has a mind to manifest outwardly the inward emotions of his heart the form necessary to maintain decency and order will suggest itself. If one has a mind to pray and then preach let him do so, but if another has a mind to preach and then pray let him do so, if another has a mind to pray but not to preach, or to preach and not to pray let him freely enjoy the gift and exercise thereof according to the spirit of grace which is in him.

Much that is termed prayer consists in form and words, and the one thus exercising can give no gospel reason for observing such a course. Many things are asked for that are not needed, and some that the Lord never gave nor promised to any one.

To have prayer at each meal or at retiring is without warrant, in either time or order, except the one to exercise has a mind to engage in praise or prayer at such a time, which may be free of him at any other time, and under different circumstances. If one is entertaining a minister it is not out of place to ask him if he has a mind to worship God in his house, but one has no right to establish rules and customs for the government of preachers nor any one else.

There is a species of cranks going through the country posing as preachers, who ask to pray in your house, and for you, and sometimes do so without asking, all of which is neither decent nor in order, but is presumptuous, deceptive and hypocritical.

There is a species of prayer which has the form of prayer, but there is nothing in it of a supplicating character and therefore it should not be regarded as either supplication or intercession but as adoration and thanksgiving.

Much more might be said upon the subject, but I will submit these

thoughts with the hope that they may be sufficient, and that the Lord may lead my dear friend into all truth and give her the desire of her heart, that she may show forth the praise due to his great name, and be found in health and strength in body and in spirit, that she may bear the yoke of Jesus and learn of him and find that his yoke is easy and his burden is light.

P. G. I.

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## OBITUARIES

AMY O. LEMMONS.

Stokesdale, N. C., Nov. 14 1907

Elder P. D. Gold.

Dear Prether: By request of Cousin Mary Barham, daughter of this notice, I will try to write a few lines for publication in Zion's Landmark of the life and death of my dear aunt, Amy O. Lemmons. She was a daughter of William York and Sarah, his wife, of Rockingham county, N. C. She was born June 25, 1831, was married to Franklin H. Lemmons October 30th 1851, and departed this life September 29th 1907, aged 76 years, three months and fourteen days.

Unto her and her husband were born seven children two sons and five daughters, three of her daughters preceeded her to the tomb several years, also her husband died over 20 years ago, leaving her alone in the world with children to raise; but by the mercy and blessings of Him who knoweth how to temper the wind to the shorn lamb, she was enabled to keep her children together, all except one that died in youth, until they all married and she lived with her youngest son and his wife till the day of her death.

She never united with the church but she made it manifest by an orderly walk and godly conversation that she was a partaker of the faith by which the Lord's people are saved. I remember hearing her tell her experience more than thirty years ago, soon after I obtained a hope. It was

a great feast to me and she said if she was a Christian she was the very least of all. She possessed a quiet, gentle, peaceable disposition, kind and friendly to all, and seemed always to do unto others as she would have them do to her. She bore the infirmities of age with cheerful patience, often expressing her desire for the mercy and blessings of the Lord on her children, relatives and friends. She told me a few weeks before her death that all her hope and trust was in Jesus.

In conclusion I want to say to her children and grandchildren, though she is dead, she yet speaketh. Remember her example, and try to follow in the paths she trod as near as you can; and may the Lord enable you all, if it is according to his divine will, to say as she did that your hope and trust is in Jesus.

Her loving niece,

AMY F. GOURLEY.

---

LOUISISA KEESEE.

Elder P. D. Gold,

Dear Brother: I will send the copy notice of mother, Mrs. Louisa Keese, who was born April the 25th, 1822 and died November 6th, 1907, making her stay on earth nearly 86 years.

She was married to Jesse Keese, and to them were born nine children. As I think there is often more said of the dead than is necessary, therefore I will be short as possible; yet it is hard to say too much about a good mother which I claim we were blest with. I know she was a good wife, a good mother, a good neighbor, industrious in trying to bring up her children right, not aiming to obey us, but requiring us to obey her. She was a great sufferer for the last twenty five years, had been an invalid for twenty years, not able to walk, but bore her afflictions with as much patience as any one could.

I have never heard her murmur or complain of her sad lot. She loved to see the Baptists come. I would often get the preachers to come with us home to preach for her. This she seemed to enjoy very

much and yet she never united with the church.

About six months before her death she was taken entirely helpless, and had to be fed and nursed as a babe, and gradually grew worse until death relieved her.

It was hard to gaze upon dear mother lying cold in death but I have tried to faithfully discharge my duty, not forgetting the many unpleasant hours she had spent waiting on me when I could not care for myself. I believe our loss is her eternal gain, and she is now reaping the reward that now awaits the people of .

Brother Gold, I have some little hope of meeting her ere long when there is no more sickness, sorrow, pain nor death, where the redeemed of the Lord walk the golden streets of the New Jerusalem there to set down with Abraham, Isaac and Jacob in the kingdom; so with David I would say when I awake with the likeness I shall be satisfied; yes I trust God will be my helper to lay aside every weight, and the sin that doth so easily beset me, and run with patience the race set before me looking unto Jesus, the author and finisher of my faith.

Mother had a favorite song she often asked us to sing, and requested it to be sung at her grave. Durand & Lester's Hymn's and Tune Book, No. 528, "Death is no more a frightful foe." She would talk and pray until exhausted for about a month before her death.

Her neighbors were good and kind to her and would often bring her some refreshments to eat. She seemed to think any thing her neighbors brought her was better than anything at home. When I returned home from the funeral for the first time in 20 years I found no mother. This was a sad feeling indeed.

Affectionately,

A. B. KEESEE.

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Dear Brother Gold:

By copying the statistics from another paper there is a wrong in the obituary of Elder James S. Dameron. He was baptised into the fellowship of the Primitive Bap-

lists by Elder Wilder and not by Elder Wilson.

Please make this correction and oblige.  
L. H. HARDY.

Elder Wm. L. Hall's postoffice is changed to Blue Springs, Mo.

To all my club. You will please forward all your dues and remittances to Elder P. D. Gold and aid him all you can in the great cause of truth.

L. P. ADAMS.

#### UNION MEETINGS.

The next session of the Skewarkey union is to be held with the church at Flat Swamp Friday, Saturday and 5th Sunday in March.

The next session of the Union Meeting Union will be held with the church at Hancock's Saturday and 5th Sunday in March.

The next session of the Black Creek union is to be held with the church at Memorial Saturday and 5th Sunday in March.

The next session of the Smithfield union is to be held with the church at Union Saturday and 5th Sunday in March.

When you wish your paper changed always give both the old and the new post-offices as well as your name.

Some want their papers changed and do not tell their old postoffice. How can I know what it is as well as they know?

P. D. G.

A recent order from the Postoffice Department requires extra postage paid for each subscriber that is behind in payments. This is an additional reason why our subscribers should keep their papers paid up. This is meant only for such as are behind. Look at the date after your name and each one can tell whether he is behind or not.

In every way it is better for subscribers

to keep paid up. It is better for them and better for the editor also. P. D. G.

Farmville, N. C., Jan. 5, 1908.

Dear Brother Gold:

I feel like I want to write a few lines for the Landmark that some of my friends may know where I am, or how I am getting along at present. My health is good and I wish to feel thankful to the Lord for his many blessings.

I farmed last year, had very good success, and taught one singing school at Aury's Creek, N. C., which I enjoyed very much indeed.

I desire that the class I have taught will keep up the singing and cultivate their voice for I consider that one of the most pleasant gifts God has given to man. I want to praise him on earth and in earth, in song and in heart, and hope to praise after the death of this mortal body where singing will never end.

With love and good wishes to each student that attends my school, and a happy new year, I am sincerely yours,

E. A. STANFIELD.

J. H. JOHNSON.

Little Creek Saturday and 3rd Sunday in January.

Clayton Monday.

Salem Tuesday.

Creech Wednesday.

Healthy Plains Thursday.

Upper Black Creek Friday.

Memorial Saturday.

Beaulah 4th Sunday.

Bethany Monday.

Cross Roads Tuesday.

Union Wednesday.

Corinth Thursday.

Oak Forrest Friday.

Hannah's Creek Saturday.

Hickory Grove 1st Sunday in February.

Reedy Prong Monday.

Seven Mile Tuesday.

Hornet Wednesday.

Mingo Thursday.

Black River Friday.

Benson Saturday and 2nd Sunday. Conveyance needed.



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Wilson, N. C.

# ZION'S LANDMARK.

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

PRICE, \$1.50 PER YEAR.

P. D. Gold Pub. Co. Print.

## THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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

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

### SUBSCRIPTION PRICE OF ZION'S LANDMARK.

The Price of Zion's Landmark is \$1.50 per year for less than clubs of ten.

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

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

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

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All brethren and friends are requested to act as agents.

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# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

Miss Azubah Lee,

My dear afflicted sister who has a precious hope in Jesus:

A loving and abiding hope that we shall one day be like him, and as he is, what more do we want, what more can we ask for?

He says "I will leave in the midst of thee, a poor and afflicted people, and they shall trust in the name of the Lord." Blessed are all they that trust in Him for he will never leave. He will care for them and administer unto their every need, because he gave his own dear life for them; spilled his own precious blood for them.

Surely if he gave his dear life for them, will he not much more freely give them all things needful.

"Ask and it shall be given unto thee," in the name of Jesus."

My dear sister he was "a man of sorrows and acquainted with grief, like unto. He bears all our grief, hears all our groans and pleadings to him for mercy, bottles up all our tears and will ere long receive us into glory, when there will be no more pain, sickness, nor sorrow for all will be love, joy and peace forevermore. "Blessed are they that mourn for they shall be comforted." Oh, my dear sister let us suffer on for Jesus' sake; he suffered the ignominious death of the cross for us. Where there is no cross there is no crown. If we walk in his footsteps we have a part in his life and we do this by suffering. If we

suffer with him we shall reign with him.

So let us press onward to gain the prize, for there are only "a few more days on earth to spend and all our toil and care shall be ended."

Paul says our light afflictions "work for us a far more exceeding and eternal weight of glory." Oh, my dear sister there is a hidden mystery in your suffering but you cannot see it, yet it is working out for your good, and ere long you will reap your reward. We see through a glass darkly here, but some sweet day we hope to meet our dear Savior on that bright shining shore, where parting is no more. The viler you feel the more light you have. The indication of your dream to my mind is that there is no strength in your own arm; but the strong arm of Jesus brought salvation and it ever understandeth us, raising us up day by day. Your strength lies in him. Your words were as apples of gold in pictures of silver, and went up to him and in due time he will receive your spirit. So cast all your care on Jesus, for he is ever watching over you, with his loving care, and neither slumbers nor sleeps.

Your dear letter reached me full of ecstatic joy and comfort, mingled with sadness. May I send it to be published for I feel it will be reviving to others who are heartbroken, and faint by the way.

May our covenant keeping God richly bless you in every needed way

and preserve you unto the day of Jesus Christ, is my wish for you uppermost in my mind.

Let me hear from you soon. From your afflicted sister, trusting in that sweet abiding hope in Jesus.

MAGGIE H. STATON.

Having received your most welcome letter of July 22, with a willing mind I now attempt to reply, although without any news worthy mentioning, or of encouragement to others. I feel blank in attempting to inspire others as I am so lowly and poor. I think of you as the widow's vessel of oil, always ready to supply others empty ones, or your letters seem to be always full and as strong and abundant is the supply at the end as the beginning. Your wisdom so greatly excelleth mine that I feel beneath existence; but take encouragement in believing such would be too much, too good for poor me. As you know some of us are vain, and full of pride ready to be puffed up.

I think I would be vain and proud of such spiritual wisdom, and perhaps spend it on the lust of the flesh which would be only destruction in the end. Naturally you know some people who have but little of this world's goods are many times prouder and vain over the little they have than others who are worth much more. So to keep such an one under he must be kept very low. But I am thankful that I was never puffed up but surely have fallen and the higher I had been the more I would have fallen too low in pride to care for my appearance as much as I should, and am glad I never scorned less fortunate people, when I was well. I will tell you a little story of an act of charity before I was taken sick, which I think will prove to you whether or not I was proud.

Without money or price at the age of 20 or 22 I took my washtubs on a

wheelbarrow to the home of a poor crippled club footed man whose wife was sick. He offered to pay me but I refused to take pay as they were poor. I did it because I thought it my duty, for I did not need to do such work from home, and never did as I was able to live without doing such labor. I did not do the work for pay, but as a duty and I am glad until this day for we never regret doing our duty, but oh, how much do we regret the neglect of it. Now where could you find many who would perform such a task unless necessity compelled them?

Some are fearful of such being against character, but I do not believe duty mars the character, especially with those who know enough to consider such and the opinion of others is not worthy of notice as we are generally known and our ability to live also, and need not fear but that our name and character are known much more distantly than we are seen.

Oh! If I felt my spirit as blameless as my character is before the world how white I would feel. People often look on the outward appearance but God looks upon the heart. Oh! That fountain called my heart, in which I see so much impurity, making me feel so lean, as Paul when he said, "O wretched man that I am." I look upon my heart as a pool of muddy water and I am helpless to cleanse it. But the relief I feel would be more could I view it cleansed, oh, peace unspeakable. Yet there is a silent witness within acknowledging that. Even after suffering four years agony, being tempted until the day of my birth is beheld by me as Job did his, yet I had rather suffer on the rest of my days if God's will is not to deliver than to have my pleasures in this world and here only. If suffering needs to be done, oh, Lord! may mine be done on earth, is my de-

sire. Well I can't write much of worth. I have been in more feeble health this week than last having taken cold, throwing me into a fever. I think my sister is a little stronger as she can walk about the room. Hope your health is as good as usual, and trust it may remain so. Suffering as I am, my great desire is if I can't get better I may not be worse. There is much sickness in the community and many incurable invalids. I must stop as writing imposes on my strength.

I have no objection to you sending my last letter for publication if you think it would be any encouragement to others who are in distress. Yet I can't see how it could be filled as all my letters are with cries of distress. I desire you to send yours which I enclose. There is beauty in it, to encourage those whose hearts are not so troubled as mine, in that they refuse to be comforted.

I think your letter would be a balm to many a poor soul, rich as it is in glad tidings of a precious Savior. May you still be enabled to inspire others as they make their pilgrimage through this cold unfriendly world of sorrow and affliction. May God's mercy be with us both in our afflictions, I ask for Christ's sake.

Your unworthy sister in hope,  
AZUBAH LEE.

Dunn, N. C. R. F. D. No. 2.

Elder P. D. Gold,

Very dear Brother: I wish to say a few words to you this morning, though I do not feel worthy to address you as brother, and am persuaded that I am not competent to write anything for publication, still I have an impression at times to let the dear people of God (with whom I have my name,) hear from me and know some thing about my journey here in this life, and see if they think one with so many disappointments, fears and

ups and downs as I have can be a heir with the blessed family of God.

There is nothing good in my walk. I believe I have been shown how to walk and taught my Master's will, but I cannot do it, and oh the stripes I bear. I have been trying for forty long years or more, to do good and serve my heavenly Father, but feel as far from it today as when I first began. I find myself out of the way. My thoughts are often gone astray. Like one alone I seem to be.

Oh! is there any one like me? Dear ones, you can find my feelings described in this hymn, No. 380. If the gracious Lord through tender mercy does not save me without anything that I have done to bring him near, or cause him to love me, I shall be forever lost. I hate my sins yet cannot turn from them.

I know the Lord has blessed me all along through life for which I want to be thankful. He is merciful unto our unrighteousness.

I am feeling low down in spirit and desire the prayers of all the people of God. I am your sister I hope through the electing grace of God.

MRS. PHEBE A. LEE.  
Dunn, N. C.

"Many are the afflictions of the righteous, but the Lord delivereth him out of them all." The people of God are an afflicted and poor people, so saith the scripture, and they shall trust in the name of the Lord. Poor in spirit, mourning his love to know. The poet describes them in this language, the doubting souls are in his hands, and he will supply precious food for all his lambs." So little children, do not fear, for Jesus lives to answer prayer. Pray without ceasing lest ye enter into temptation. Resist the devil and he will flee from you, for he is a liar from the beginning, and the father of it. Dear children of God, when satan persuades you to

believe you are deceived about your hope, fight him with the sword of truth, and tell him it is a lie for the Lord is not slack concerning his promises. He says his counsel shall stand and he will do all his pleasure. All his promises shall be fulfilled; not one jot or tittle of his word shall fail. "Oh! The depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out. He afflicteth us in mercy to make us know our helpless and dependent condition for life and salvation. Praise his holy name forever and forever.

He that knoweth his Master's will and does it not shall receive many stripes of trouble and affliction. I feel it is right and just that I should suffer for I disobeyed his word. I have quenched the spirit till I cannot utter what I feel within. I am a mere blank and almost blush to speak the Savior's name, yet I love to hear him praised above all others for his mercy endureth forever. Whosoever loveth is born of God." We love Jesus because he first loved us. He corrects our souls to refine. To make us at length in his likeness to shine."

If ye receive not chastisement then are ye bastards and not sons, for the scripture teaches there is a woe upon them that are at ease in Zion. If no cross, no crown. But I have a heavy cross to bear daily, if its not the right kind. I afraid I am a professor and not a possessor. I fear I have missed the substance and only caught the shadow. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all. What a wonderful God is this to deliver his people out of all their afflictions, We should bear these as patiently as possible, for they will work out for our good and his glory. Remember too, dear children of God, the more we toil and suffer here, the sweeter rest will be. Jesus was "a man of sorrows and acquainted

with grief." He was exceeding sorrowful, even unto death. He was holy and without blame, cradled in a manger, and had nowhere to lay his head.

"What manner of love the Father hath bestowed upon us, that we should be called the sons of God. What manner of people ought we to be, true and faithful, watching over each other for good, not for evil, and watch self first. "Let him that thinketh be standeth take heed lest he fall." Fall from the steadfastness of faith, not fall from grace. There is no such doctrine as that. If we have had the grace of God bestowed upon us, it is like a nail fastened in a sure place. It is sure to stand the trying hour of death. Lord grant us living faith and dying grace, be our shield and portion.

"Oh do not be discouraged for Jesus is your friend, and if you lack for knowledge. He'll guide you to the end."

"Trust ye in the Lord, for in the Lord Jehovah is everlasting strength." He is my song and joy. My afflictions for several months have been of such nature as to strengthen my hope, for it is only in obedience that I get relief. I was promised in obedience I should have health and peace of mind, but in disobedience, trouble and afflictions, and it has been heaped upon me, and it seemed I could neither get well or die. I beg the Lord to direct me aright, not as I will, but as he would have me go. I desire to be submissive to his will, for he knows best, praise his holy name. I am so vain and vile, so prone to wander. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

Should not this encourage the poor, wayworn pilgrims, traveling through this thorny desert? Jesus has also promised when the poor and needy seek water and their tongues fail for thirst that "I the Lord will hear them" They shall be satisfied. He knows

the cry of a hungry soul, and promises to supply its need.

MARY MELISSA BROOKS.  
Fremont, N. C.

Oriental, N. C., Nov. 18, 1907.

My dear Brother Lawrence and Brethren:

I feel his morning to some extent about as I have thought preachers sometimes feel. My mind has been aroused in some way and I have been wandering around in devious ways to find something. Why this feeling should come upon me, I cannot tell. What I desire I know not, more than this; I think and hope that I am hungering for that food which satisfies the hungry soul. The food which the servants of God bring to the little ones of the kingdom.

It seems that it is mostly my lot to be in desert places. This may be because I am so unfaithful to duty, and so vile and sinful in all my walks of life. I know not. God's mysteries are too deep for me. I sometimes think I understand some of them when they are explained by His ministering servants, but I hear so little preaching and I am so far away from the flock that my hope grows to be very small and my faith extremely weak.

"Show pity, Lord, O, Lord forgive, Let a repenting sinner live;  
Are not thy mercies large and free,  
May not a sinner trust in thee?"

But that blessed good paper, the Landmark pays me regular visits, and it is always laden with precious truths and sweet messages of love from the dear good brethren and sisters who speak to us through its wonderful columns. What a privilege we have through this medium of communication, and what a blessings to us all in that great and good man whom God has chosen to manage the beautiful and lovable expressions of its contributors.

Brethren, do we realize and appreci-

ate the blessings which God is bestowing upon us? I, for one, fear that I do not. Do we contribute of our carnal means to whom we should and in amounts worthy the name? Do we attend our meetings as we should? Are we present on Saturdays as well as on Sundays? Does our pastor attend? Are we more excusable than he? Do we look after those who need our attention? It is more blessed to give than to receive. I know that I fall short of all these duties and many others, but I would that I could stir up the purer and nobler minds of our brethren that they may through the impression and direction of our heavenly Father act accordingly and generously as we are blessed.

It is a blessed privilege to be able to meet with our dear brethren and sisters at least once a month and to hear from them the sweet expression of love and harmony, and to sit under the droppings of the sanctuary where we are built up and sustained by the holy gospel. I fear we do not always appreciate this privilege until we are deprived of it. Then we mourn because we did not realize the beauty and the joy thereof. May our heavenly Father help us to be more dutiful and more appreciative.

Your affectionate brother, I hope,  
G. W. MEWBORN.

"Blessed and holy is he who hath part in the first resurrection, on such the second death hath no power."

I have seen much writing the context of which implied that the eternal or second death spoken of in Rev. was the death which would have no power over God's people, that death was in no way prepared for his people they have never had any part or lot in it; they have never in any way whatever had any fear of it; and it is perfectly evident from the reading of the scripture, that it is in the past tense therefore the blessings had already

been bestowed; yes, even before the foundation of the world, then it was necessary that time should put in its appearance, in order that the subjects of this blessing should be made manifest; partly in time but wholly in the resurrection, when it would be declared that time was no longer. Now what is the first evidence of the bestowal of this blessing? "The death to sin," which is their first death, and oh, if the poor creature could absolutely know and fully realize that he had died the first death; he could with perfect surety and certainly rejoice that his second death, to wit, his natural death, could not hold him because its power had been taken away, but alas! poor creature, he has to plod along through this vale of tears and only when allowed to do so, he casts a backward glance to the memorable time, when he wrestled in the most intense agony, with what he docs trust and hope, was his first death, over which he came off more than conqueror, when it is that he is "again begotten into a lively hope," which for a moment illumines and makes smooth that once seemingly fearful and rugged pathway, but alas! How soon does he find himself again, (this time) on a real rough, uneven road, black with darkness, no hand to lead, no voice to cheer. Once again, he is allowed to cast a backward glance to that ever memorable time, when with a halo of glory, he is once more enveloped in that resplendent light, which never fails to make smooth, which never fails to make straight. Thus it is through life, and our only hope and trust is that we have died the first death and for that reason or rather the evidence of the power of the second (or natural) death has been destroyed. It is perfectly clear to my mind that the Adam's family are each subjects of two deaths: God's people die twice in this life, the first to sin, the second, their natural death

or sleep, which fully fits them and entitles them to the resurrection of life eternal. The wicked die but once in this life, and their second death is reserved for them in that awful lake of fire and brazenstone; never dying but never die; hence we have the first or God's people "who die to sin," and are dying daily, but are brought to life eternal by the resurrection. While the wicked, because of sin are brought to their first or natural death, do never realize the death, for and because of sin until they hear in that vast eternity that awful sentence, "depart ye cursed, into that lake of fire prepared for them which is the second death."

A. L. HOLDEN.

Hillsboro, N. C.

Dear sir: I have a letter from a young lady sister, Hallie Meads, a daughter of Elder Meads. I want to send to you for publication. She was left at my house at the windup of the Association sick. Since she got home she wrote me, she is a lovely girl and a Baptist. I feel like I cannot say enough of her.

Yours truly,

W. H. DANIELS.

Weeksville, N. C. Nov. 10, 1907  
Mr. W. H. Daniel,

My very dear brother: If you will pardon me for not writing to you before I will try to make the attempt in a weak way to write you a few words of thanks, also your dear good family, for your kindness to me while I was sick at your home. I have been very sick since I saw you. The night I stayed in Plymouth I was real sick. Papa waited for me at Plymouth. So we went up to Sister Clifton's and spent the night. She and Mrs. Clifton her daughter in law were very kind to me. Sister Clifton was a mother to me, although I appreciated their kindness so much I wanted to get home, for there is no place like home.

when we are sick. I love to sing the dear old hymn "Home, Sweet Home," I can say I met many dear good friends. Everybody was so good to me, and I did so much appreciate it. May the Lord be their stay and if we never meet on earth of course we can't I hope we may meet in heaven at Jesus' feet. O, I can't tell you how sad it made me feel when dear brother J. C. Robertson and family came in to bid me goodbye. I felt as though I never would see them again which I may never, but if it be the Lord's will, I hope to meet them all again. I dearly do love them, and oh how unbecomingly so kind and loving to me. I never can forget them, and oh how unworthy I feel sometimes when I am lying on my bed at night, I think of my weakness. I am made to cry out, Oh, God what can a poor sinner do to be saved. There is nothing I can do. If I am to be saved by my good works I am lost forever. Oh, God have mercy on a poor dying sinner. If I am ever saved it is by the mercy and grace of God. For I am just as helpless as a dear little infant in its mother's arms. Jesus, blessed Jesus, how sweet is the name of Jesus that died on Calvary's rugged tree, for a sinner as me. Brother Daniel, I did so much enjoy the association Saturday and Sunday. I would love to have heard dear Brother Williard's sermon on Monday. But sickness prevented me. The dear Lord works all things for the best. I only wish you could have heard Elder Williard's sermon on Sunday night. It is so sweet, I did so much enjoy it. It was just a feast to my soul. While he was preaching, I felt like, O, if I only could kneel at his feet and ask him could he humble himself to pray for such an unworthy sinner as I. Oh! ask all of God's people to pray for me, for I feel the need of every one. I love to be with the Lord's dear little children, and hope to be one of the same fami-

ly. But if I am I feel to be the least of all. I think of dear Elder Hassel, how good and kind he is, and if I only was one third as good as I believe he is I would not feel weak. I believe he is a child of God. I often think of my dear father, (Elder Charles Meads) Of course you know him I know, he is getting old and can't be with us long, also my dear mother; they are both nearing their last days. It seems so hard to think of having to part forever, if it would be the Lord's will that I might only go first. I feel some times what was I spared here for, why could it not have been his will to have taken me when I was but a little baby. Then I think some time maybe it was a blessing I should live to be with my dear mother and father in their old age. I know that he knows best always and never does his work wrong and if we only could be reconciled to his will.

Brother Daniel, I wish to extend to you again many thanks to you all. I feel under many obligations to you. Mama and papa also thank you so much. I believe the Lord will bless you all. I hope you will always remember me. After you read this, if you think it fit to be published why forward it to dear Brother Gold and if he thinks it unworthy of a little place why it is all well with me. I ask again for all of the dear little one to pray remember me as a poor sinner in their prayers. I close with love to all.

Please excuse mistakes. I wish to remain your little sister in hope.

HALLIE MEADS.

Oxford, Miss, Jan. 8, 1908.

Dear Brother Gold:

Years have elapsed since it was my privilege to listen to you proclaim the precious gospel of Jesus in the salvation of poor lost and ruined sinners yet its sweetness is still lingering in our memory; and how I would enjoy that privilege once again. How beau-

tiful upon the mountains are the feet of them that preach the gospel of peace for they move straight forward, turning neither to the right nor the left, that is they do not preach man's power or wisdom, the instrumentality of the gospel as a means by which sinners are brought to Christ. They preach an exalted Savior, a name which is above every name which dwells in the hearts of His humble servants; and the Lord has exalted the servant above the world as he stands upon the mountain, high above the institutions of men and the things of the world. So the man of God should not leave this elevated position which the Lord has placed him in to accept a civil office to win the favors or applause of men and thereby place the blessed cause of God on a level with the affairs of this life. No preacher who desires to be a good soldier of the cross should entangle himself with the affairs of this life; but stand upon the wall and cry aloud, preach the gospel of peace by Jesus Christ, for no gospel peace can come to us only through Christ and this peace passeth all understanding, for the world cannot understand how the saints enjoy such peace of soul as to cause them to greatly love and rejoice in the assemblies of the saints as to cause them to leave their secular affairs and ride miles to meet their brethren and engage in the public worship of their precious Savior. If this service in these general assemblies of the saints on earth is so much enjoyed by us while fettered with the imperfections of our natures, oh, how much sweeter in the world of perfect bliss where all our service will be rendered in perfect praise to our blessed Redeemer. In the hope of this blessed state.

A. B. HARRIS.

Benson, N. C., Dec. 15, 1907.

Dear Brother Gold:

I have lately received a letter from sister Sallie Ballance of Clayton, N.

C., which is very sweet to me, and I feel too unworthy to share it all to myself, so I pass it on to you, and if you think it proper you may let the readers of the Landmark share it also. I feel sure her letter would touch a responsive chord in some fond mother's heart as well as others who know what it is to feel sad and depressed. I feel to be destitute, and not able to write our dear sister a comforting reply as I would wish to. If there is any gift I covet, I think it is to be able to comfort those who are distressed, but ah me, I am not worthy of any thing. Oh how often does our merciful God "stay his rough wind in the day of the East wind." Surely he is merciful to our unrighteousness! I often feel to say "In the midst of deserved wrath thou hast remembered mercy." I feel a tender sympathy for any one that suffers any bereavement, having been well nigh swamped by the waves myself several times, yet the Lord is good.

He is too wise to err, and too good to be unkind. And though He has bereft me of earthly parents, he has not left me comfortless, for I have the sweet little hope that the heavenly Father is mine. And though my pathway seems rough and thorny, and I am often foot sore and weary, yet occasionally I find a place to rest long enough to gain strength to go a little farther, for He has promised that "as thy days shall thy strength be."

Often I think I stumble over obstacles and am easier to become discouraged than any one else, and sometimes it seems to me the light is just about extinguished, that I am a false professor, and ought not to claim any hope at all, for all evidences seem to be gone for a while. Then it seems like a reaction comes, and I can say "I know in whom I have trusted." "The Lord is my shepherd, I shall not want."

We all are as well as usual, and I hope you and yours are the same. The old year is nearing its close, and a new

one will soon be ushered in. May it be filled with blessings and good cheer for you is my wish.

With love, I am I hope your little sister,

HATTIE HINES.

Polkton, N. C., Nov. 13, 1907.

Dear Brother Gold:

I was again favored and blessed to attend the Mill Branch association, where I believe I heard the truth proclaimed in its purity by the watchmen upon the walls of Zion. It was a feast to me to meet those dear brethren and sisters again, though I felt my unworthiness to dwell with them. I heard, in all, seventeen sermons.

I have been highly favored this year for which I hope, I have been given a thankful heart. I have had the privilege of attending three associations this year; and have heard, since the first of July about fifty five sermons; have heard preachers from different States, all proclaiming the same glorious doctrine: salvation by grace and grace alone. What a wonder that I was ever made to know the joyful sound. I hope I do know it, but it was not because of anything I have ever done or can do; for if I had been left alone I know I would have remained in the total blindness to my real condition as a sinner before a pure and holy God.

I have just read in the county paper the sad news of the death of Cousin Coleman Stewart. I last saw him at the Silver Creek association. He was feeble then, but little did I think he would so soon depart this life. While he was not a member, many will remember his kindness and hospitality to the Baptists, and that his house was always a home for them. But he is gone from time and timely things, and we hope he sleeps in Jesus; that blessed sleep from which there is a glorious waking in the image and likeness of Him who gave Himself for them that

he might redeem them from all sin and corruption. What a glorious thought. As the poet says, "O glorious hope of perfect love. It lifts my soul to things above."

In hope of this glorious waking, I remain your little sister, one in love and sweet fellowship.

LOUISA EDWARDS.

Danville, Va., Jan. 4th, 1908.

Dear Brother Gold:

A few days ago I wrote to you on recognition in heaven, I said I thought we should know the prophets and apostles just as we know each other here. I would have said we would know them in spirit which is far better. Down here we fall out with each other, love some better than we do others, and all these kinds of things. But in heaven our wills will be swallowed up in God's or in other words His will will be ours. We will be perfect is the idea. I don't wish to force my views on any one; I do not make a hobby of this. I seldom speak of it to any one, but I have believed this for sixteen years. My health is very poor. I have bronchitis, and sometimes feel my time is short. If you think what I wrote will cause trouble among the Baptists you can just lay it aside and write privately to me. Some contend that to know each other would mar the happiness of heaven. Not at all I think for we shall be satisfied and reconciled to the will of God. Down here are not only as God makes us so.

Unworthily your sister in hope,  
ANNIE ASTEN.

Greensboro, N. C., Jan. 6, 1908.

Elder P. D. Gold,

Dear Sir: I avail myself of the opportunity to offer a few thoughts for publication in the Landmark for the Durham Primitive Baptists (colored) I make the attempt to do so from a feeling of duty, being identified with them as I am even from the time of

its organization in the Year of our Lord, 1888, and as one of the pastors with my white brethren (if I know myself) I want to adhere to the rule of government started with. I have labored for the progress and peace of the association in every way possible and for the betterment of our association I now make the following suggestions To abolish camping, reason, 1st: To obtain better order. 2nd: To reduce the congregation to those who go expressly to be benefited by its teaching. 3rd: To cut off that crowd who go to speculate off the people who go to see and be seen. 4th: To curtail expenses. For example the Durham association convened for about five years without the cost of a dollar for officers, but after that, this class I now speak of, saw their opportunity to come not to strengthen nor build up but as they have made it manifest to pull down. Hence the association was compelled for its protection to resort to means of authority to suppress disorder. Men shooting, some being shot, some cursing and using all kinds of profane language, by which the peace of the association was broken up. To obtain peace and order at night the officers have to do it at the peril of their own life. Dear brethren, peace is all that a Christian hopes for in this present evil world, in a religious way. As it is now to get a little peace and comfort out of our association we have to hire officers of the law come and stay day and night and the cost of which has been ranging all the way between eighteen and twenty dollars per session. Now that is unnecessary and useless and of no benefit to the association, and worse to the discredit of the race.

Some will say that cost can be collected out of those who come to sell stuff. My answer to that is this, there are several places set apart every year expressly for people to sell and exhibit their stuff, called fairs, let them

go there and not to the place of worship. I ask all order-loving Christians will you not say amen to it? You have only to raise your voice in the next association and say we will for the good of the association and good of the people as a race. "Abolish camping." And the association will heed you. Brethren there will be so many objections offered, but you must remember one thing: you are responsible for all disorder and to that end you should do your best to retain good order and peace; another thing you know, our association has not grown better but worse for you cannot control the people. They have proven to you that they do not respect themselves, much less you.

It lies with the leaders to reform and remodel the minds and conduct of our race in our midst. If we don't who do you expect to? We must take one thing at a time to bring about a reform. We cannot affect this at once. It will take time to do so. Just like it took the conduct of the people to grow to the present pitch where we cannot control them. It may cause a little inconvenience and trouble to do so, but let us by God's help persevere and the desired result will be gained. We correspond with associations now that do not camp. We brethren who visit them know how they get along. Our condition and circumstances are no better than theirs.

Camping is a practice that has been kept up ever since you or I can remember. Then men and women respected the place appointed for worship, but now they do not. Why not rid ourselves of that disorderly gang? A prudent man foreseeth the evil, but the simple pass on and are punished. Proverbs 27:12. Be thou diligent to know the state of thy flocks, and look well to thy herds. Proverbs 27:23.

I cheerfully submit what I have written to the consideration of those

who feel to have some responsibility resting upon them as guides for those who cannot see and as helps to the helpless—both naturally and spiritually.

I remain yours in obedience to the truth,

(ELDER) W. E. SLADE.

Jubilee, N. C., Sept. 11, 1907.  
Miss Louisa Edwards,

Dear Sister in Christ I hope: I will now make the attempt to write you again after a long delay. I desire to write you something about how I felt about going to the association at High Point.

After I had made all necessary arrangements to go there was a sad feeling came over me that I am not able to describe. I became afraid to start for fear that I might not be doing my duty towards my helpless brother. I was constrained to bow down on my knees to ask the Lord if it was not right for me to go, to cause something to come in the way to keep me from going but I got no comfort at all. I wept and tried to pray, but no comfort could I find. The time came for me to start, and I got in my buggy to go a distance of thirteen miles all alone, a sad and lonely travel to me, until I finally decided that I would go to Brother Monroe William's and stay all night and go back home next day, and all of a sudden this scripture came in my mind, "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." Isaiah 26:4. With many others that was sweet to me at the time, but none so lasting as this. The first thing I knew I was in a state of rejoicing, and as the poet says, The toils of the road seemed nothing, when I got to the end of the way. I spent the night with brother and he and I boarded the train for High Point and arrived there alright; and I hope that I was thankful that I was blessed with the privilege of

being there and to mix and mingle with the people of God.

I felt that I was doubly paid for my trip before I heard any preaching in meeting so many dear brethren and sisters. I can't pass on without mentioning sister Eula Whitley and Bettie Williams whom I had never met before. I hope I love them for Christ's sake. Sister Annie Lee and yourself greeted me so kindly that I don't think I will ever forget the warm handshake you gave me when I met you. I felt then that I could trust in the Lord forever. As Brother Simpkins' text was, "What a word is this," when you can feel it and apply it to yourself and feel satisfied that you can trust Him in all things. After I felt that I could trust him I had nothing to fear. I had left behind, for I felt that I could trust him I had nothing to fear. I circumstances, even my own life, for I know my life is in His hands, and whatever He does with me will be right.

I go most of my time groping in the dark, seeking some one to lead me forth by the right way. I believe this proud nature of mine gives me more trouble than any one thing I have to contend with. I have a disposition about me to be something in the sight of other people; for it is so pleasing to carnal nature to have people speak words of praise about us; and I know this is dangerous for if we hear very much of it we will become exalted and forget to look to the hills from whence cometh our help; and then very soon we can adopt the language of 3:1 of

Solomon's song, "By night on my bed I sought him when my soul loveth; I sought him but I found him not." Oh! yes dear sister how often have I been made to lay and groan on my bed at night, for I am sure it was right with me, for it was all dark because the sun was hid, when I could not utter one word of praise and longed to see the sun rise with healing in his

wings. Weeping may endure for a night but joy cometh in the morning. When morning comes with the child of God, we find them basking in the sunshine of God's everlasting love. Then they think their troubles are all over; but not so.

Dear sister, while we tread along in this unfriendly world, we are subject to changes, for this world is not our home. Here we have no continuing city; but we seek one to come; and my hope is when time is no more to see the King in His beauty with all the elect family of God, and hear the welcome sound, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." There will be no more sorrow, sighing or shedding of tears. We will never more hear the sad farewell; but with the angels of God we will join in singing eternal praise. When we've been there ten thousand years. Bright shining as the sun; we've no less days to sing God's praise than when we first begun. The above is the sweetest verse to me I ever read in the hymn book.

If it is God's will we will meet again, and if not I hope to meet you in that bright and happy land. So, dear sister, press on with courage, follow on, our captain's gone before. He was crucified for us, lay in the grave, arose and ascended the high heaven for us, if we be his children. And he has told us in his word that he would come and receive us unto himself, that where he is there we may be also. When we awake in his likeness we will be satisfied, for we shall see him as he is, or be like him.

Please remember me at the throne of grace, and write when you have a mind to do so.

Your unworthy sister,

CYNTHIA L. WILLIAMS.

Clayton, N. C., Dec. 9, 1907.

Miss Hattie Hines,

Very dear Sister: I have tried to put my mind on some work or other all day and not write to you, but it seems I can't do it. I have not done any thing today except cooking and sweeping, &c., and the day is almost gone, and it seems that I can't think or do anything but write to you, so in a very weak way I have now begun, not feeling that my writing will be of any comfort to you, unless the good Lord is guiding my pen; for of myself I can do nothing, not even breathe, talk or write. So if the Lord has put it in my mind to write, had I ought to shrink back? No but the trouble is with me. I am not worthy of the notice of a Christian.

"I am so vile, so prone to sin;

I fear that I am not born again."

Sister Hines, I have been through many hard storms, trials and sad bereavements since I heard from you. I guess Brother Gilbert told you something about it. It is not worth while for me to go back and try to tell you all, time and space would forbid. My dear little darling babe was sick over four months and if I were to try I could not tell you half what I passed through in the time. Oh, he was so bright and sensible, so playful and smart. Before he was taken sick he could crawl and try to pull up to any thing, but was sick so long and could not even sit up. It seems almost like a precious dream. He had an abscess the last of April and first of May. The second Sunday in May it was lan:al, and what he suffered in that time is unknown. Kidney and bowels trouble set in until death which occurred the fourth Sunday night in September. Oh th patience he did have to bear so much pain, he was so quiet and sensible, he became the poorest human my eyes have ever seen; he was over a year old and not as heavy as when he was born.

Sister, I get so full and nervous when I go to write I can't gather my thoughts and feelings and pen them down, and when I reread it is scattered and written so badly, I am tempted to throw it in the fire, then a question will arise Can you do any better? Then I am made to feel my imperfections, my nothingness, and so on.

Well, I enjoyed the association very much more than I expected, was blessed to be able to help wait on my company, and they all seemed to be satisfied with their fare, and seemed to enjoy themselves well.

Since that time I have been very low in feelings, but better in health than usual. I feel cast down but not destroyed quite. I do feel so sad and lonely. Go where I will, see who I may, engage in anything I choose, there is something gone, and my arms empty, and my heart aches. My children that are living look lonely and desolate, I have to let God's will be done, and suffer death to enter, and break the number he has sent to such a wretched sinner.

Only three are left on earth, and three are gone to heaven, and one step-son left here with us, and two step sons in heaven. My husband here to help me sigh, and often we do weep and cry; and no names on earth so dear to me as my dead children, which is three. Eight years ago lived Isaac dear, and croup was his disease, and hard it was to give him up, he was so hale and steady. The next that died was a little girl of 5 months. She was our idol; and God saw fit to take her from her suffering. Naomi was her dear sweet name, and meningetis was her complaint. She was so near and dear to me; her death you know was hard to see, and now here comes the last of all, sweet and dear but very small, David Uriah was his full name. He suffered long and bore much pain. Severe pain seized him and by his side I often stood.

His dear sweet face no more I see. But he is fresh in memory. Their voices here no more are heard. But with this I am often cheered; to think that God has loved them more and took them on to Canaan's shore; where there's no sorrow, toil and pain; no parting there will ever reign, but all is joy, peace and love, I hope to meet them all above. My three that's left are dear you know; and to their bed I often go and spread the cover neat and smoothie; and their little hearts I try to soothe.

Well little did I think of writing what I have, or drifting off in the way I did when I began to write this letter but hope you will pardon me for worrying you to read this much. Please excuse mistakes and take all bad writing and spelling as a mantle of love, and write to a poor and almost heart-broken mother, that is if you can find it is in your heart to do so, for I feel like it would be a source of comfort to poor me. My husband sends his regards, and much love to brother Gilbert and family, so do I. For we did enjoy his stay with us at the association; hope he will come again, and you too. Give my love to all enquiring friends if any, and accept a good portion for your dear self, and pray for us when it goes well with you. So I am as ever. Your little sister, if one at all.

SALLIE A. BALLANCE.

A recent order from the Postoffice Department requires extra postage paid for each subscriber that is behind in payments. This is an additional reason why our subscribers should keep their papers paid up. This is meant only for such as are behind. Look at the date after your name and each one can tell whether he is behind or not.

In every way it is better for subscribers to keep paid up. It is better for them and better for the editor also. P. D. G.

## ZION'S LANDMARK

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

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

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

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as Second-class matter.

### WORK.

"I must work the works of Him that sent me while it is day; the night cometh when no man can work."

When a lad I was taught that the day was made for labor, and the night for sleep. But as men progress in wickedness they turn a day into night and night into day, not being satisfied with the way the Lord has arranged matters. However the Lord has not left himself without a witness. Jesus the one perfect man, and the only perfect man has done all things well and left nothing undone, but has finished the work his Father gave him to do. Mark the perfect man and behold the upright, for the end of that man is peace. Surely it is peace to the soul to receive him and what he has done.

Jesus came from heaven to do his Father's will—to work the works of Him that sent him. He knew what that work is, and how to do it, and it was his delight; his meat and his drink to do that work, and he knew when to do it—while it was day. The body his Father prepared him was perfect. While it was in the likeness of sinful flesh yet it was without sin, and was holy and his work was perfect.

He said he must work the works of Him that sent him while it was day, for the night cometh when no man can work. Jesus was obedient unto death. He had no moments of

play or rest. He sought no diversion. The day was all employed in doing good. If he was teaching only one he was as diligent as if he were teaching a thousand. He slighted no case.

Men seek rest, diversion or recreation. How many go to watering places, mountains or seaside resorts—not so with Jesus. All his times were in the Lord's hand. He had not a minute to trifle away.

Nothing was postponed an hour or minute. There was with Jesus a time to every purpose—a time to fulfill every purpose. When all that was written concerning him was fulfilled he was offered up according to the purpose of God to finish transgression and to make an end of sin, and to bring in everlasting righteousness.

What a beauty and glory in the character of Jesus. Perfect submission to his lot; never seeking but to do and suffer just as his Father pleased and appointed for him. He resisted unto blood; unto death; striving against sin. He said my Father work eth hitherto and I work. This work of Jesus was the fulfillment or doing of his Father's will. When all things concerning him had been accomplished man with wicked hands crucified him, but he offered himself to God without spot, and perfected forever them that are sanctified by the one offering up himself once. Then his work was finished—the work of redemption—and he rested, ceased from his work, and it is blest and the Sabbath of rest follows.

This is what is preached, Christ and him crucified, the way, the truth and the life; and this is the work of God that ye believe on him whom he hath sent. The work of faith, the labor of love, and the patience of hope is abounding in the work of the Lord. Why should we seek to do any thing else? Whatsoever ye do let it all be to the Lord Jesus, doing all in his name. What your hands find to do

let it be in the name of the Lord Jesus. This brief life when spent in his name or Christ living in you by faith is a glorious life. Wherever the Lord places you, whatever he works in you both to will and to do, let it be while it is day, for the night of sleep or death comes when no man can work. The day is for labor and the night for rest.

I do not remember that I have ever heard of a gospel preacher wanting a vacation, play time or spell of rest from doing the work of the Lord.

There will be enough of that in the grave.

P. D. G.

Friend H. C. Phillips requests my view of Deut. 5:9, "Thou shalt not bow down thyself unto them, nor serve them," &c.

It is the likeness, or graven image, or image of any thing that the people of God are forbidden to worship or bow down to. The Lord God saith, "thou shalt have no other gods before me, nor bow down to them, nor worship them." There cannot be anything to whom the God of Israel can be likened unto. Therefore nothing can be likened unto Him," Ex. 20:3-6. When the Lord God spake to Israel on the Mount in the midst of the fire there was no similitude or likeness of any thing. Only they heard the voice of the Lord God, Deut. 4:12. So great, unspeakably great and glorious is the Lord. His glory he does not give to graven images. Man cannot have a thought that is worthy of him. Hence we are not to bow down to any image or likeness of Him.

God is a spirit and dwells everywhere yet is invisible. How can we know anything of Him except by revelation or in his light only?

God visits the iniquity of the fathers upon the children unto the third and fourth generation of them that hate him. Our friend desired my view of Eze. 18:14-16. In this scrip-

ture it is said that if the son of a wicked man does not approve of the sins of his father he shall not be counted guilty or die in his father's guilt, but shall live.

There is no contradiction in these scriptures, nor in any other scriptures. The limitations, contradictions and enmity are in the flesh. In the spiritual reign of Jesus there is no sin, nor contradiction, enmity or death.

Observe it says in Deut. God visits the iniquity of the fathers upon the child of a wicked man but if he does not hate God the sin of the father is not visited upon him.

When and where grace reigns through righteousness unto eternal life by Jesus Christ our Lord there the natural child of Adam does not hate the Lord, and that soul is passed from death unto life and shall live forever, or has everlasting life. Also in our dealings with men we do not hold the obedient and well behaved child of a wicked man's guilt for his wicked father's misconduct. But if the wicked father has a child wicked as himself we do not excuse him but hold him guilty as his father. P. D. G.

#### A THOUSAND YEARS.

Man is altogether unable to find out God by searching. If man should live to be four score years old yet it is labor and sorrow, for he is soon cut off, and he flies away. His life is as a vapor, quickly ended and gone, and he is forgotten. He walks in a vain show and is disquieted in vain, for though he may restlessly seek for health and longevity yet he fails to find it.

The secret of happiness or joyful days is hid from him. His supposed prudence procures him nothing. Happiness is beyond his reach. The weights cannot supply it, nor can the depths tell him where it is. Imagination knows not the way that leads to it. One thinks if I can accomplish

such and such an object then I shall be happy, but no, he is no nearer happiness than he was before. His appointments line, bound and fence him do what he may.

Wherein is man like the Almighty? A thousand years in God's sight are but as yesterday when it is past, and as a watch in the night. It is as nothing. God is without beginning of days or end of time. His years grow not old. He inhabits eternity. He is every where present at the same time. Nothing is hid from him. He does all his pleasure. He is never disappointed. He declares the end from the beginning. He is perfection of power, wisdom and glory, goodness and truth, infinitely happy within himself, nor is he dependent on man for anything. He is the fountain of rest. He is unsearchable and past finding out. Who by searching can find out God? Who ever instructed him in anything?

Now wherein is man like God? To what will you liken him? When man was created in the image of his maker there was much knowledge in him. Adam gave names to all animals. His knowledge was great. He was upright. He was ruler over the beasts of the field and fowls of the air. There was no sickness, defect or pain in him, no unclean thought in him, no dissatisfaction with his lot, no jealousy or envy, no hatred or malice, no desire for what he did not have, no want, no wish for more. There was no depth of lust raging in him, no dark emotion of wickedness. There was no guilty sense of danger that he feared lurking near him.

What is man now? He is a bundle of contradiction thinking he is some great one when he is nothing but sin and vanity. If any man thinks he knows any thing of himself he knows nothing yet as he ought to know.

P. D. G.

Mr. P. D. Gold,

Dear Sir: Will you please give me through the Landmark your view on the 37th Psalm and 25th verse, if it is not asking too much of you.

Very respectfully,

A FRIEND.

"I have been young and am old: yet have I not seen the righteous forsaken nor his seed begging for bread."

The writer of this Psalm tells what an old man had never seen, namely "The righteous forsaken nor his seed begging bread." In the Jewish kingdom there were temporal rewards bestowed on such as observed the law of Moses, and evils visited on its transgressions. The obedient eat the good of the land of Canaan in a natural or literal sense; while the transgressors suffered the penalties of the disobedient, and this was manifest to the eye and understanding of the observant.

The rewards of industry and economy are received by such as observe these healthy rules of life. The benefit of sobriety is reached by the temperate man.

The law of Moses dealt with the life that the Jews then lived, and visited the rewards of faithful conduct, and brought the consequences of evil doing on violations of the law speedily.

In the deeper and higher sense of spiritual living or in the kingdom of heaven Christ is the righteous one who was never forsaken of his Father, nor do his seed ever starve or perish or in that sense lack their bread. On the cross Jesus said, My God, My God, why hast thou forsaken me? He could not die until the divine nature was withdrawn from him, but he died at the will of God, and that obtained life for all his seed. Hence none of them shall ever perish, or in that sense beg their bread. Yet they often hunger and thirst after righteousness, and are begging for mercy, but this is great evidence that they are the chil-

dren of God, and each one is surely satisfied with the bread of heaven.

P. D. G.

Brother S. R. Gardner requests my view of Mat. 7:13-14, also of verses 24, 27 of same chapter.

Two gates and two ways are here presented, the wide gates and the strait gate, and the broad way and the narrow way. Many enter the wide gate and the broad way, while few find the strait gate and the narrow way. One leads to destruction, while the other leads to life. Thus it appears that these gates are very different. And these ways lead in opposite directions. The wide gate and the broad gate are easily entered. There is no crowding or squeezing one. There is plenty of room, although many go in thereat, and many travel it. There is no need of striving to enter this gate or travel this road. One enters this gate and travels this way without even intending to do so. It requires no effort, no care or striving to do so. It is the natural way and direction. It requires no preparation, wealth or knowledge, or intellect. Every sort and class that has no concern or carefulness about where he is going is traveling this way.

It is the most fashionable way and altogether popular, requiring no effort, no labor or pains, has no alarms while you are going. It is easy and the gate is rapid, requiring no effort in the world. The fool, the dunce, the drunkard, lover of gain, and all find room here, and one keeps up with another. No class is outmarched by another. None miss the end which is destruction.

The opposite, the strait gate and the narrow way are so hard to find and to enter that few there be that find it. It requires striving from the very first and to the end. It is not natural to seek it, or to find it, or to travel in it. Those that find it and enter that

narrow way are exceedingly careful how they act and what they do. They are sober and watch unto prayer. They are very choice of their company, esteeming the righteous far better than themselves. While they feel vile they desire the company of the best people. Nor do they feel that they can find the strait gate or enter this narrow way by their own strength or wisdom. They dig deep and build upon the rock for a foundation and that rock is Christ. Eternal life is the great desire of their hearts. They seek first the kingdom of God and his righteousness. Nor can the storms nor waves nor any power of destruction overthrow them, for they are in the narrow way which is entered through the strait gate and they cannot carry any of this sinful world with them, for there is no room for it. There is always room enough in this strait gate and narrow way for those who feel that they are less than nothing and vanity.

There is a way that seems right to a man because it suits his nature and is pleasing to him, but the end thereof are the ways of death. He has built on the sand of human works and the storms and billows of wrath will overthrow his house, and destruction is the end of it. The fall is great to him for he has lost all and is destroyed. The things he carries with him are all inflammable and destructive and cannot stand the tests of danger and death.

P. D. G.

#### IT IS FINISHED.

Dying words and dying sentences are generally considered of great importance and are listened to with great attention by persons interested in such words and sentences. From the lip of a poor departing sinner what solemn and important words have sometimes fallen when on the brink of an eternal world the guilty soul has been sensibly conscious of the deserv

ed hell into which it was about to enter. Truly awful and solemn is the state and condition of the unwashed, unclad, unpardoned, and unrenewed soul in the tremendous hour of death. What horrors sometimes have seized the guilty soul upon a dying bed!

Again, with what anxiety and conflicting feelings have parents, relatives and friends who have known the importance of eternal life and the worth of an immortal soul listened to the last accent falling from dying lips in order to satisfy themselves or to obtain a glimpse of hope respecting the eternal safety of the dear departing one.

And then again how sweet and precious are the last words of the saved sinner in the closing scene of this mortal life; the firm unshaken confidence expressed in the Apostle's words "I know whom I have believed," the calm and sweet repose contained in words like these: "On the Rock!" "All is well!" "None but Christ!" and the triumphant words of precious faith that have dropped from the lips of the saint dying sensibly in the embrace of eternal love: "Precious Jesus!" "Happy, happy!" "Hallelujah!" "Victory, victory!"—many, many have thus passed out of time into eternity and their dying words and dying looks will never be forgotten by survivors while here below.

But what are all dying words could they all be collected together in importance if once compared with the dying words of Jesus; the Great Son of God? These three precious words: "It is finished" rolled from the Savior's dying lips down to the gates of hell and closed them for ever against the objects of his eternal love; and these most precious words ascended up to heaven and were echoed through those blissful plains and will continue to run on in most melodious and transporting sounds for ever and

ever; and what is included and involved in that little word of two letters 'it' will never be fully known but will be for ever and ever telling and yet untold. In contemplating these most solemn and blessed words we have to notice in the first place the fact that the vast importance of the words is derived from the speaker, the glorious Person who uttered them. In the second place let us ask and try to answer the question in two or three particulars—What was finished?

1. The great speaker—who is He? for from it is derived the vast importance of the sentence.

Were he but man however pure and spotless and only man the words would be of little importance to a guilty sinner, but they were words of God—none less than God's almighty Son was he who cried and that with a loud voice: "It is finished!" It was God manifest in the flesh; God in our nature; the great Jehovah; the self-existent I AM on whom all things in heaven and earth hung for their subsistence. It was He who to all gives breath and life; who closed His eyes in death and thus expired in blood. A deep mystery beyond the grasp of all united minds to fathom; a deep in which our most expanded thoughts will evermore be drowned but yet a blessed fact; a solid truth; on which it is the privilege of faith to feed and hope to rest secure. "Hereby" says the apostle John: "perceive we the love of God because he laid down His life for us." He (God) laid down his life. Well may Hart write "How it was done we can't discuss." But it is the privilege of believers to know and sweetly sing: "It was for us." The Word was God and the Word was made flesh: "and the bread that I give is My flesh." "I lay down my life." It was the life or blood which was the life of his person and His complex Person is composed of the two natures divine and human; **indissoluble and**

yet distinct. He was man to suffer bleed and die and God to give those sufferings; blood and death; eternal validity and power. Rob the dead dying speaker of his deity and His death is unavailing as a surety. Rob him of his spotless humanity He could neither have suffered, bled nor died. But he is Jehovah's Shepherd; appointed by him to redeem the sheep; and His qualification was deriv'd from the precious fact that He was at once Jehovah's equal and fellow and yet bone of His people's bone and flesh of their flesh—in all respects the Father's co equal Son and in all respects made like unto his brethren (sin only excepted;) so that these words were none less than the words of Him who spake all things into being first, the express image of his Father's person; and who upheld all things by the word of His power. His greatness and omnipotent power were more displayed; infinitely more so in His apparent weakness on the cross than in the fact of His creating all things with a word. Heaven and earth with all their teeming hosts were made by the breath of His mouth; but on the cross His holy arm was made bare and therefore:

*He ne'er appeared so good; so great  
As when he bowed His head and died.*

Now what was finished? We reply the whole of his wonderful work was finished on earth and that work consisted of two parts. His active work of perfect obedience to the law and His passive work of suffering the full penalty of the law, the former namely his work of spotless righteousness He had completed when in His mediatorial prayer He said, 'Father I have finished the work which Thou gavest me to do;' and when He uttered the words of our text on the cross he had gloriously completed the great all. O what a work was accomplished! It was a measured work; a specific work none less than himself the great Im-

manuel—God with us; could perform; a work in which all his great heart and time and powers were engaged—the work of harmonizing all Jehovah's attributes of bringing God and man together in His wondrous atonement. "God was in Christ reconciling the world unto Himself; not imputing their trespasses unto them."

This stupendously great and glorious work was done; all the breaches of the law were not only repaired and filled up but magnified and honored. Every valley was raised, every mountain and hill made low! the crooked made straight and the rough places plain, and the glory of the Lord was thereby revealed; an everlasting righteousness finished without a stain, without a spot, without a flaw; perfect and in every respect commensurate with all the law required and sufficient to justify for ever the whole election of grace and to exalt them to shining splendor; to the very throne of God to be seated with him in unspotted purity and perfection outshining stars and sun in their divine array. The church shall be brought unto the kingdom of needwork, with gladness and rejoicing shall she be brought, she shall enter in the king's palace. This spotless robe was finished and complete by Zion's beloved Bridegroom alone—His words; His thoughts; His deeds; from Bethlehem's manger to Calvary's tree; all conspired to weave this glorious dress; the wedding garment of his spouse; a righteousness just suited to the naked sinner's back; a righteousness put into the hand of the Holy Ghost; revealed in the glorious gospel of his grace and imputed to the ungodly and to them without works. This great work was finished and can not be undone or added to; not even by the Spirit of God himself. He takes the robe the Savior wrought and casts it all around; He clothes the prodigal therewith and on the ground of this finished work the

blessedness of the saved and justified sinner arises and in the name of the great O to be found in Him; wrapped up in this glorious dress! Bold shall we stand in the judgment and lift up our heads without fear when heaven and earth shall flee before the face of God.

From this glorious work of righteousness comes peace and the effect thereof is quietness and assurance for ever. O to be found in Him; wrapped up in this glorious dress! Bold shall we stand in the judgment and lift up our heads without fear when heaven and earth shall flee before the face of God.

*"It is finished! O what pleasure  
Do these charming words afford!"*

But not only was this part of His glorious work complete. His penal work; his atoning suffering work was done—the last mite was paid; the last drop of divine wrath was drained. The great captain of our salvation was made perfect through suffering and being made perfect He became the author of eternal salvation unto all them that obey Him. What a perfection is here! Herein lies the ability of our Jesus to save unto the uttermost the vile transgressors because He had gone to the uttermost of His penal sorrows and sufferings and what were they? Ah what indeed! no tongue can tell or thought conceive; but he bare our sins in His own body on the tree and all the wrath due to all the crimes of his people; and they are said to be a number that no man out of every nation, kindred, tongue, and people. The Lord hath laid on him the iniquity of us all. Well may the words follow, "He was oppressed;" The waters are come unto my soul. I sink in deep mire when there is no standing. I am come into deep waters where the floods overflow me." What was all this but the wrath we had incurred by sin, poured out on Him? Ah this was hell to the great Ransomer. He sank and sank

beneath the mighty billows, until he had exhausted the last drop, extracted the last curse and found in his great and glorious person what the lost sinner never will and never can find—a standing place, a resting place. And where was this glorious standing? Here it is in this precious fact, "It is finished!" Here he stands triumphant conqueror over all; and here where our Christ found for himself a standing, he made a standing for his church. Here is faith's firm glorious Rock, her sure footing; and love and joy can shout and sing, "There is no condemnation!"

*"Now no more his wrath we dread,  
He hath thus to Zion said—*

*Once thy surely paid thy score,  
I behold thy sins no more."*

O what amazing love is discovered here! Love that all those floods of Almighty wrath could neither drown nor damp. O how sweet for faith pardoned, bloodwashed, grace saved sinners—is it not?—to sit beneath His bleeding feet and sing, "He loved me and gave himself for me!" Bless His precious name!

All his inconceivably great sufferings had now reached their end; the storm was over and gone, the morning now broke without a cloud; the Man of sorrows had now endured the last pang, the last tear had bedewed that sorrowful, marred and bleeding visage.

"No more shall trickling sorrows roll  
Through the dear windows of his soul

Strong cries from his dear mouth,  
that mortal ears never heard or could understand, had frequently been poured into the ears of his Father and his God and bitter tears in constant succession rolled down his dear face for he was acquainted with grief. Grief was his most intimate acquaintance; when all his other companions and followers left him this acquaintance still remained by night and day; but now "it is finished"—His griefs are

are complete; his penal sorrows are ended and Israel is saved with an everlasting salvation.

In consequence therefore of this untold work of our glorious Christ being finished; sin was finished—the sin of all whom he represented, the sins that were laid upon Him; that were referred to him. The Lord hath laid on him the iniquity of us all; the "us all" there being the sheep. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." "I lay down my life for my sheep and they shall never perish." There are many that will perish; and for such it is blasphemy to say the Savior laid down his precious life; for he shall see the travail of his soul and be satisfied." By his one offering he hath perfected for ever them that are sanctified. Here is a finish—a God like himself! All his sufferings

perfect and complete as a surety for ever and all his ransomed people perfected too, and that forever, their sins put away; cast in the depths of the sea; blotted out by his precious blood blotted out of God's memory as well as out of his sight. Justice smiles on the whole transaction and welcomes the contrite sinner now equally with mercy. All conflicting attributes in the Divine mind now sweetly and eternally harmonize; mercy and ruth meet together; righteousness and peace embrace each other here in the finished work Jehovah's great name appears complete. Here is the manifestation of his name—"It is finished." Yes in the face of our dying Christ—

... "a glory stands;  
The noblest labor of God's hands; ..  
The pleasing lustre of whose eyes,  
Ountshines the wonder of the skies."

Here is faith's repast, the wondrous feast of love prepared and complete. All is ready; no room for anything to be added, nothing wanting, blood

for the guilty and filthy; the fountain opened and all the merit produced, the righteousness wrought and ready for the naked soul; the wells of salvation are now full and ready to be drawn from by the sensibly empty; the unsearchable riches are all here to be proclaimed to the poor; and to be freely given to the needy, the fruits are ripe on this precious tree of life—a bleeding Christ—and ready to drop into the mouth of faith; and here it is the privilege of the believer to sit beneath the shadow of the Rock in a weary land—this shady; fruitful apple tree in the midst of the forest—to sit and feast, to sit and weep; to sit and sing. Here is the cordial for a fainting heart—"It is finished." O let God the Holy Ghost but apply it to the mouth of faith and the sinking soul is soon revived. How this cordial sustains, nourishes and strengthens the soul!

"O, what a cordial to my heart;

Are Jesus' dying words!" ..

This is the wine for a heavy heart the drink that makes the poor insolvent forget his poverty and remember his misery no more. O, what music too is in this melodious sound to a believer's ear! To the sensibly guilty condemned; pardon is in it—a full and complete pardon; pardon for all my black and heinous crimes; forgiveness full, free and everlasting.

To the rich gift of love divine;

'Tis full outmeasuring every crime;

Uncloaked shall its glories shine;

And feel no change by changing  
time."

—Selected. ..

## OBITUARIES

### J. M. STILL.

We, as human beings ignorant of God's purpose, cannot understand the workings of his mighty power and the wisdom of his hand which often brings us to the depths of

sorrow, darkness and despair, causing us to feel that we are poor pilgrims traveling in a friendless world, stumbling in a thorny desert without hope. Such was the condition of the loved ones of Brother J. M. Still when the All-wise God saw fit to call him from this fleeting world to reign there with his angels in eternity.

The good man of whom we write was born March 15, 1845, and died June 4, 1907. He united with the Primitive Baptists at Sardis church, Walton county, Georgia, in June, 1859, and ever proved faithful and devoted member. His meek face, his humble Christ-like manner was always an inspiration to those, who like him, bore about in the body the death and suffering of our Lord and Savior Jesus Christ.

It seemed that Brother Still must have had some warning of his death, for in March before he died he was at our home and showed us a song, 279 in Loyd's hymn book, which he wanted sung when he died. His mind d'd not dwell much on earthly things for several months before his death, but on the eternal, so he found his great est comfort in reading the Bible and singing hymns of praises. During his last sickness, dropsy, he was perfectly resigned to God's will and would say that he was only waiting for God to call him home. Saturday afternoon, about ten days before his death, he was sitting in his chair, suffering greatly; after a little he arose and walked across the room a few times, then sat down, clapped his hands, laughed heartily and said, "I need no doctor now—all is so pretty." Those who were there around him believe that then he had a view of the glory beyond and saw the entrance to the pearly gates. Yea he was looking beyond the dark valley, the river of death, into the blissful land which knows no suffering or sorrow. Thus patient and resigned he peacefully waited to go to his eternal home to leave this dying world which when the last came he died without a murmur.

Brother Still leaves a sorrowing wife, three children and several grandchildren together with hosts of friends to mourn

for him, yet we should not so grieve but rejoice with him in glory, knowing that he has conquered all, even the last enemy which is death, and has entered in that peaceful valley where angels dwell.

On the next day after his death the mortal body of this dear man was carried to his church, Sardis, where in the presence of a large congregation, the funeral services were held; then afterwards the body was laid away to its last resting place to there await the glorious time when His saints shall rise to awake in the likeness of Him, the Prince of Peace, the precious Christ!

By a friend who hopes to be a little sister.

Dear Brother Gold:

Am glad to inform you that I am steadily improving for which I trust I feel thankful to the Lord for his mercy and wonderful blessings bestowed on me. I feel so worthless and undeserving of anything good, yet I desire to do right, and love the Lord more, and serve him better. I try to pray him to teach me my duty, both naturally and spiritually, and enable me by his power to perform my duty in an acceptable manner.

Often I am made to cry aloud, "Lord if I am deceived undeceive me. If I am not deceived, strengthen my hope and increase my faith, for I feel the need of thy hand to guide my wandering footsteps right. "Let me live nearer to thee." This language of the poet often consoles me, when I am weak and weary. "Like one alone I seem to be; Oh, is there any one like me, thus filled with doubts I ask to know, come tell me is it thus with you?" I was blest with the privilege of attending the yearly meeting at Red Banks, and enjoyed it so much for it was the first preaching I had heard since May. It was a source of comfort to me. Oh, how my heart rejoiced to hear the love and power of God proclaimed once more. The same joyful sound, saved by grace. Grace is my hope, and by grace my song. It seemed my soul was almost overwhelmed with joy, to think I was at

home again, after an absence of about four months.

I was well cared for during that time by kind relatives and friends and hope the Lord will abundantly bless all that helped me on my weary journey.

God moves in a mysterious way, His wonders to perform, He plants his footsteps in the sea and rides upon the storm." Praise his holy name for his mercy endureth forever.

I would be glad to attend the Association but do not think it prudent to venture to do so. I enjoy seeing and hearing of the Lord, adding testimony to testimony.

Unworthily pour sister in faith,

MARY MELISSA BROOKS.

Elder W. B. Williams of Elm City writes me as follows: 'Dear Brother Gold: Margaret M. Williams, my dear wife, departed this life January 7th, 1908. She was a great sufferer, but I hope her suffering is over. I am in a sad condition. No woman at all at my house. May the Lord remember me

Yours in hope,

W. B. WILLIAMS.

MISS NANCY JONES.

Only a few days before her death Sister Nancy Jones was stricken down with disease and fell asleep Nov. 15th, 1907. Nothing could be done by us to relieve her. She has been a member of the Primitive Baptist church for many years, and was devoted to her church and its members. Her humble, Christian spirit grew brighter as years passed by. Each year when renewing her subscription to the Landmark she would request at the close to be remembered by the church in their prayers.

She was preceded to the grave by her parents, Edward and Matilda Jones, three brothers, Mr. G. W. Jones, Prof. R. H. Jones, and Lieut. E. A. Jones, and her sisters, Mrs. James Shelton, Mrs. Alexander, McAlpine and one half sister, Mrs. J. Wosaly Garrett. She leaves one sister,

Miss Bettie Jones, with many friends to mourn their loss.

She was laid to rest in the old family burial ground where with her loved ones she awaits the sound of the trumpet and life eternal.

N. M. PLEASANT.

ITHAMAR ARMFIELD.

Dear Brother Gold.

I have been requested to write the obituary of Brother Ithamar Armfield who was born October 25th, 1818, and died April 26th, 1906, making his stay on earth 87 years 2 months and 5 days. It has been a considerable time since his death but his daughter asked me to write something of his life and death. He was a member of Abbott's Creek church, joining in his old age.

I do not remember the exact date when he joined. He had been a lover of the truth for many years. I visited him many times at his home in the country near Walnut Grove, where his body was laid to await the resurrection morning.

He spent his last days in Greensboro with his daughter, Elder O. J. Denny held services at the house. The writer endeavored to preach at Walnut Grove here the body was laid beside his companion who had passed away December 11, 1897. She was 75 years, 9 months and 11 days old. She was not a member of any church, but was a lover of the Baptists, and claimed a hope, but was never united with the church. I was well acquainted with them both. They both lived the lives required of husband and wife, trying to live for the satisfaction of each other, and both lived to a good old age as a ripe shock of corn gathered in its season.

Brother Armfield served as justice of the peace for many years, and was well known in his country. He was a cancer doctor and treated many cases. He had a large acquaintance in Guilford county and adjoining counties. If he had any enemies on earth when he passed away I know not of it. So he and his dear companion lived in peace together and toward others, and both left good evidence that they died in

peace with their Lord and Master. It is said Blessed are dead that die in the Lord, in the faith of God's elect. They leave one daughter and grand children, and two sisters to bid the long farewell to the aged ones that lived long on earth, and at last fell asleep in Jesus, to sleep the blessed sleep from which none ever wake to weep.

P. W. WILLIARD.

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**ELDER F. L. OAKLEY.**

Elder F. L. Oakley departed from this world a few days ago. He was nearly 80 years old, and had been preaching nearly 50 years. He was beloved by the churches that knew him and was faithful during his long and useful life. Such brethren are much missed.

P. D. G.

When you wish your paper changed always give both the old and the new post-offices as well as your name.

Some want their papers changed and do not tell their old postoffice. How can I know what it is as well as they know?

P. D. G.

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**NOTICE.**

The post office department requires publishers of papers to pay additional postage for all subscribers behind in their payments.

Now if those behind on the Landmark will pay up at once it will save me money. Will you that are behind remember this and act on it at once?

P. D. G.

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Wilson Mill, N. C., Jan. 21.

Elder P. D. Gold,

Dear Brother: Please publish in the Landmark that some one has made a mistake of the place of our next term of Smithfield Union in the Landmark. Notice the next term of Smithfield union is appointed to be held with the church at Little Creek, Johnson county, N. C., on Saturday and 5th Sunday in March, 1908. Brethren and sisters, especially members, are cordially invited.

J. A. BATTEN, Union Clerk.

Dear Brother Gold:

In giving the notice of the place where the next Contentnea Union is to be held I would have been glad you had made it a little fuller for Brother Bland's sake, for he is so anxious for the brethren to visit them. They are good lovely brethren and good community, but they are so situated they are deprived of asking for the Association. They are hemmed in so close they have not land enough to entertain an association.

I hope every church will be represented and our sister unions also. Nearly every church can reach there by railway. This church is only about two miles from Ayden. If the brethren will write Brother C. C. Bland or Brother B. Smith at Ayden, N. C. they will gladly see that you are taken care of and conveyed to and from the church. It will be pleasant weather, not too cold or too hot. I hope to go if the Lord will and want to see an old fashioned union. Every church fully represented.

LEVI, J. H. MEWBORN.

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**E. E. LUNDY.**

Rose Bay Thursday before 1st Sunday in March. North Lake Monday. Concord Monday after 3rd Sunday.

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**W. M. MONSEES.**

Wolf Island February 8th, and 9th.

Dan River, Feb. 10.

Danville, at night.

Moons Creek Feb. 11.

Pleasant Grove, Feb. 12.

Arbor, Feb. 13.

Prospect Hill, Feb. 14.

Wheeler's Feb. 15.

Durham Feb. 16.

Raleigh Feb. 17 at night.

Burlington Feb. 18.

Greensboro Feb. 19.

Ashboro, Feb. 20.


New Shepherd Feb. 21.

Pierce's Chapel Feb. 21 at night.

Tom's Creek Feb. 22 and 23.

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The Mill Branch Union meets with the church at Pleasant Hill.



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# ZION'S LANDMARK

Published Semi-Monthly at Wilson, N. C.

PRIMITIVE OR OLD SCHOOL BAPTIST

Vol. XLI

FEBRUARY 15, 1908

No. 7



P. D. GOLD, Editor

Wilson, N. C.

P. G. LESTER, Asso. Editor

Floyd, Va.

PRICE \$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 his paper will contend for the ancient Landmark, guided by the stakes of Truth, and strengthened by its cords of Love. It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of Truth.

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

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

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

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

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# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

## TEN VIRGINS.

Dear Brother Gold:

I am forcibly impressed to write on the above subject. The subject Parables has been specially impressel on my mind. While I am ignorant so far as natural education is concerned, having gone to school but a short time so I hope good scholars will bear with my imperfections on that score.

A dream was given to me in 1902 and another in the spring of 1904. The dream is this: In the spring of 1902 a man with a clean shaved face, about 30 years of age, came to me while asleep and touched me and said, "Come, go with me, and I arose and went with him. He took me into an open field where nothing grew, and there was a strait road leading from east to west. At the end of his road was a great gulf as dark as the hour of midnight. I could not see beyond this gulf, and the man said, "look yonder!" I looked at the east end of the road and saw two of my sons standing, both dressed alike, and both the same size. My older son stood on the left side, their faces pointing towards the gulf. The clean shaved man gave command to run, and the boys ran side by side until they reached the great gulf. Suddenly light ning came down and killed the older one. I saw the younger son pass right through this great gulf into a beautiful place. I awoke with fear and trembling, and the scriptures were opened up before me and they began this way, "For as the lightning cometh out

of the East and shineth even unto the West, so shall the coming of the Son of Man be." Matt. 24:27. "Then shall two be in the field, the one shall be taken and the other left." (40th verse.) "Two women shall be grinding at the mill. The one shall be taken and the other left." (41st verse.) "Watch therefore for ye know not what hour your Lord doth come," etc., unto the parable of the ten virgins, Matt. 25th chapter.

When these scriptures ceased coming to me I was trembling from head to foot. I did not expect to see that summer pass without seeing my oldest son killed by lightning. But that summer passed off and the burden with it. But in the Spring of 1904 the same man returned and the same scripture began to come with power, and I awoke with fear and trembling. I said, O Lord, what does all this mean? The interpretation of these scriptures was given to me.

This large open field represents the law dispensation. My two sons represent the Jew and the Gentile—the old covenant and the new one, law and grace. The older son is the Jew God's people under the law dispensation or old covenant which was faulty. The younger son is the Gentile; the people under grace, the new covenant, the kingdom of heaven. Now one must be taken and the other left— not taken into eternal heaven, but into the gospel kingdom, (the church under the new covenant, the gospel day.) The Jews were first and had only

the law to feast upon, and shall be the last to enter the gospel kingdom, for if they continue not in unbelief they shall be grafted in. The Gentiles were the last therefore they were the first to enter the new covenant, the kingdom of heaven—salvation by grace, and not of works.

Now brethren, why was one taken and the other left? Because the Jews counted themselves unworthy of everlasting life, so Jesus turns to the Gentiles. God today has a people outside of the church that are saying to themselves we are unworthy of everlasting life, while those on the inside of the church are enjoying the blessings of the gospel. My older son represents God's people going to the end of the law, and here is where we all die. When the commandment came sin revived and I died. This lightning coming out of the East or law service shows that Jesus came from under the law and shining unto the West the gospel day, the new covenant, salvation by grace.

When we reach the end of the law this great gulf we die. We can see the poor beggar in Abraham's bosom, the church, but we are tormented in these flames. Here is the first time the poor sinner ever saw his lost condition. Here is the first time we ever began to beg when it is too late with us, but not with God. Here is where the foolish virgins come before they begin to beg. When their lamps went out, (the law service,) they began to beg. So when the poor sinner tries all he can do and the hour of midnight comes (all that dark and lonesome time when we are without God and without hope in the world,) then we beg. Then we go to the Christian in the church but he has none to give, but tells us to go to them that sell and buy for ourselves. Who has the eternal grace of God to sell? No one. Who has practical godliness to sell? Jesus. When do we find it? In His blessed word. How can

the poor sinner purchase it? By taking up his cross and following his Lord in baptism.

There are two women grinding or at the mill, the law service representing the church under the law, and grace—no grinding or teaching the law to feed God's people under the old testament, the other preaching the gospel to feed God's people under grace. Here the Jewish kingdom must be left and the kingdom of heaven taken.

Now the command is watch for your Lord's coming (not the final coming in closing up all things,) but coming from under the law to the gospel day. The command was given to the foolish to watch, the wise were already watching, for wherever the carcass is (the slain body of Jesus) there will the eagles, (God's people under grace be gathered together. This all took place at the day of Pentecost. Here is where the slain body of Jesus was made known. Here the first gospel sermon was preached. These eagles were God's people from every nation, kindred and tongue under heaven, and they feasted on the crucifixion or slain body of Jesus.

He says there shall be famines and earthquakes and pestilences in divers places. Did not this take place with you brethren when you saw your lost and ruined condition? Then this old earth, (our bodies) began to shake and tremble. The famine commences then, and we are in a foreign land feeding swine. This is the first time we ever think of our Father's house. Then we would gladly have eaten husks but no one cared for us.

As I write this I am made to look back at my own case, and the tears drop down my cheeks and I wonder is there any one like me. Prone to wonder Lord, I feel it, prone to leave the God I love.

All these things are the beginning of sorrows. Before this we have our

good things, (the flesh,) but now the old man is tormented and the new man is comforted in yonder world. Under the law we had our good things, but now the new man under grace is comforted, and the Jew or old man is tormented.

"And this gospel of the kingdom shall be preached in all the world. Then shall the end come." What end? The law or old covenant is at an end and the first day of the week (gospel day) has come. Here is where the poor soul is set at liberty. Here is where the honey is eaten out of the carcass of the lion. Sampson represents Jesus, the lion sin, the honey, the gospel, his father and mother, God's people, the eating took place on the day of Pentecost. This honey is never eaten but under grace, the gospel day. (Then let them which be in Judea flee to the mountains.) What for if it is the final winding up of all things? They would be destroyed then in the mountains. What must they flee to the mountains for, and who are the people that are to flee? John came preaching in the wilderness of Judea, and saying repent ye for the kingdom of heaven is at hand. John did not come to make a people, but to make them ready, ready for what? For eternal glory? No. But to make them ready for setting up the gospel kingdom, (the first church on earth.) What did John do to these people to make them ready for setting up the gospel kingdom? He baptised them unto repentance. Where did John baptise? In Judea. Let them that John baptised in Judea flee to the mountains, what for? To be there in readiness to set up the gospel kingdom, for it must be set up with believers. Here is where the wedding supper took place. The wedding took place on earth where the bride was. And leaving the law service or old covenant, and entering into the new covenant constituted the marriage supper of the lamb. The marriage took place under

grace, so the marriage took place where the bride was. Now brethren this was not in the eternal heaven, for there was one in there that did not have on a wedding garment. How could one get into the eternal heaven without having on a wedding garment? Now brethren, if I were to start out today to set up a gospel church, and we should take ten persons, nine of whom had been baptised, and one that had not, and we set up a church would it be a gospel church? No. Here is one that is not baptised—has not a wedding garment on. Then what must the servants or preachers do? Cast him out in outer darkness, not into eternal punishment, but out of the gospel or marriage supper of the lamb into outer darkness where every one of God's people is today that has a hope and is not in the church. Such are in outer darkness. Suppose today we met together to take the sacrament and wash feet, and there is one in the body that has not been baptised, you know we cannot commune with him. Why? because he has not been baptised or has not on a wedding garment. A garment is not the person, but the covering of the person. If so be that being clothed we shall not be found naked. A naked person would not be decent at a marriage. We are commanded to put on the new man. Jesus told the church at Sardis that there were a few that had not defiled their garments. But there were some that had, so this garment is not our eternal life; for the soul that is born of God cannot commit sin.

We come now to the ten virgins where God's people are, the only people that differ on the parables. All other professors on earth are agreed, and they all say the foolish virgins are not God's people, and never were, but are mere professors. I used to think so too, and if this clean shaved face man had not shown me I would believe it today. I am sorry to hear

some of the Primitive Baptists say that the foolish virgins never were God's people, and were only professors. What does it take to make a foolish woman out of a man, or some other creature? She must first be woman before you can make a foolish woman out of her. Then all those virgins must have been wise virgins or at least, virgins. Now a virgin means pure, chaste, a maid. Now we want to separate the law from grace. The wise virgins had oil with their vessels in their lamps, but the foolish did not have it. Did any of God's people under the law have grace in their hearts? If you put new wine or grace in their hearts under the law it would burst, the foolish virgins are God's people under the law. The hour of midnight is passing from law unto grace.

That was the door that was shut and not the eternal door of mercy. Jesus has accepted the true bride while the foolish virgins, the Jews, under the law are left out. Is a person that has a hope and is on the outside of the church a virgin? If so is he wise or foolish? I say he is foolish. Why? Because he does not come in. One day our God will bring them in His own good time. I believe that God will bring His people with eternal rest at His own good time, but not into practical duty.

"Behold I stand at the door and knock if any man hear my voice and open the door I will come in and sup with him and he with me." You know that Jesus is not standing at the door of the dead sinners' heart knocking and wanting to save him. When you professed a hope and felt impressed to go to the church that is Jesus knocking for you to open the door by taking up your cross and following him in baptism. Jesus says, if you confess me before men I will confess you before my Father which is in heaven. But you deny me before men and I will deny you before my Father in heaven.

If Jesus brings us to the church at his own good time why does he not open the door? It is our duty to open the door. I once asked a preacher who held out the idea that God brought His people to the church at his own good time, how long he remained out of the church after he professed a hope. He said about four years. I said did you ever feel impressed to go to the church during that time? He said yes. I said how often? He said just as often as the church door was published open. I said where did those impressions come from? He said, "I believe they came from the Lord." I said why did the Lord trouble you for four years, and then bring you in at his own good time; and the man was speechless.

I now wish to ask a few questions, and then I am done. How many parables were written under grace or the new covenant? Not a single one. How many had the Holy Ghost under the law? Not one. How many were saved by grace under the law? Not one. For without the shedding of blood there is no remission of sins. So when Jesus said it is finished the law was at an end. Under the law they were saved by faith. Under the new covenant they are saved by grace through faith. But in the eye of wisdom they were saved before the world began.

Pray for me and mine.

S. C. JONES,

Monroe, N. C., R.F. D. No. 3.

Wendell, N. C., Nov. 20, 1907.

Elder P. D. Gold,

Dear Brother: For some purpose that I know not these words have been presented and deeply impressed on my mind. Proverbs 26:18. "Pride goeth before destruction, and a haughty spirit before a fall." As I feel that it will take both historical and spiritual learning to enter in the details of this subject, I feel that I am unprepared to go into the depth of it except

God be my leader. For some time it has been on my mind and feeling my nothingness in the flesh so plain, it has caused me to beg for relief of mind without writing, and as my mind has been centered on you to write to it, seems if I could only have a mind to write to some one else it would not be quite such a burden of shame to me, as I know you are so far my superior, and can see so many blunders in my imperfections, I have thought if I could live a Christian life without writing to any one it would be better for my name to be blank. Then the thought came. Do you want your name blotted out of the Lamb's book of life? God made all things for himself, yea, even the wicked for the day of evil. Better it is to be of an humble spirit with the lowly than to divide the spoil with the proud. This now leads me in the present time as we hear the word spoken so often among the world what is the cause of this great money panic, not realizing the words I have written above being the cause, but wondering in the dark and saying to each other, "I can't see any cause at all, but the elevation of the business wheel of the government has gotten too high, and the people have forgot their Creator, and I feel have bursted through the door of destruction, and have got above the mountain top of pride, and now has it not started in the right direction to show itself to those that have their eyes open: Should it not be a great lesson to the pure in heart, for they shall see God. For I feel that the pure in heart can see that such elevation as that is is not the teachings of the vision of God. Pride and haughty spirits are not to be divided in the love of the wisdom of God, but are divided in the spoil of the proud. Those that have spoiled them selves in pride in extremes, and have become haughty in spirit in the sight of God, those I feel will reap their reward by falling in

destruction, and the poor in spirit are to show the photograph of Jesus, and to hold to the candlestick and walk in the light thereof, and show the test of those that prove faithful that worship the true and living God, instead of golden images.

As it appears now that the people of the world have been living so fast that the commandment of the good Lord has halted us, and we are now commanded to stand still and see our nothingness; but the children of Israel were commanded to stand still and see the salvation of the Lord. It brings to my mind now that the world is now almost like Nebuchadnezzar was when he had such a wonderful dream that he could not in any way interpret his dream. This we can all see for ourselves by reading the 4th verse, first chapter of the book of Daniel and by reading we will see who was the faithful, and the God fearing man, and who would not fall down and worship the golden image set up by King Nebuchadnezzar, and the three that suffered to be bound and cast into the fiery furnace before they would fall down and worship idol's at the sound of the music, but oh dear children, we have been warned from the times of old, from generation to generation as we can see by reading the scriptures, that it is dangerous to worship things of this world, and when we sit and wonder over the cause of the great panic we will a good many times get a newspaper to learn the cause by reading it, instead of getting our Bible and reading that, for a newspaper is of the world and always tries to hide self to find some one else, and by it the secret is with that God of heaven who knows all things and saw the end from beginning and he will condemn all things that are not a safe guide, but his word is sanctified and God is love; and never tells us wrong, but tells us what pride and haughty spirits bring about

pride brings destruction, and a haughty spirit a fall. Then we are "just as dependent as the birds of the air," and I don't feel like I would say too much if I were to say more, for the scriptures say, foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head. For where God has put a bird he hath planted a berry, but by the cause of sin, the fallen race of Adam have to till the ground and eat bread by the sweat of their face. Then the cause of speculation in traffic in some ways has caused the forgetfulness and unthankfulness that we owe to our true and living God, and by so much of such has caused, I do feel, the idols of the world to be worshipped to the extreme, for some time everything has been so flourishing to the eyes of the world that it appears to me that fear and trembling are almost unregarded, that which works out our salvation, but it now seems that we could view it in this way, that the world has had a dream and can't interpret it, and

is wondering and troubled over it, and is looking and seeking for the interpreter as the king Nebuchadnezzar did, but I hope it is all for our good, and we can see it is to change the ways of worshipping the carnal ways of things of the world, and to show the unbelievers that there is a Superior Being that is greater than all this world combined, and that he rules his nation with a rod of iron and now we can hear some say everything happens for the best, but all things work well to them that love the Lord. I can't say it is happiness, for we learn that the Lord had a purpose in the king's dream, and showed him that he could preserve and comfort the three children in the fiery furnace, without a single hair being singed, neither were their coats changed, nor the smell of fire had passed on them, but read for yourself and see what became of the men that cast them in the fiery fur-

nace. You can find that the fire was exceeding hot, the flame of fire slew those men that took up Shadrach, Meshack and Abednego, and the king said, lo I see four loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. This was Jesus the true vine, and he has the keys of death and hell, and to him he has promised to leave or forsake them not, for he says, "I will be with thee in the sixth trouble and in the seventh forsake thee not." O, is it not a precious hope to trust and worship that blessed one that is able to lead us through fiery trials and deliver our souls from the furnace that we may receive no hurt, Those I feel that are meek and lowly are the dear ones that mingle with God.

Better it is to be of a humble spirit with the lowly than to divide the spoil with the proud, and oh, dear brethren and sisters, may it be our lot to mingle with such is my prayer for Christ's sake. We should remember that he says, For I will be unto you a God, and ye shall be unto me a people.

I feel that he has now shown and will show us that he is God, and I feel that poverty will be the introduction to the interpreter of this great panic, and God has prepared Daniel to interpret the king's dream, and I feel that God is able to interpret the great wonder of the world, by a Daniel in poverty and spender, if it takes it to make us remember his word and power, and I feel that pride and destruction so much of it will be wiped out in splendor, and that will bring him in remembrance to us, and in this our Bible, and to kindle the little spark of Christianity that is so near gone out, and to bring fresh to our minds that he said, "On this rock I build my church, and the gates of hell shall not prevail against it." Better it is to be

of an humble spirit with the lowly than to divide the spoil with the proud.

Unworthily,

A. W. THOMPSON.

Macon Ga.

Elder P. D. Gold,

My Dear Brother: With your permission I want to write a few words to my dear and much esteemed brethren and friends especially in N C. I have had a very sore attack of lagrippe this winter, and have not been permitted to get out among the dear Baptists for the past three weeks, but hope to be able to get out soon. I often think of God's dear children in the dear old "North State," and wish that I could associate with them as in sweet by-gone days, but as I trust, God has been pleased to direct me to another portion of his vineyard and with my lot I hope to be content.

My dear brethren, I hope that you will send up your petitions in my behalf that I may be submissive to God's holy providences, that I may rest in the shadow of his great wings, walk out in the beams of his radiant countenance and enjoy the approving smiles of the blessed Master.

The cause of Christ is still the dearest cause on earth to me, and oh, how I long to see the dear cause prosper. I want to see the Light of the dear old church shine so conspicuously, that God's little lambs may see and admire, and come to the fold seeking admittance in order to shelter from the pelting darts of the enemy. We so often hear the plaintive sighs of the sweet little harmless lambs expressing their interest in the cause of the Master, but "I am so unworthy, so sinful and vile, that I can't see how that the church could maintain her long-standing dignity and fellowship me." while, my dear afflicted fellow-traveler, I feel to sympathize with you in such trials, and while wading through such ordeals, yet I know it requires such af-

flictions, self-loathing, bitterness of soul to qualify us for the Master's cause. "Through great tribulations we enter the kingdom." This is the way the tried, tempest tossed, persecuted and afflicted apostles found the very much desired interior of this blessed, peaceful, restful city, and I am persuaded, dear child, that you are going to find it very much the same in your experience.

My dear ministering brethren, will you come and go with me to a confession? Is it not a fact that we have been too negligent in advising and instructing such characters as mentioned above, to a faithful, loving, active, and dutiful life in Christ Jesus? Perhaps the cause of this neglect is due largely to the fact that this is the Arminian's fort and great stronghold, but they are exhorting aliens to sayingly repent and to be born again, while we should advise, instruct and exhort living new-born characters to "repent, and do works meet for repentance." And, too, the doctrine of "election," "predestination," "atonement," and "final preservation of the saints," so glorious, upbuilding and soothing to the learned and more confirmed in the doctrine of grace, that we frequently neglect to notice the little lambs who are not strong enough to endure strong meat. Let us, then, more seriously consider this very important fact, and be more careful about embracing every available opportunity to advise God's hungry children to repent and come home to their friends. Let me suggest that we turn our attention—all of it—that we spend in talking about the faults and defects of our neighbors and friends and especially our brethren and I am sure it will not be long before you will find it one of the sweetest changes you have ever made, and God will unquestionably bless you with His sweet, approving smiles. This is "bringing the tithes into the storehouse," and

God will certainly open the window of heaven and pour all blessings upon you, so voluminous that there is not room to receive it. I had rather my brother have the sweet approving smiles of Lord than all the honor, wealth and advantages that are possible to attain to in this life.

I hope to have the privilege of meeting at least some of the dear Baptists or my native land soon, but God only knows what the future will unfold for us. I am, however, very pleasantly situated among honorable, God-fearing people, who are good to me, but so often I long to meet with those of the first part of my Baptist life, who nursed and cared for me so tenderly. My chances for traveling are generally restricted. I am trying to serve two churches regularly, and have another regular appointment, at which place we hope to organize a church soon, and, too, I am now actively engaged in the real estate business, so it is absolutely impossible for me to visit as usual, but trust God will kindly afford me his sweet spirit to lead me to fountains of living water, together with all His afflicted saints. I would be glad to receive a communication at any time from some of or any of the brethren that I have met in the Old North State.

Yours in sweet hope

J. A. MONSEES.

Elder Gold.

Dear Brother: My mind is much exercised of late on obedience. God loves a people that will obey Him, no matter what the outcome may be. When Stephen preached that wonderful sermon recorded in Acts, 7th chap, God gave him a rugged message, but he was obedient though it cost him his life. As the stones struck him he looked into heaven and saw Jesus standing on the right hand of the Father. This is the only case in the Bible where Jesus is mentioned as

standing in heaven. He saw something in Stephen that would obey at any cost and this caused him to be interested in Stephen.

Disobedience is a terrible sin as is seen in the life of the children of Israel, for when they were guilty of this sin they were punished by being stoned to death. Yet in these days the vast majority of people go on apparently indifferent as if thinking it will not make much difference even if they do disobey on some lines. There are others who say I will do these things when God shows me. God does not always speak directly to a person, in fact very frequently uses human instruments through whom to see the light.

If a person really loves God he will instantly obey him even if the message may come through some insignificant channel, for at times God might reveal His will to some child. When you can disobey God and compromise with out doubt about which side to take as a general rule the safe course is to do the things that is naturally the hardest. The flesh likes the easy way, but when the spirit of God is in the heart one will take the hard things and obey God no matter what he may be asked to do. There is one thing in which we disobey, we are told to pray without ceasing. We may not always be in an attitude of prayer or able to pray audibly but we can as Christians, so live in the divine presence of God that we will always be in a prayerful spirit thus being able to meet and repel all the fiery darts of the enemy on short notice. In his word he has told us who to pray for, pray for our enemies for those who wrong us, and despitefully use us.

Let not our enemies taunts and injuries be the means of putting into our hearts resentment or retaliation, but a reminder that that enemy is the one who is calling for our love and prayers and let them see the old time healing power manifested and forgiveness

of sins extended to every one who repents.

Pray for the household of faith daily, hold up God's children to the throne. Each one in these awful days of toil and danger needs our prayers and help from Jesus. There are no failures with God. When Zion travail-eth she shall bring forth. Woe unto them that are at ease. There is far too much indifference, shrinking and failure on every hand. Christians arouse to your duty. Behold a record of praying saints and they were powerful to just the degree they were prayerful.

I sincerely desire the prayers of every one who may chance to read this imperfect scribble.

Your poor, ignorant sister,  
PENCIE MAYHEW.

Elba, Va.

Reidsville, N. C. Jan. 27, 1908.

My dear sister Shields:

Your letter came in due time and it did me much good. The subject on which I wrote is so neglected among our people that a large majority of them are so tender that it galls them to hear it mentioned, and when I find that there are a few who are faithful enough to speak out and tell the duty of the church it does my soul good. Your letter is of such importance to the church generally that I will send it and copy a copy of what I am about to write to Brother Gold and I hope that you will not object to its publication.

The deacons of the church are really the finance committee of the church. There is not a place in the New Testament referring to the duties of deacons that does not fully prove this. Deacons that do not take hold of all the financial matters in church affairs are of little use in the church. Of this number they should choose one as their treasurer, and the church should endorse his appointment. To be sure a church would not have one in the dea-

con's office whom she is afraid to trust with her finances.

There should always be something kept in the hands of the treasurer to be disposed of by the deacons as the church directed. The treasurer should keep a book in which his receipts should be entered, and the name of the brother, sister or friend who gave into that treasury should be entered in the book with the amount given. This book should be open at all times for the inspection of the membership. Also all of the disbursements should be entered in the same book.

The Lord when he saw the people casting into the treasury, did not condemn it but justified it and the poor widow who did not withhold even her last farthing. The twelve apostles had a treasurer and after the fall of Judas Iscariot the gift was given to Paul who wote of the financial duties of the church.

The churches in the old Kehukee and other associations have treasurers and keep something in their hands. I want to tell you of a thing I saw once in one of the churches of the Kehukee association of which Elder Gold was pastor. The treasury had gotten empty and the treasurer had given notice that at the next meeting he would take up a collection to replenish the treasury. When he spoke of it in conference he called the list of names and as a name was called the person went and gave in as he or she felt to do and the name with the amount given was entered in a little book. There were thirty-five names of white members called and fifteen responded with their gifts, there were twenty-seven names of the colored members called and twenty-five responded with their gifts, I say this to their credit. The whole amount received was eighty-five dollars. It has been near twenty years ago and I remember it as well as if it had been on yesterday.

Now, as to the common objections,

"that it is too much like Missionaries," &c, I say it is really cowardly in our people to try to shun plain duty because others imitate it. The Missionaries and others read their texts in the Bible, shall we quit reading ours there? They baptize their members in the water, shall we quit that? They hold meetings on Sunday, shall we not? There are many counterfeiters in the United States, is that a reason for the government to not make any more money? I say that if the Missionaries do right let us commend them for so doing, and if we have not been doing right let us begin at once. Not as emulating them, but because it is right for us to do right.

The church of God has a close place to live in to do just right and not fall into the the wrongs of others. Truly it is a strait (difficult) gate and a narrow way that we are to travel.

Let us remember to never shrink from our own duty because some body else does the same thing.

Dear sister, I pray the Lord to bless you and all his people and guide us in the way of His truth that we may ever hear His voice saying, "well done thou good and faithful servant, enter into the joys of thy Lord."

Your brother, I hope, in Christ.

L. H. HARDY.

Danville, Va., Jan. 25, 1908  
Dear Brother Hardy, in Christ:

If you will allow one so unworthy as I am to call you brother, I feel I am so cast down, so unworthy to write to such a noted Christian as you are that can't write as I want to. I have just read your writing in the Landmark on the relation between the church and the pastor, and I have often thought of what you have wrote, and have tried to tell it, but did not have sense enough to explain it. You have told it just as I believe it and and certainly did enjoy reading it.

Brother Hardy, what do you think

about a Primitive Baptist church having a treasurer and each member giving what they feel like each month to him and he pay for the full house-keeping, etc.? and for the benefit of needy members, if there be any, instead of making it up when needed.

This has been spoken of here and some say it would be too much like Missionaries. I don't see it that way; I don't see any more harm in having a treasurer than in getting up the money when needed.

If I am wrong I hope you will be plain enough to tell me so, for I want to be right but sometimes I don't feel like I am doing right to stay with the Baptists, I don't feel that I am worthy to be with them, yet I love them, and love to be with them and see them do right.

Hoping you will pardon me for disturbing you, I am

Your sister in hope,

MRS. R. A. SHIELDS.

Mr. Robert Nash requests my view of Matt. 22:1-14. It is the case of a certain king which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding and they would not come.

Now here is a case pleasing to natural man. All things are ready. He can come if he will. That is acceptable to man's nature. Yes, he can come if he will. But will he come? But they would not come. However free an invitation is if man will not accept it what is it worth to them? Ye will not come said Jesus because your deeds are evil, because ye love darkness rather than light. The love that men have for the opposite of what Jesus presents keeps them from coming. Because men love darkness rather than light is what keeps them from the service of the Lord.

Again the king sent forth other servants saying tell them which are bidden behold I have prepared my dinner; my

oxen and my fatlings are killed, and all things are ready. Come unto the marriage. What more could be done to suit free agency. But according to men they must be left free to come or not to come as it suits them. Now how did these men act? "But they made light of it and went their ways, one to his farm and another to his merchandise. In one case they said have me excused. I have bought a piece of land, I must go and prove it. I have bought a yoke of oxen said another. Therefore I pray thee have me excused. Another had married a wife and hence he could not come.

Now did any of those characters taste that supper? No, not one. Then what is gained by using the doctrines of men? What good is there in any of them? that according to their own content there is nothing for them. It was stated in Luke 14th chapter that not one to whom the bidding was made, and all of whom refused to come, should taste of that supper.

He before whom the test of our religion is made. Now I know but one standard to work by in this thing. If a thing is presented before me what is my duty? It appears to me that I should see if the Lord would engage he once was. Would the Lord go to a card party or a dance? Then I must not. Would he drink strong wine or drink in a barroom where the drunken loiter? Then I must not. Would he visit meetings and take part in religious services where his power to save was being denied? Then I must not. Would he endorse institutions professing to raise up children and fit them for heaven? Would not this be denying the efficacy of his own blood? Then I must not. Would he endorse an institution that is claiming to save men's souls by keeping alcohol out of their stomachs? Then I must not. Would he endorse or belong to institutions that claim to gain favor

with men in foreign countries and in which his name is denied even in prayer? Then I must not.

All these and many, many more things are of the world and "Pure religion," is to keep yourself unspotted from them. One might say that we must engage in these things or we will not have any friends. Better loose all our friends and feel the "Well done, thou good and faithful servant," than to have every body for friends and have our Lord's condemnation. Fear not man who has power only to kill the body and after that there is nothing he can do, but fear God who has power to cast both soul and body into hell-fire.

It is right for us to try to live humbly with all men and to try to please them when we may do so and not sin but that must be manifested even if the world hate us therefor. Keep yourselves unspotted from the world. Don't fear the world; don't fear to speak the truth and to speak it boldly in the spirit of the Lord. The preacher receive it nor believe it, is all that can be of any benefit to any one. The Lord hear the truth, and bless those who faithfully preach it, and those who love it and walk in it.

Your brother for the truth,  
L. H. HARDY.  
Reidsville, N. C.

Reidsville, N. C.

Dear Brother Gold:

I copy and send you a good letter which was written to me by Brother P. G. Deaton. I send it to be published along with Sister Shield's and my reply to hers for my reply treats on the same thing that Brother Deaton asked to write on.

I feel to rejoice that so many brethren and sisters have spoken approvingly to me about my letter. I feared so much to write it but I felt that

there was a need for it and it appears that others think so too.

Affectionately,

L. H. HARDY.

Elder L. H. Hardy,

Dear Brother: I have read with interest your article in the Landmark of January 15th and feel to thank the

Lord that there are ministers yet among the Baptists who are not afraid to speak the truth; to cry aloud and spare not; to show His people their transgressions, and the house of their sins.

It is not because I feel or claim that I have always done my whole duty to the ministering brethren but I hope it is because I love the truth.

I have thought of you many times since you preached at Alboro and was looking for your article in the Landmark, for I was informed that a certain brother had requested you to explain through that paper the duties of a pastor. How glad I am that you admonished the very people that need it: the church.

If there is any class of people I am sorry for it is the minister and his family. I know they are often neglected. Now Brother Hardy, I have one earnest request to make of you and that is that you write through the Landmark on the duties of deacons to their church, etc.

I know one poor sister whose husband has been sick for months and at last he died and left a widow, a dear sister with a family of children and I am satisfied that she had a heavy doctor bill to pay and I am satisfied that she is not able to pay all the debts and save property, the little she has and feed and clothe her children as they should be. I sometimes visit that church and there are two deacons there any thirty or forty members and I don't hear one thing being

done with regards to this sister's condition.

Now my dear brother in the Lord, as I humbly hope, I have not written what I have through malice toward any one; neither made the request of you. I have not sought to get some brother or sisters beat to death but I hope for the good of God's people and the honor and upbuilding of the church

Hoping to hear from you soon through the Landmark I remain your unworthy brother in hope of eternal life.

P. G. DEATON.

#### UNION MEETINGS.

The next session of the Skewarkey union is to be held with the church at Flat Swamp Friday, Saturday and 5th Sunday in March.

The next session of the Court Hill union will be held with the church at Hancock's Saturday and 5th Sunday in March

The next session of the Black Creek union is to be held with the church at Memorial Saturday and 5th Sunday in March.

The next session of the Smithfield union is to be held with the church at Union Saturday and 5th Sunday in March.

A recent order from the Postoffice Department requires extra postage paid for each subscriber that is behind in payments. This is an additional reason why our subscribers should keep their papers paid up. This is meant only for such as are behind. Look at the date after your name and each one can tell whether he is behind or not

We are reeding the subscriptions due the Landmark. Will our brethren and friends please help us by sending forward promptly what is due, and renew for another year?

P. D. G.

# ZION'S LANDMARK

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

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

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

Volume XLl . . . . No. 7

Wilson, N. C., . Feb. 15, 1908

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"While he answered for himself, neither against the law of the Jews neither against the temple, nor yet against Cesar have I offended anything at all." Acts 25:8.

This is the language of Paul before Festus the governor, when the Jews had accused him of transgressing the law of Moses, and being a ring leader of the sect of Nazzaresnes, and a general offender. The charges included offenses in general such as that he was a pestilent fellow, a mover of sedition, a profaner of the temple etc. These were ugly and grievous charges made against an apostle of Jesus Christ.

Paul said they were false charges, neither could they be proven. He makes a general statement of great value and of much importance, indeed it is a clear and wonderful setting forth of the truth of the true conditions of one who is a Jew, as not only giving no offense to Jew, nor Gentile, nor to the church of God, nor is he a violator of any law of the land nor an offender against good morals. The man that is a follower of Jesus violates no law against Moses, or the Jews, or temple, nor against Cesar or the Roman government. But the believer in Jesus is a quiet, peaceable and obedient citizen of the land. He is subject to the powers that be, for they are ordained of God for the punishment of evil doers, and for the praise

of them that do well. Laws of the state or government are not made for good men, but they are enacted to restrain evil minded men from doing wrong, or punishing them after they have done wrong. That is, of course, some protection to men that obey the laws. But honest men do not need a law to compel them to do right. There is a law in their conscience that requires this of them. But the law is not made for good men, but for the lawless and disobedient or for the wicked.

There is no call on any follower of Jesus to withhold any service from any individual, state or government that he ought to render. But the spirit of Jesus prompts him to render obedience to the powers that be, and it exercises him to do this in the most cheerful spirit. So that the more one is led by the Spirit of Christ the more perfect is his service to those he seeks to serve and the more useful he is and the greater the freedom he enjoys. For if Jesus makes one free he is free indeed. The more truly and faithfully one serves his state or government, his neighbor, his family, his church or his neighborhood the more he honors Jesus if this is done unto the Lord. Truly the fullest service to Jesus includes every obligation we owe to every one. Hence there was not a shadow of truth in any charge the Jews brought against Paul. He had lived in all good conscience toward God and man. The most blessed and perfect freedom is enjoyed by the follower of Jesus, for if one is born of God that implants within him the principles to love, serve and honor all men as the creatures of God and to respect all the relations of life as created by Him.

If the government licenses men to sell intoxicants the sober-minded man does not become a drunkard, for the law does not require him to drink. His freedom is not infringed. Should the

state become prohibitory it does not infringe on his right which is to keep sober. He is no required to vote unless he chooses to do so, and if he does vote it is an expression of his love of honest living. He abstains from the bitterness of politics which arrays one man against another. The Lord is his lawgiver. He is not active in framing political laws. The law that rules and guides him is already enacted and declared by the Lord Jesus. He is under law to Christ. We do not find a single apostle stating that Christians should be active in the schemes and plots of earthly governments, nor seek to frame laws, but that we should obey the laws that are in force.

Whenever men called followers of Jesus, preachers and others, aim to legislate for the country evil in general, and corruption enters into the ranks of such people. Political preachers are amongst the most corrupt demagogues of the land.

Does Paul instruct Timothy to seek a seat in the halls, or to become a lobbyist in order to influence legislation? Not a trace of such a thing can be inferred from any of his teaching. We are lights to others when we so act toward them that we seek peace and not their property, when we attend to our own affairs honestly and seek no power over others, when the truth of Jesus so shines in us that we give no offence to any one. This is the freedom of doing right to all men, not regarding men as in classes or parties or arrayed against another. It is glory to God in the highest, peace on earth and good will toward men. P. D. G.

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27.

When I was at Williamston in October our dear sister Slade asked me for some expressions on the above text.

The word "religion" is used but about five times. I think in the Bible. In Acts 26:5 the Pharisees' religion is spoken of Galatians 1:13-14 the Jews religion is spoken of. In all of these places the original shows that it is the religion of the law that is spoken of. That is a religion that one has by the works of the law.

In James 1:26 it is shown that a man's religion is vain if he bridle not his tongue. This shows that a Christian should not give himself over to vain and foolish conversation, nor to gossiping about his neighbors nor brethren, joining with the world in traducing their character. Sometimes they give vent to the envy of jealousy of heart to the injury of a brother or sister. One to do such things shows that his religion is vain. For religion to be valued at one hundred cents in the dollar it must be pure before God our Father. This is a very high standard by which our religion is tried. The eye of the Lord never looks on the outward appearance as man does but He pondereth the heart. There is no place there so secret that He does not know it altogether. If I have enmity or evil in my heart against any it is altogether known by Him and I need not hide it from man. To try to please men is to render ones self unfit for the work of God. To do anything religiously for money or because I expect to realize any worldly advantage to myself by it is to worship or serve for filthy lucre and not to serve the Lord. These are contrary to the principles of true religion and in following this course I cannot expect anything but the Lord's rebuke.

A minister must first take heed to himself and then to the doctrine. To be sound in doctrine will do me no good if my walk is contrary to that which I preach. Therefore I must live out my preaching or I had best to not preach. Unless I do this I am not fit to have the oversight of the flock

of God nor to pretend to teach them.

The children of God should try what they hear and see by the word of God for only such as is according to that word is worthy to be received. Remember always that he that liveth after the flesh shall die. On the other hand, one may crush truth to the earth but it will rise as sure as Jesus, our Lord rose from the dead.

True religion never looks for self interest but always goes out to the poor and needy. The very life of our Lord is evidence for He came not to call the righteous but sinners to repentance. He is the friend of publicans and sinners. Mary Magdalene was a very sinful woman but the Lord forgave her all. This the self-righteous Pharisees didn't receive. Instead of trying to rise up to suit the opinions and gain the favors of the great and the rich pure religion condescends to men of low estate. It does not say to the one wearing gold and fine apparel, sit here by my side and to one of more humble means and ways, sit there on my footstool. In selecting those who shall lodge with us and partake of our hospitality it selects the poor, the maimed, the halt and the blind. Luke 14th chapter. It does not go into the fine houses (of self-righteousness and good works) but in the highway and hedges to compel the poor and the needy to come to the supper of the Lord.

One may be fatherless and yet not have afflictions or be needy. One may be a widow and have plenty and suffer no afflictions. Some widows wax wanton and marry. They do well, but they are not those to whom the apostles refer.

Paul is very clear on this: a widow must be threescore or sixty years old. That is she must be unable to take care of herself. Then she must be without sons or grandsons to care for her before she shall be taken in the daily ministrations of the church.

To simply go to see these poor and talk with them is good but if we go and consume what they have we have made a poor visit to them. To visit them in the sense of the text is to give them such things as they need. Once two preachers, Elders J. S. Dameron and B. P. Pitt visited my father's house; there was there with us a poor sister who desired to minister to them; she divided what she had between them. They received her offering just as if it had been much more and they they gave her many times more than they had received of her. Thus they visited her in her afflictions and she had also cleared her mind in ministering of her natural things to those who had ministered her in spiritual things.

We may be sure that if we keep ourselves unspotted from the world the world cannot spot us. Man may lie on us and persecute but the to come in. Does not the very letter and plain language of the word forbid the claims of those who boast so much of the moral free agency? Surely, this is high sounding language: moral free agency. Men assume to themselves great titles and flatter themselves with their own doings. But when they are shown the nature of their freedom which is to do evil only then they are glad that grace is free to cause the sinner to come to Jesus Christ. For by grace are ye saved through faith, and that not of yourselves; for it is the gift of God. Not of works lest any man should boast, for we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. P. D. G.

Sister Chamblee requests my view of Acts 1:24-25. This concerns the casting of lots between Justus and Matthias to determine which of them should succeed Judas as one of the

twelve apostles; for it was said his "bishoprick let another take."

The Lord told the eleven to tarry at Jerusalem until they were endowed with power from on high. But the Holy Ghost had not then fallen on them; nor were they yet endowed with power from on high.

It seems to me after they were endowed with that power they did not think of arranging who should be an apostle. Nor is there any evidence Matthias was an apostle. Paul was the apostle that was honored of the Lord as the five talent servants who also received the talent that Judas had not well used. For his bishoprick was taken from him and given to another. Though as one born out of due time Paul stands not a whit behind the chief apostle. Nor had he accompanied with the apostles a day before the resurrection of Jesus, but was breathing out threatening and slaughter against the followers of Jesus until the moment he was struck down to the ground by the light above the brightness of the sun that shone on him. He received the gifts of revelation all in a lump and could truly say he received it not of man nor by man, but it came by the revelation of Jesus in him the hope of glory. There cannot be a more notable example of success than was Paul's case. No man had greater gifts, none labored more, nor was more patient than he was, so that Paul shows wonderfully what gifts and callings of God will accomplish. Grace did all this for Paul said by the grace of God I am what I am.

P. D. G.

#### TWELVE JUDGES.

Jesus said when the Son of Man in the regeneration shall sit upon the throne of his glory that the twelve apostles should sit upon twelve thrones judging the twelve tribes of Israel. This began after the resurrection of Jesus and his exaltation at the right hand of God a prince and Saviour. Be-

hold a king shall reign in righteousness, and princes shall rule in judgment.

The order of gospel worship is set forth in the church of God wherein Jesus is king, and the twelve apostles are inspired to expound or declare the meaning of the law of the Lord. Judges of courts do not enact laws, but they are the constitutional medium for declaring what is the meaning of such and such a law. Now the apostles have this authority, and as apostles they still live, though as men they are dead. They cannot have any successors inasmuch as they never die as apostles. Their word is as good today as it was when first uttered. Jesus did not write any part of the New Testament, but the apostles wrote it all. Hence their word is final. The Lord gave to them the keys of the kingdom of heaven, hence, whatsoever they bound in heaven is bound on earth, and whatsoever they loosed on earth is loosed in heaven. Nothing can be added to the scriptures, nor any thing subtracted from them without peril to him who attempts to add to or take from.

Jesus also prays that all that believe through the word of these twelve apostles shall be saved. No manners or custom can allow, require, call for, nor admit of any thing further in the way of new doctrine or new discovery or new demand. The wisdom from above has hewn out her seven pillars, and slain her fatlings, mingled her wine, spread her feast, and behold all things are ready. No new doctrine can be received. No new necessities or change can tolerate any new order. However great the developments the wisdom of heaven has declared the end from the beginning.

Such a presumptuous woman as claims a new dispensation of healing of which she is the mother must be a daring rejection of the completeness of Jesus, and the divine order of gospel worship. If any man preach any

other doctrine than that which Paul preached let him be accursed when the Lord cometh, and the coming or revelation of the Lord Jesus does cast down every such presumptuous, high thought and the Lord alone is exalted in that day.

The apostles were empowered to fully declare the will of God in the salvation of his people. The glorious saving power of his word was preached by the apostles of the Lamb that causes the believers in Jesus to feed upon that word published, which is Christ crucified and risen, for this word endures forever, but all flesh is as grass. How glorious is this doctrine and worship of God in the order of his house. The Lord is in his holy temple, let all the earth keep silence.

P. D. G.

Dunn, N. C.

Dear Brother Gold:

Please give your view of Gal. 5:19-20. Specially on the word "lasciviousness" and "sedition," and oblige your brother in hope,

JOSIAH ELDRIDGE

The word "lasciviousness" is one of a lustful, lecherous meaning, lewd, unclean, unlawful desires after the opposite sex, sly, cunning, mean, corrupt. There is scarcely a worse desire than that of lasciviousness, and it is one of the most unclean of the works of the flesh.

The word sedition is one of the active kind that stirs up rebellion against the government, or against lawful authority. When joined with others of like spirit it causes commotions, conspiracies, armed resistance to law, bloodshed, murder and very serious violations of law where a mob or several are banded together for an unlawful purpose. Sedition is of a more dangerous nature than lasciviousness when it involves many persons banded together for an unlawful purpose: but it is not more vicious, revolting or un-

clean in its lewd and corrupting spirit.

Both are the works of the flesh and are lumped with every other ungodly and wicked trait and motive causing all kinds of wicked and evil perpetrated by mankind.

If one is led of the spirit—the holy spirit — he is not under the law, and hence not walking in the lusts of the flesh. The apostle sums up the works of the flesh including every thing abominable. He also recounts the fruit of the spirit which is so free from sin, mischief or uncleanness, and so useful and lovely, so desirable and praiseworthy.

Those guilty of the deeds of the flesh shall not inherit the kingdom of God. This is very plain talk, but not too much so for those that abhor evil and hate the lusts of the flesh. While such as walk after the flesh are ready to excuse or apologize for the work of the flesh, But nothing unclean shall inherit the kingdom of God.

They that are Christ's have crucified the flesh with the affection and lusts. If one is crucified to the flesh he is dead to sin. A crucified man is a dead man to that he is crucified to, and therefore he cannot walk in that any more.

Paul says I, through the law and dead to the law. I am crucified with Christ. This is the most blessed estate one can be found in while in the flesh. He is dead to the law by the body of Christ, and hence free from sin that being dead wherein he was held. He is also risen from the dead, and married to another even to him who is risen from the dead in order that the fruit might be until holiness and the end everlasting life.

Hence the fruit of the spirit of God, or fruit unto holiness follows. Hence there is now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the spirit.

If we live in the spirit let us also walk in the spirit.

P. D. G.

## EGYPTIAN GODS.

According to the history of Egypt the King was the god the Egyptians worshipped. There was no earthly king known so completely possessed of the notion that the king was god, and there was no higher god than he was. The notion was that he could not do wrong, being incorruptible.

The judgements the God of heaven poured out upon Egypt taught Pharaoh that he was no god and had no power. The Egyptians were also taught that there is no god like the God of heaven and earth.

Never, perhaps, has an earthly king been more fully shown the justly helplessness of man.

Small things, such as frogs, flies, lice, dust of the earth, drinking water, the elements, all are turned to fight against Egypt. Every thing is against Egypt, but every thing is for Israel.

Never, perhaps, was a country more stripped, impoverished than Egypt was. Never was a people so enriched as Israel was, not merely in being loaded with the wealth of the spoiled Egyptians: but Israel had seen, heard and learned so much of the Lord's wonderful ways, and he put a difference between Egypt and Israel. P. D. G.

## DAVID IN THE CAVE.

(1st Sam. 22:1-2.)

When fleeing from Saul David dwelt in the cave Adullam. A cave is in the earth, where one is hid and shut out from the light and the joy of the day. It is a place of darkness and a place of humiliation. David thus was hid from Saul's wrath. He was greatly distressed and his brethren and his father's house also went down thither to him. Every one also who was in distress and every one that was in debt, and every one that was discontented gathered themselves unto him, and he became a captain over them. All the band was a small one in comparison with Saul's army. What a

figure they cut in the eye of Saul and his men who had the flower, the wealth and the glory of the army, the revenues and the letter and appearance of the kingdom of Israel. Every one that was fat and full, and free from trouble came to Saul, and countenanced David as a pretender, an interloper without honor or right. His followers also were no honor to him or the eyes of men. It was a disgrace to have such followers. It was a reproach to be under such a captain. But affliction, shame, distress and poverty brought these men together and kept them together.

How surprising was the humiliation of Jesus, found in fashion as a man, in the likeness of sinful flesh, hid in a dark cave beneath the earth or in the earth. None of the great believed on him, only the lowly and distressed and afflicted. God hath chosen base things, and things that are not to bring to naught things that are, that no flesh should glory in his presence.

But those that suffer with him in the flesh shall reign with him in glory. Those that are persecuted for his name's sake shall reign with him. Through much tribulation we enter the kingdom.

Those in distress, in debt and discontented are not such as are dishonest, and are seeking to shun the payment of a just debt: but they are such as feel they are ten thousand talents in debt and not a cent to pay with. They know the debt is just, but they have spent all and cannot pay a cent. This distresses them so much. Jesus receives such sinners, for the Lord laid on him the iniquity of us all, and with his stripes we are healed.

Also his brethren—all his Father's house came to him and he received every one of them. He was never too poor to show mercy. He is our captain made perfect through suffering, and is the author of eternal salvation to all them that obey him—that followed him. P. D. G.

Sister J. H. Hardy requests my view of Matt. 8:15, "And he touched her hand and the fever left her: and she arose and ministered unto them." It was the mother of Peter's wife that lay sick of a fever. When Jesus came into Peter's house he saw the woman thus sick, and he touched her hand and the fever left her, and she arose and ministered unto them.

Much has been written and spoken about healing diseases. But all the healing is in Jesus who never failed to heal.

He touched the woman and the fever left her. The touch of Jesus casts out disease. The word of Jesus is all that is needful to cure. The look of Jesus drives off sorrow, and his smile is the feast of the soul.

When a woman said, if I may but touch his garment I shall be made whole it was faith speaking in her of his almighty healing power to give. The mystery of the faith of Christ dwelling in a sinner—in an afflicted one who is sorely tried I cannot understand.

There is a deep sense of vileness in the one that has this faith which seems to find its way to Jesus pressing through a throng of people, yet saying nothing, and even attempting to conceal the trouble from all mankind. Faith honors Jesus and seeks him as the blessed one that has all power and comfort. It will also bear burdens and endure. It faints not by the way, but presses forward against all opposition.

Does one that has faith ever fail to go to Jesus? Shall one have faith in him and yet that one fail to receive the healing or saving of Jesus? Can so great a thing as faith in Jesus be a failure, and the soul that has it be a cast away, and come short of salvation? It seems to me that could not be.

Jesus loves his people. Will that love fail to reach and relieve the soul in need? His touch, his look, his word his will to save, his prayer Father I will that they whom thou hast given me

be with me where I am to behold my glory will cause them all to come to him.

Whether he goes where they are, or whether they come or are brought where he is it is all the same in effect. He heals and saves them all.

There is not only no disease or sickness, death or sin in him but there is life eternal in him, and he comes that we may have life and have it more abundantly. It is eternal life to know the Father and the Lord Jesus.

The mother of Peter's wife arose when Jesus touched her and waited on the people or served them—ministered to them in the house as women do, such as house work which is useful and honorable. Her strength was restored to her instantly. Jesus rebukes fever which is an enemy, as diseases of all sorts are enemies, and they depart.

If Jesus dwells in our house or enters into our house how will the servants behave, and how we all wish to serve and help each other, and minister to each other. How good it is to be well and disposed to minister to each other.

P. D. C.

## DAVID AND JONATHAN.

(1st Sam. 20th ch.)

Where will you find a sweeter, more touching, affectionate, loving, endearing exhibition of love among men than that of David and Jonathan? David means beloved, Jonathan means whom the Lord has sent.

Naturally one would say that Jonathan had cause to be on his father's side—that he would espouse the cause of his father being the prospective heir of the kingdom of Israel at his father's death, and therefore if David prevailed over Saul Jonathan would be the loser, hence that all natural affection of flesh and blood, and all selfish interests would compel him to cleave to his father, and thus oppose David. In Jonathan's life there is a renunciation of every natural principle of the flesh. What caused all this? It was jona-

than's love for David, for he loved David as he loved his own soul. There is in scripture every furnishing a model or example of every perfection required of the God of heaven—showing that what the holy word of God requires the holy power of God supplies. The law says thou shalt love thy neighbor as thyself. Hence we see this set forth in Jonathan. Also there are illustrations of depravity that exhibit the horrors of corrupt principles and vile passions which the Bible condemns.

These things good and evil are worked out and displayed in the character and conduct of men named in the Bible.

The soul of Jonathan was knit with the soul of David, for he loved David as he loved his own soul. He stripped himself of the robe that was upon him, and gave it to David, and his garments even to his sword and his bow and his girdle. They made a covenant with each other before the Lord. What a glorious love is this flowing from God. The more noble David's character is the purer is this love. It meets the storms of wrath of Saul, and pleads David's innocence and worthiness before the raging, envious wrathful King Saul. He thus lays down his life for David.

When it is manifest that Saul designs to kill David Jonathan informs him of the bloody intent of his father. They meet in the field and commune. Jonathan tells David how he may know that his father plots David's death. He tells him where to conceal himself, and he will shoot three arrows, and will send a lad to gather them up, and bring them back to Jonathan. If Jonathan shall say to the lad, Behold the arrows are on this side of thee, take them, then come thou; for there is peace to thee, and no hurt. But if I say unto the young man, Behold the arrows are beyond thee; go thy way, for the Lord hath sent thee away.

The lad did not shoot the arrows,

nor know the business between Jonathan and David. The matter was appointed of the Lord. Deliverance comes to David through the loving Jonathan. The arrows go beyond what man sees, plans, thinks or comprehends. The preacher, the lad with a few barley loaves and two or three small fishes did not know how these loaves and fishes would be multiplied, shoots—beyond all he had ever thought of or heard. When one is preaching the gospel he draws the bow at a venture so far as he is exercised. He knows not what he is going to say, nor where the arrow in the king's hand will strike. It is always beyond what he can see or think. Jonathan's love will seek David's safety. Though weeping follows safety of David is guaranteed. While these men commune, weep together in the field and David's weeping exceeds Jonathan's, for the sorrow of Jesus must exceed the sorrow of any other and David must flee away as one leaving home, and chased and pursued without a place to lay his head, yet the loving Jonathan is faithful.

There are good things in Israel, but not of Saul's dictation who shadows forth the flesh with its enmity must be slain. But David loves the Kingdom of Israel and its king, and is true, hence in Jonathan and David the covenant of salt is preserved and fulfilled.

When Jonathan falls in battle fighting for Israel the touching lament of David for his brother Jonathan whose love passed that of woman is one of the pleasant things that befalls to the Saviour in his sorrowful days of sojourn in the flesh.

The covenant between Jonathan and David lives after Jonathan had fallen in battle, and when David is enthroned as the bright king of Israel he remembers that covenant and enquires if there is any of Jonathan's offspring to whom he may show kindnesses for Jonathan's sake. Mephibosheth, a poor man, lame in both his feet, is found, and David

sends for him and commands him to dwell with the king and eat bread at the king's table all his life. Mephibosheth says I am a dead dog. How poor and vile he feels. It is not for his sake, nor for any thing he has ever done, nor because he is lame, that he finds favor of David; but it is because of the covenant between Jonathan and David, or for Jonathan's sake: his favor is shown to him. For Jesus' sake the Father shows mercy to sinners embraced in the covenant of grace. The son of man is come to seek and to save that which was lost. P. D. G.

## OBITUARIES

### ELDER JAMES SAMUEL DAMERON.

This faithful servant of the Lord was one among the first to preach the glorious gospel of our God in the town of Reidsville. He traveled much and preached as he went. In his travels the Lord cast his lot in with us.

He was chosen pastor of our mother church at Lickfork at her April meeting 1875. In his service in that capacity, we became very familiarly acquainted with him, and as we learned him more we loved him better.

The Lord blessed him to marry many, and baptise many among us, and his labors were a loving service.

In April 1892 the church at Lickfork extended an arm to Reidsville. This was the labor from which our church was born.

Over this arm, Elder Dameron watched with the eye of a tender, loving shepherd, and nursed the tender babes while he fed the sheep with the food from the Father's table. In the fruits of these labors several members were added to their tender branch, and he nursed them until the Lord saw fit to take his reason from him. This ended his ministerial labors on earth, but it did not impair our remembrance of his faithfulness among us, and to us, for he was dearly loved by us, and all the people among whom we live.

The Lord grant that his faithful footsteps which he left pure may never be stained

by the pollutions of sin by those who have been and who may hereafter be chosen to walk therein as His servants among our people and the church.

Done in conference at Reidsville, North Carolina on Saturday before the 4th Sunday in January, 1908.

L. H. HARRIS  
Moderator

E. R. HARRIS, Clerk

### SARAH WILLIAMSTON.

Sister Sarah Williamston, the wife of L. T. Williamston, was about 62 years old at her death. Sarah Mercer was her maiden name. She died October 31, 1907, after nineteen months of sickness. She was a faithful member of Contentnea Church, and a kind and beloved neighbor, a good wife and useful in her neighborhood. We miss such members much, but the Lord's way is right, while it is not in keeping with our own poor, short-sighted will. P. D. G.

### MARGARET M. WILLIAMS.

Dear Brother Gold—I am requested by our dear afflicted brother and elder, W. B. Williams, to write an obituary notice of his dear companion, Margaret M. Williams. She was born May 30, 1838, and was relieved of all her sorrows here January 7, 1908. She was married to Elder W. B. Williams July 30, 1857, and there were born unto them nine children—four survive their mother. Sister Williams united with the Primitive Baptist Church about thirty years ago, and always filled her seat when not providentially hindered. She was (as a great many of us) acquainted with many troubles and trials of this life, and suffered more than tongue can express, and she often had to bear her grief and sorrows all alone as her companion was a faithful minister of God and felt it his duty to go when the Lord bled him. But I have been told that she held out faithful in her duties at home until her health became so bad that she had to give up every thing. Her mind also gave way and she was perfectly miserable all the time. She has been a very great sufferer, but we feel to hope and be-

love that she is now resting from all her toils and trials. She was called a very good and quiet woman, and was a great blessing to her afflicted husband, who feels the loss of her, but his loss we hope is her gain. She cannot come back to him, but a few more days and he will go to her, when they will be at rest forever and ever. She leaves behind two boys and two girls, and a great many relatives and friends to mourn their loss. One of her sons is greatly afflicted with rheumatism and cannot walk a step. I have thought it the most afflicted family I ever saw. But the Lord has been with them and greatly blessed them. Her daughter (sister Mary Luper) had a dream of meeting her mother (since her death) and she had a long white robe on and she looked to be perfectly happy. She embraced her in her arms and was happy too. May the Lord comfort the bereaved and cause them to feel that he doeth all things well, and may they by the grace of God meet their loved one in that bright and happy world above.

Much love to you all.

MATTIE LUPER.

Sharpsburg, N. C., February 5, 1908.

Ridgeway, Va., Jan. 11, 1908.

Dear Brother Gold—As my subscription for the Landmark is about to close I write to renew it, as I do not feel I could get along without it. I am always glad when the time comes to get it, and I am not content until I have read all its contents, as it seems to build me up and strengthen my faith, which I think is the object of preaching, writing or talking when it is of the spirit of God, for what is of the flesh profits nothing. We are commanded to mortify flesh through the spirit, and this we have to do daily, and we are commanded to watch and pray, lest we enter into temptation. Our duty is plain, yet the world, the flesh and satan get in the way and cause us to be forgetful of our duty and that causes us to repent and learn our weakness, which forces us to flee to that rock that shields us from all harm. Brother Gold, as our Mayo Association comes off in May next,

commencing on Tuesday before the second Sunday to be held at Ridgeway, Henry county, Va., I wish to say to all who have a mind to come to do so. I do not expect to live to see another association at our church, and I hope I love to meet with the brethren and sisters at all times. I hope if it is the will of God you may live long on earth, and as dear sister Edwards wrote that love and peace may abound, forbearance for each other, and endeavoring to conduct ourselves in such a way as to be an example to the flock. I feel to ask all who may read this to pray for me that I may not fall at the hands of Saul.

J. H. BURGESS.

#### MARY ELIZABETH LAWRENCE.

Departed this life on the 1st day of May, 1907, Mrs. Mary Elizabeth Lawrence.

She was born in Southampton county, Va., August 1, 1825, where she lived until she married Joseph J. Lawrence, of Nansemond county, Va., and in the Lawrence homestead near South Quay, she lived out a long and useful life, being 81 years old and 9 months old when she died, leaving four children, one foster son and ten grandchildren.

Early in her young womanhood she obeyed the commands of her saviour and was baptized after uniting with the Primitive Baptist Church of Old South Quay, Va. She loved her church and was never happier than when worshipping with those of her faith. To her, her church and her home, were the most cherished and loved institutions on earth. She was left a widow with four small children and naturally her life was full of care, but when troubles came, she leaned heavily on the Lord. Her faith in him at all times was beautiful, and when sickness came in her last days her child-like trust and patience never faltered.

Her's was a quiet, unassuming life. Full of energy and strength, mentally and physically. She lived for the welfare of her children and the good of others. The poor never left her door empty handed and her neighbors found in her a true friend. Her good deeds live after her and surely the

world is better after such as she has lived and died.

Mother was an invalid for three years, the last year being confined to her bed.

I have often heard her say in her well days, that she hoped all of her sufferings would be on this earth.

During her last sickness she suffered intensely, at times, but through it all she never complained. All that loving hearts and willing hands could do to comfort and relieve her was done, but her mission was over, and God called her.

The beautiful expression that brightened her face the last night of her earthly existence, assured us "it was well with her soul."

Just as the light of early dawn was stealing over the earth, her sweet spirit left its tenement of clay and winged its flight to a better home where it is enjoying the sweet peace of the redeemed. The day following her death, all that was mortal of dear mother was placed in the family cemetery, there to await the resurrection morn.

Funeral services were conducted by Elder Hassell. Her daughter,

MRS. JAS. T. RAWLES.

Crystal River, Fla., Jan. 20, 1908.

#### JOSEH CLARENCE BODWINE.

The subject of this obituary was born December 23rd, 1903 and departed this life November 17th, 1907. He was the son of Gilbert and Jenetain Taylor Bodwine, and was a bright and pleasant child. He was like a ray of sunshine in our house that is gone out. He often made our hearts glad with his presence.

He died with pneumonia. His sufferings were intense. All was done that mother and other loving hands could do but this could not stay the hand of death. God had called this little one home to come and dwell with Him where sufferings can never come. Weep not father, mother, relatives and friends, for little Joe has left a world voo for a home in heaven. Ask God to prepare you to enter there too, where parting will never come.

CORDELIA TAYLOR MARTIN.

Address of Elder W. T. Broadway, Salisbury, N. C., Kester Cotton Mills, Park avenue, house No. 6.

The next session of the Staunton River Union is to be held with the church at Danville, Va., Friday, Saturday and fifth Sunday in March. Brethren and friends are invited to attend.

#### NOTICE.

The post office department requires publishers of papers to pay additional postage for all subscribers behind in their payments.

Now if those behind on the Landmark will pay up at once it will save me money Will yu that are behind remember this and act on it at once? P. D. G.

#### ORDINATION OF DEACON.

At Axton Primitive Baptist Church, Henry County, Va.

After preaching by Eders J. J. Beck and A. L. Moore on Saturday before the second Sunday in November, 1907. The presbytery being present, proceeded to ordain brother S. W. Wilson to the office of deacon of said church. The presbytery was composed of the above named Elders and Deacon J. L. Minter. Done by the order of the church.

ELDER A. L. MOORE,

Moderator.

J. L. MINTER,

Clerk.

Durham, N. C., Feb 11, 1908

The next session of the Dutchville Union is appointed to be held with Mount Lebanon church on Saturday and the 5th Sunday in March, 1908. A cordial invitation is extended to all lovers of truth and especially the churches of the Lower Country Line association are invited to send messengers and join our union.

G. C. FARTHING

A. D. JOHNSON.

Four Oaks, March 7.

Corinth, March 8.

Benson, March 8, at night.

## W. C. JONES.

High Point, March 24, at night.  
 Lexington, March 25, at night.  
 Pine, March 26.  
 Salisbury, March 26, at night.  
 Pleasant Hill, March 28 and 29.  
 Mooreville, March 30, at night.  
 Charlottesville, March 31, at night.  
 Friends, arrange place of meeting him at Southern depot.  
 Brother J. S. Norris, or some one meet him at Statesville, March 27.

## B. L. STURLTZ.

Mattiesville February 27 at night  
 River View February 28.  
 Town Creek February 29 and March 1.  
 Canton Creek March 2.  
 Republican March 3.  
 Pig River March 5.  
 Little Creek March 6.  
 Bleach Rock March 6.  
 Gills Creek March 7, and 8.  
 Bethel March 10.  
 Mt. Ivey March 13.  
 Ephesus March 14 and 15  
 Mt. Ararat March 21 and 22.  
 Strawberry, March 23.  
 Malmason March 24  
 Cane Creek March 25.  
 He will need conveyance.

## J. E. ADAMS.

Little Creek March 12  
 Some one meet him at Clayton Thursday morning  
 Clayton March 12 at night.  
 Salem March 14 and 15.  
 Creeds March 16.  
 School house near Brother Charley Harker 17.  
 Beulah March 18.  
 School house near Mr. Brown's March 19.  
 Bethany March 21 and 22.  
 Union March 23  
 Smithfield March 23 at night.  
 Four Oaks March 24 at night.  
 Hannaks Creek March 25.  
 Beason March 25 at night.  
 Bethsadb March 26.  
 Dunn March 26 at night.

## J. D. VASS.

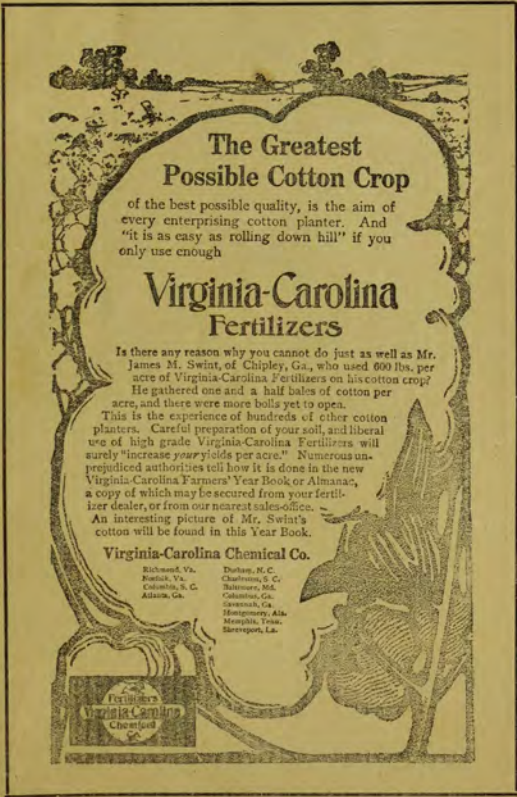
Greensboro the 2nd Sunday in March  
 Durham at night.  
 Raleigh Monday.  
 Clayton at night.  
 Salem Tuesday.  
 Creeche's Wednesday.  
 Beulah Thursday.  
 Upper Black Creek Friday.  
 Wilson at night.  
 Upper Town Creek Saturday and 3rd Sunday.  
 Mill Branch Monday.  
 Falls Tuesday .  
 Nashville Wednesday.  
 Sandy Grove Thursday.  
 Healthy Plains Friday  
 Contentnea Saturday.  
 Scotts 4th Sunday.  
 Lower Black Creek Monday.  
 Hooks S. H. at night.  
 Aycocks Tuesday  
 Nashville Wednesday.  
 Memorial Thursday  
 Wilmington Friday night.  
 Stump Sound Saturday.  
 Yopps 5th Sunday.  
 Ward's Will Monday.  
 Bay Tuesday.  
 Southwest Wednesday .  
 Maple Hill at night.  
 Muddy Creek Friday.  
 Cypress Creek Thursday.  
 Pilot Mountain 1st Sunday in April

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**P. D. GOLD PUBLISHING COMPANY**

WILSON, NORTH CAROLINA

# ZION'S LANDMARK

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PRIMITIVE OR OLD SCHOOL BAPTIST

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No. 8



P. D. GOLD, Editor

Wilson, N. C.

P. G. LESTER, Asso. Editor

Floyd, Va.

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1 Oct 08

## THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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

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

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# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

Elder E. E. Lundy,

My Dear Brother: Your most welcome letter at hand, and should have been answered long ago. My acquaintance and association with you on your last trip, will be remembered by me as long as memory lasts.

My brother, I have so often tried to cipher, or figure out what life is. We are born into the world infants, and grow up to manhood and womanhood; some are spared to old age. If such should be my lot, what would I have then that would cause me to wish to spend more days, knowing that all of this world is vanity, and shall perish. Our families shall pass away, one by one. Must I experience broken ties and sorrow, and see my loved ones meet with bitter disappointments and reverses? I rejoice when they are happy, and my aim is to make their lives happy, and to shield and protect them from all dangerous paths. I read of the great wealth and possession of men of old, and where is it all? Then what are worldly possessions but to use for our travel in this earthly pilgrimage.

What goes to make up life? Is it not a little joy mixed with much sorrow, a getting together of some of this world's goods, and seeing them slip away from one? Is it getting all and giving more in return.

When a child my mind ran it to the future, when I would get a pair of goats, then when I would get a pair of and conductor of a train, or anything

else equally desirable, I could wear brass buttons, I suppose.

When I was married, I looked forward to honor, and having a house furnished, and children about me. Soon I went into business, and I looked forward to getting that in prosperous shape; always expecting to improve and have more tomorrow than today.

When I was married, I had serious concern as to my soul's eternal welfare, so joined the Presbyterian denomination, although my mother, father and relatives were Old School Baptists. I never hated the Old Baptists; I revered them, but felt they were wrong in their interpretation of the Bible, for they continually said salvation was not by works, and I could read works all the way through, but never did I once argue it, to my recollection.

My wife was a Presbyterian before our marriage, and I felt she was about right, so I offered myself to them, and they took me in. I was never satisfied with the sprinkling part, and told them so. I said being buried with Him by baptism into death, etc., did not mean sprinkling. They gave me the name of a book on the subject, and the gist of the matter it set forth was, that it was in the spirit, and not in the form and I finally got easy in my mind, that it might be so.

This was some eighteen years ago, and I started in on my good behavior, and works, to win favor of God, and Heaven as my final home.

I was zealous in attendance, and

ready to do anything bidden me, expecting, of course, to rise from a plain member to some one of the more important offices, but I never got beyond a plain member, and soon grew cold in the profession I had made. My wife went on regularly, and I would stay home, or go off somewhere else. I have wondered if I saw myself getting worse, in the reformation of my wicked life, and became disgusted, or was it because they did not promote me.

However it did not turn out as I had anticipated, and I went from bad to worse, and still worse; in fact I felt no conscience at all, only seemed to think (when I was somewhat pricked in my head, as to what I was), that I might be favored as was the thief on the cross who said "when thou comest into thy kingdom," or "God, be merciful to me a sinner," and it might be I would fare as did the thief. I could not see any use in beginning to live a godly life now, when I was sure the day of my death was at some remote period; it seemed to me years and years hence, so why need bother about the kingdom of Heaven, until I got nearer to it? Thus would I reason my salvation with myself, for I felt it was between God and myself anyway, and whenever I would be minded about it, I would seek to evade it by thinking there was time enough to be bothered about being good. How could I give up all these sinful acts and pleasures, and associations I now enjoyed? If I were to forsake them how would my friends and the world in general look upon me?

Now it came that I felt a desire to pray to the God of Heaven and the heavens were shut up, and I found myself so vile and wicked and my whole life in direct opposition to what I felt that God had wished me to be. It seemed the height of folly to ask God to even remember me: I had serious doubts about the Bible being inspired. I know there were science and art

which had been lost, and why could not great minds have written the Bible and so worded it, that we in this day were foolish enough to believe it.

I do not recollect ever having thought there was no God, but I had serious doubts if there was any hereafter.

In my first exercise when I joined the Presbyterians, I was fearful of hell, and desirous of going to Heaven and so set to work. In my last experience hell never loomed up before me, although I know I was in it then, but not aware of it at the time. After having a thorough light, in a sense, of the utter foolishness of praying to God, I did not utter a word in prayer (and if ever I prayed to God I did then).

I ran along in this shape for some time, and then the blessing and goodness of God were made known to my soul. I saw that my very existence depended on him; that my success in business, my wife, children, home, in everything, God had blessed me in giving them to me, while my life was sin and corruption. This is what broke me up; I wanted to thank him and could not for I felt that God had cast me off.

My troubles, one and all, were kept to myself, and I never for one moment thought of any church or any help, nor did I feel that God would even look with favor on me. Neither did I try to find consolation in the Bible; I read it sometimes, but never was anything applied to my soul.

I went by a sect called the Palatinah Reformed Church, some two weeks before I was received by the Old Baptists, and heard them singing, and felt if I only dared go in and help them sing, but I felt it would be hypocrisy, and went on. This is only one of the many incidents I look over, and see, I trust, the hand of the Lord.

Well, the Old Baptists at Southampton meet Saturday afternoon before communion, and on second Satur-

day in June, 1905, father and mother (being members) went up, and father said we will go up to Elias Hogeland's Saturday night and Sunday, as it is communion at the meeting house, and you had better go along." I felt I would like to go to Elias' and see the folks, so I went up.

Two wagons met the train; one for the farm, and one to take people to meeting. I got in the one that went to the farm, and that proves to me the Lord had hid my path from me, for had I felt to go to hear preaching, I should have hesitated about going direct to the farm. As the team went to the farm, they passed by the meeting house. I saw two or three outside I knew, and I remarked to those with me, "I believe I will go in and hear the preaching."

Elder Durand was preaching when I went in. I sat and listened; heard the sermon with the hearing ear, and saw the church of God. After the sermon, one and another would talk as they felt, and each one seemed to tell something I knew about. My whole desire was to be with this people for I felt they were the people of God.

After all were through speaking of their experiences, Elder Durand asked me if I had anything to say. I said somewhat as my mind was led, and I remember saying that if ever I was saved, it would be by the mercy of God. And will say now, that I never get any beyond this, but that it is by the grace of God, I am what I am, and if I am one for whom Christ died, it is by the mercy of God, having chosen me in Christ Jesus, before the foundation of the world.

The church voted to receive me as a candidate for baptism, and time was set, 9:45 next morning (Sunday). I now wondered whether I had not told things a little different from what they were. Had I told the church the truth? and did they know me? If they did surely they would regret the step

they had taken in receiving me. I felt anxious to be baptized, if I only was right in my words to the church, if not, I hoped something would prevent me entering the water, if I was not right in the step I was to take. I had serious prayers to God to lead me aright in this matter. My only thought was, "am I doing what is right and honest?" I had no felt sense of my sins being washed away, only it seemed that I was now to follow the dear Savior who was baptized in Jordan, and I seemed to be lifted away from the character I was and made to look forward to the baptism. My associates did not enter my mind, as to what they would think, nor did I think of the coming week. It was the baptism, and was I right to let them go? had I not better go over and rehearse something of what I was before they received me? for I felt if they knew me they surely could not receive me; at the same time I desired to be baptized. The time came, and I was anxious to go right down in the water. Some of them tried to fix up the clothes I had borrowed for the occasion, but I felt they were all right; it did not make any difference to me if they fit, or if anything looked right or not, my main thought was to be baptized. I waded down in the water, and as Elder Durand raised me out the water, my sins and past life remained buried, and if ever I felt a new creature, I did then; I had not a care or trouble about anything.

I thought now I will see how I hear preaching. Elder took for his text, "I was glad when they said, 'Let us go into the house of the Lord.'" If I had not charged my mind with the words, I never would have remembered the text. I was at ease with everything and everybody, and happy.

What is life? It is a looking and hoping to possess something not yet attained to. As we go along in our earthly pilgrimage we are engrossed

with whatever the heart desire is into. If the Lord guides us by his spirit to seek a city not made with hands, eternal in the heavens, our soul will look forward to that. In our earthly desires we will often meet disappointments, but whom the Lord has revealed with the earnest of his spirit shall come into the full possession of more than poor finite minds can comprehend. Eye hath not seen, nor ear heard the things that God has prepared for them that love him, but God hath revealed them to us by his spirit, yea the deep things of God.

So, then my dear brother, life must be that which is your life, that which is your meat and drink. If your desire is to know the Lord and his righteousness, to inquire in his temple, God, by his word, has told us these things shall be granted. It may be a ways we do not understand at the time, but can see after the Lord has passed by. May you be blessed to proclaim the rich gospel tidings to God's dear children, and may the Lord give you an unction of the spirit, and finally when he has fulfilled his purpose in you, receive you to himself.

I am, I hope, Your brother,

J. M. FENTON.

5128 Master street, Philadelphia, Pa.

Heb. 3:4: "For every house is builded by some man; but he that built all things is God." My mind seems to be impressed with a few thoughts on this Scripture, and I trust the Lord is directing me in the attempt. There is a great deal of preaching in this day about building; how to build, and upon what to build.

This is a great subject, and it is only the feeling that the Lord has prompted me, and if of him, will accomplish whatsoever he wishes, that leads me to attempt to write upon it.

"Every house is builded of some man." Let us consider first a man building himself a home to dwell in

here in the world, and notice how very careful, and particular he is in earthly things, and how careless and unconcerned he often is concerning spiritual things. When a man begins to build he selects the nicest and most convenient place he has, and then begins to gather together the best materials he is able to secure. He wants first a good solid foundation, so he digs down into the earth to what he considers a good solid place to start on. Then he wants good, sound brick, or rock, to build the pillars.

You offer him something rotten or worthless, and see if he will use it. Why, no, he would cast it out; it would be most unwise to use worthless material in the foundation. After having built the best pillars he could, offer him a rotten sill, and see what he will do. That, too, will be cast aside. You cannot make him believe that an unsound sill is as good as any. He would think the one a fool who suggested a rotten sill, he wants the best he can procure. One might offer him unsound framing, weather boarding or shingles, no, he does not want them and will not use them in his home. Just think now for a moment of these things and let us consider the last clause in the verse. "Every house is builded by some man; but he that built all things is God." Man in his building does not always consider the last clause; that God has created all things, all the material which he uses in his house, and the mind also which planned the building, but will say when he has finished the house "Look what a nice house I have built myself to live in," and often forgets it is God who is the builder of all things. "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." I Cor. 3:5.

The sons and daughters of Zion realize the truth of this Scripture. They are looking for a city that has foundations, whose builder and maker is God,

not for a building made by man.

We ought to be more careful about heavenly and divine things. I sometimes wonder at the difference man makes in carefulness, between earthly and heavenly things.

Many times he will receive the most worthless kind of doctrine offered by the devil through men who are his agents, who are of their father, the devil.

Then I think of the words of our Lord and Master, John 10; 27:28, "My sheep hear my voice, and I know them, and they follow me; and I will give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." This Scripture ought to be of great consolation to the children of God. How wonderful that we are the building of God, and that we are on the sure foundation can no man lay than that is laid, which is Jesus Christ." 1Cor. 3:11.

Now Brethren, let us take heed to the foundation and to the doctrine. For if we are the children of God we are laborers together with him, we are his building, we are his husbandry. "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." There is no corrupt or spurious doctrine that can stand this trial, or test.

Baptists are often spoken ill of, and persecuted, and looked upon with scorn, on account of the material they use, or in other words, the doctrine they believe and preach. But we should not be discouraged for our Lord has said, "If ye were of the world, the world would love its own." He was persecuted, and all who follow him will be. We should not think this strange, it ought to strengthen our hope, for it is plain we are not of the world, or they would not treat us so

badly. We believe we are God's building and he worketh in us to will and to do of his good pleasure, therefore we work out what he has worked within us. We can't claim any merit of our own, for we can do nothing in the way of good works unless the Father has first worked in our hearts. Let us give the Lord all the praise and glory, for it belongs to him, for if we are saved it is by free grace. We did not buy or inherit it, but it is absolutely free. We believe we are his workmanship, that is, God's workmanship, chosen in Christ Jesus before the world was. If this be so, we are saved with an everlasting salvation, world without end; it began in the beginning and will never end. This is the kind of salvation the world has never received, neither can it be obtained by them, for it is not bought with money, or earned by labor. There is none for sale, or to lend; it is only for the chosen of God.

"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 he foundation of the world, that we should be holy and without blame before him in love."

A great many who are preachers say these things are too deep for men to think on, that they can't fathom them. But I thank God he did not write anything in his word that he does not reveal to his babes in Christ Jesus. Therefore if we are his, there is nothing in his word that is too deep for us to study, and that the Lord will not, at the proper time, reveal to us of his will. I do not think he wants his children to fail to look into all the scripture, even if the world does not think it can be understood. Let us take heed to the doctrine and to ourselves, that we be not led about by every kind of doctrine set up by men. Let us contend earnestly for the sure foundation, and the pure doctrine that is set forth

in the word of God. How wonderful and safe this sure foundation is; there is no other like it; and we the building of God are set upon it, which cannot fail, or be removed, for it is God's building, and no one is able to destroy what he has built. The world and the devil have tried in vain to do so.

We believe God will do all his pleasure, not a part of it.

Let us always look to Jesus the author and finisher of our faith, regardless of what others says about us. We need not worry over false teachers nor what they say about us.

The Lord has said in Mat. 24:24: "For there shall arise false Christs and false prophets and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect."

Thanks be to God that is impossible. If we are his, we cannot be deceived by false teachers or led astray, for we are safe in the Rock of Ages. It looks a little strange that one who claims to be a child of God will follow after these false teachers and their unsound doctrine. There is something wrong there. Let every one examine himself closely to see if he be in the faith once delivered to the saints. "Awake, thou that sleepest," and cast away all unsound doctrine. Why labor for that which is not meat? Why follow false teachers and dumb idols?

Isaiah 51:1: "Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged."

We sometimes feel bowed down and weak in spirit, but let us cast all our care on Jesus, for he careth for us. Can a mother forget her child? So our blessed Master cannot forget his own. He will never forsake us, but will ~~ce~~, and go with us through all the trials and dangers in this life, and uphold us in the end.

Though we sometimes feel alone, and

almost forsaken, and groan in spirit, yet the Lord will be our help in time of need. I cannot doubt the word of God; he will do all he has promised. I sometimes doubt I am a child of God, but do not doubt his word. I am sure that if I am hewn from the Rock, I am safe, and will fit the place from which I was hewn.

Jesus redeemed his Bride from her fallen state with his own precious blood, and she is made perfect in him.

"Therefore the redeemed of the Lord shall return and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." Is. 57:11.

Brethren and sisters, I feel that I have felt and now know something of the real joy spoken of in the above text, and have obtained much of that gladness. There was not much joy or gladness in my life before I left the people among whom I ought not to have been. Thanks be to God, for the relief I have experienced since I offered to the church, and was received into its membership.

I was made to rejoice as I never had before. The joy of the Lord filled my heart, and I felt glad I had returned to Zion, the true church of Jesus Christ. I can say of a truth, the trials and burdens in life, are much lighter now than they were when I was out of Zion.

While I rejoice in the Lord's deliverance, yet I feel to be the most unworthy one in the church, and I desire the brethren and sisters to remember me in their prayers. If I am a child of God at all, I am less than all. I have a great desire for the sincere milk of the word, and hope to grow thereby. I hope I love the church more than all earthly store, and enjoy being in the assembly of brethren and sisters, and wish that I could oftener meet with

them, but we cannot always have things as we would wish.

"All things work together for good, to them who are the called according to his purpose." So let us not tret at our surroundings, nor faint in well-doing, but submit all into the hands of the Lord, who having loved his own will love them to the end, and has saved them with an everlasting salvation.

Oh! what a strong, safe, and sure foundation for the Christian's hope. The Lord and Savior Jesus Christ is the anchor of this hope. He has taken away our sins, and washed us in his own blood. He leadeth his own sheep, they will not follow a stranger; will not follow unsound doctrine for long. Let us be careful, "wise as serpents, harmless as doves."

"He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were, our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid upon him the iniquity of us all." This is the sure foundation, the Prince of Peace. Look unto him all ye that are weary and heavy laden, and he will give you rest. This is the foundation laid by God, and the whole structure is the work of his hands. We see the results of man's building now, if we observe closely. I am acquainted with some who have made what they call a profession of religion, from one, to twenty times. Oh! you see this man-made Christian cant stand the test; the foundation is rotten. But the building of God abides forever, and

does not have to be repaired, for he is a wise master-builder, and it is fitly joined together.

"For I am persuaded that neither: death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor death nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

I will close in hope that I am your brother in Christ.

W. N. BOWMAN.

Lexington, N. C.

Southampton, Pa., Feb. 10, 1908.

Dear Brother Gold:

I send you a good letter from Sister Basham for publication. She has gone home to glory, and is now rejoicing in the presence of the dear Savior in whom she trusted, and whom she so much loved. I believe many will be glad to see this in the Landmark.

Your brother in hope,

SILAS H. DURAND.

Stewartsville, Va., May 29, 1908.

Elder S. H. Durand,

Dear Brother: Your kind letter of March 30th, though short, came as a cup of coldwater to my thirsty soul. I was in need and you ministered unto me. I had been and was mourning over and regretting my imperfections, my short comings, and so on until I was in need of a healing balm if I may so speak. I was and am thankful that you could say my letter of February 22nd was interesting and comforting. After having it mailed I so much feared it would be neither. I felt that if I could write to the praise, honor and glory and grace of God as others do and as I at times think I feel it in my heart I would love to write, but I feel to fall so far short and I fear that I do not at all times use language that makes myself fairly understood.

I received the book alright. I have

not read all of it but have read some pieces several times and enjoyed them very much. One morning while reading "Unto what and to whom the saints are come," it occurred to me and I felt to say that I know now why I wanted this book.

It is because it is so comforting and I am so much enjoying it. Before I ordered it, I wanted it, but could not see why I should as I have so much good reading more than I can read. I think I have read nearly all I have one time, but cannot retain what I read, very much of it. I often enjoy the second or third time reading more than the first.

The Bible and the writings of the Primitive Baptists are about all I read or have much desire to read. If my eyes were stronger I would read those much more. I am thankful to read what I can and to feel the witness within from heartfelt experience, to as much of what you and the brethren and sisters write as I think I do. I cannot write or tell my feelings or exercises of my mind so well as you all can for me.

The Pig River Primitive Baptist association was held with Lynville church, Franklin county, commenced Friday before the first Sunday in this month and continued three days. Beth ren Philpot and Altie started here from there Saturday evening to return next morning, but the elder (our pastor) was taken so sick that after crossing Staunton river they stopped over with Mr. Morgan and returned next morning. The elder sent me word that he hoped to visit us sometime this year. His general health is not at all good. I have seen no member from the association, so do not know where the next will be held, the Lord willing. I suppose thirty or forty miles from here, to commence Friday before the fourth Sunday next August and continue three days, but of course I do not know. My strength has improved

some since my last to you-s xTetaoihr some since my last letter to you. My little family consists of a quite, industrious man who tends a little crop and attends to the out things- I pay him yearly wages. He is not a professor of religion. I also have a kind, quite, cheerful suitable woman for my housework. I also pay her wages. She is a Methodist. They both as yet seem content to continue with me, and thus far I have been blessed with necessary temporal supplies. I feel that I have great cause to be thankful and hope I and I try to manage economically that I may continue to have sufficient for my needs my few remaining days, if any, if the Lord will. He only knows my future and in him I hope I trust.

You said you wished you could be at one of the social meetings at my house. So do I, the Lord willing. Now I do not know whether you have any expectation of ever visiting Virginia or not or even pass through Roanoke city or not, but if you should one or both you come that near me while I be here and I am favored to do so I will willingly and gladly have you met and conveyed to my comfortable residence and returned to Roanoke or Vinton if the Lord will. I would esteem it a great privilege and blessing conferred on old unworthy me, to have your company to hear you preach. I have long so esteemed the coming of the ministers of the gospel who felt so impressed and desire to visit us. I have no idea when there will be preaching here again, if I live I hope there will be by the coming fall or sooner, the Lord willing. I feel all unworthy and undeserving but enjoy being so assembled and listening at word preached.

Elder Plyburn, pastor of Lynville church living about 11 miles from here has visited us yearly for several years, sometimes brings his wife, and generally preaches while here.

I hope you both had the pleasure of your anticipated visit and were blessed

on your tour. Please remember me in love to your family. I would humbly ask you to pardon all amiss in this and my former letters and if you can feel to do so pray for old unworthy me who feels to be no better by age but often find myself groaning within myself waiting for the adoption, to wit: the redemption of the body.

Your weak little sister in hope,  
S. JULIA BARHAM.

Snow Camp, N. C., Dec. 8, 1907.  
P. D. Gold,

Dear sir: I will send you the pay for my paper you have waited with me for which I am indeed very thankful as I can't well pay at the right time, but still I love to read it. The Landmark is about all of the old Baptist doctrine I can get now, but hope the time will come when I can meet them oftener if I have long to live. It seems to me that I enjoy going to their meetings so much. I wonder if those that go when they get ready enjoy the privilege as I do. I went to Big Meadows in July and went to Mrs. Johnson's and returned Saturday night, and oh, how nice and kind they were to me, and the preacher came and stayed there too. I was so glad to be there with them.

They had no idea how glad I felt. Wiley Jones was the preacher's name. Oh he does seem so humble and good. I wonder if the time ever will be that I will have another such privilege. I do hope so. I reckon the people got wearied hearing me tell about it. I felt so much at home at Mrs. Johnson's. Everything looked clean and so nice. I would visit her often if I could. I will close this scribble, for you don't care anything about so much of my talk of going to meeting. You may think I might go oftener but I can't go often as I have no way of my own. I do hope the Lord will spare you to live and send your good paper a long time yet. You are good to poor peo-

ple to send your paper and they pay when they can.

Pray for me, your friend.

B. T. WILLIARD.

Mr. H. J. Worsley,

My dear brother and father in Israel: It was a very glad surprise the other day when my mail was brought in, and a dear, good comforting letter from you was handed me. I felt at once I was going to receive a feast from its contents, and I did. Yet there was sorrow mixed with it when I learned of your afflictions, but your letter was so rich and consoling I could not help but rejoice.

It did me good to know that such a good old father in Israel and one so Christ-like as you, should feel as you do about me, but I fear you are badly deceived in me. I was sick and felt very low down, but your letter lifted me up more than I can tell.

I often think of you and dear sister Worsley in your afflictions, and when I think of them, call to mind my own. I know I have passed through many trials, losses, crosses, and it seems great affliction but when I think of the sufferings of our blessed Savior, then I know that mine are light, compared to his. You say notwithstanding my affliction, I am always at my post of duty. My dear brother, I would be glad to do my duty if I could know what it is but I feel far from it. I feel a sweet rest and I hope I have done my duty. Before I was baptised, I felt it my duty to go before the church and relate the dealings of the Lord with me, and was impressed to follow him in baptism, and I found no rest until I discharged my duty and followed in the liquid grave. I will never forget the time when Elder Pitt raised me out of the water. It seemed I went away; the last thing I remembered was laying my head on his breast. I wanted to say something, and felt I did, tho' didn't know what, at

the time, for I lost sight of everything in this world. Elder Pitt told me I said, "You don't know how I love you all." I had no thought of my words and it surprised me when he told me what I said. As I walked out of the water, I thought I never saw the sun shine brighter and everything seemed to be praising the Lord. I felt as if I had been asleep a long time and had just awaked. "How happy are they who their Savior obey." I felt I wanted to sing it aloud. How good one feels in obedience, but how guilty when one dishobeys. I would, could always live with a clear conscience toward the Lord and brethren, but I can't, for I so often do and say that I ought not. Then there is a guilty conscience when I think of the Lord's goodness to me, and how he has blessed me all my life, and know how disobedient and unfaithful I am. It often causes me to drop my head and groan within. He is a merciful God or he would long ago banished me from his presence. His loving kindness is caused by nothing good I have ever done; it is through and by his own sweet mercy I have been so wonderfully blessed all my life. I sometimes wonder what the world must think of me, when I say I am blessed, for they know I have mourned the loss of most all my nearest and dearest kindred and friends, but my brother, that has been one of the greatest blessings. It has drawn me nearer to him. He enabled me to say in it all, "Bless his holy name." I trust the good Lord will be with you and your dear companion in your afflictions, and bless you with loving smiles.

Your little sister, I hope.

MATTIE LUPEK

Reidsville, N. C., Feb. 10, 1908.  
Dear Brother God:

In looking in one of my books I found a letter which was written to me by

the mother of the Elders, Rowe. I believe it will be very interesting to the household of faith, and especially to those whose privilege it was to hear these brethren preach and therefore I send you a copy for publication in Zion's Landmark. The original I will send to Elder J. T. Rowe, believing that it will be of comfort to him to have his mother's experience in her own handwriting. Sister Rowe has long since gone home but she being dead speaketh yet.

Yours in hope,

L. H. HARDY

Durham Creek, Beaufort Co, N. C.

October 28, 1876

My very dear Brother Hardy:

In reading your letter my heart was drawn in love to you and a merciful God towards poor rebellious man.

If you had been left to your own free will, where would you have been today? You would have been in the ball room and at the card table, even as others; but thank the Lord his people shall be willing in the day of his power. Oh, that we could live nearer up to our duty to him who is our life.

If I know my own heart I do desire to live nearer to my dear Lord and Master. Dear brother remember me in your prayers.

As I read your experience it run on my mind that I wanted to tell you a few of my feelings.

I was born January the 29th, 1829. I was raised by Baptist parents. At a very early age I would have very serious thoughts about dying and the day of judgment. I would be troubled for a short time but it would soon wear off until I was about seventeen years old. I was lying on the bed and and I suppose I was asleep. I thought that Brother James Griffin told me to turn to the 5th chapter and 32nd verse of Luke and see what I would find for I had the Bible in my hand but had not read a word. I got up and told mother what I had dreamed. She told

me to look and I did. I found these words: "I came not to call the righteous but sinners to repentance." Then these words were on my mind nearly all the time. Soon I went to Blount's Creek to hear Brother Griffin preach and he took these same words for a text, and, as I thought, preached his sermon upon me. I thought mother had told him some of my feelings. From that time I was in great trouble at times, wishing to be alone, at other times in the company of young people trying to cast it off. I would go to the Methodist meetings and get down at my seat to be prayed for, for I really felt the need of prayer but learned that I could do nothing. They told me to come to the altar, come close to God and I went to the altar but there was no food there for my poor hungry soul for as a man met me and I fell on my knees I felt that I was worshiping man more than God. I would have given, oh, so much that I had been away from there. They prayed and told me to pray and I did pray the best I could to the Lord to forgive me for being there and I would go no more to worship man. I went on in this way until after I was married and left my mother. I was going to see her and my trouble was so great that I thought when I went I could not shake hands with them for I was not worthy. Oh how unworthy I felt. But a few nights before I was to go I could not sleep. I would get up and try to pray. You can better judge my feelings than I can tell. I felt as if I was shut up in a very dark place when all at once there appeared a light in one place when these words came so forcibly to my mind that it seemed as if I thought I heard it, "Behold the Savior cometh." My troubles were gone and I rejoiced for a while but soon began to doubt and say to myself, I heard a voice say, thy sins are all forgiven. I tried but in vain to get my burden back as it had been. That

was in the summer of 1849 and I went on doubting and hoping until December when one day I was alone walking in the field when all of my hope was taken away from me and I felt lost both soul and body. Oh, that awful condition! Then these words sounded so forcible that I looked around me to see if some one was not near, "Put your trust in the Lord and all shall be well." Then oh, my soul, I felt like I was walking above the ground for a while. I felt thank and hope I have ever since that I could trust him.

Brother, these words have ever been dear to me in all of my troubles for I look back to that time and find comfort. Then I wanted to be with the people I loved so well. Therefore in March 1850 I went to the church and was received but was not baptised until May. I was baptised by Elder James Griffin and I am never tired of them I love to be with. If I knew I should never hear another sermon preached I would want to go to the church and meet the brethren and sisters around the altar, but I often fear I am not as thankful as I should be for the mercies the Lord has bestowed on me and my family. I have prayed for my children and have a hope that my prayers were answered. Oh that I could love him more and serve him better the remainder of my days for his mercy endureth forever.

I have been blessed with the company of the Primitive Baptists and if there is anything on earth I do enjoy it is their company and to hear them preach and talk. I hope I shall always be blessed with their company while I stay on this earth and when I leave this earth I hope I shall meet them in heaven where our joy may be full and never end. My brother, when we meet and feel the love of God do you not look forward to the time when we shall meet to part no more? I hope I do for when we have a meeting and enjoy each others love and feel

that the love of God is, with us we are grieved to part but our parting is needful and we must obey.

I have written this because I could not get it off my mind but that I must write something little as it is. But God has chosen the weak things to confound the strong and I hope I have written it through love.

Brother Lem, I hope you will come to see us as often as you can. Go forth in discharge of your duty ever looking unto Jesus as the author and finisher of our faith and may the Lord ever be with you for good of soul and body is the prayer of your poor unworthy sister if one at all. Pray for me and mine. Write to me when you can. It is soul cheering to read your letters. Oh, may we oft together meet, And stoop to wash the pilgrim's feet, Good bye, for this time.

P. ROWE.

#### NOTICE.

The post office department requires publishers of papers to pay additional postage for all subscribers behind in their payments.

Now if those behind on the Landmark will pay up at once it will save me money Will you that are behind remember this and act on it at once? P. D. G.

Durham, N. C., Feb 11, 1908

The next session of the Dutchville Union is appointed to be held with Mount Lebanon church on Saturday and the 5th Sunday in March, 1908. A cordial invitation is extended to all lovers of truth and especially the churches of the Lower Country Line association are invited to send messengers and join our union.

G. C. FARTHING

The next Cedar Island union meeting is appointed to be held with the church at Sheffield, Craven county, N. C., on Friday, Saturday and 5th Sunday in March, 1908.

JOSIAH TRINGLE,  
Church Clerk.

## ZION'S LANDMARK

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

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

Volume XLI . . . . . No. 8

Wilson, N. C., . . Mar. 1, 1908

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

#### ACCORDING TO YOUR FAITH.

Men's conduct shows what kind of a God they worship. For the principle in a man's heart is shown by the object of his worship.

Suppose a man is an idolater and love of money is the control, object of his life. Then the spirit that controls him will defile his life, and entering into his conduct will vitiate that. If one loves wickedness he cannot choose to worship the holy and eternal God who says he yet holy, for I am holy. The faith one has proclaims the character of the God he believes in.

If one loves the eternal and only true God so that he adores that foreknowledge that declares the end from the beginning, and rejoices in that gracious power that saves sinners and upholds all things by the word of that power, then the holy fear of God will be in that man causing him to depart from iniquity and love truth. If one loves wickedness he will hold a falsehood, and show there is sin in his god. If one loves self and himself, If one loves then he will hold to works of the flesh, and will depend on what he can do and does perform, thus exalting self, and there will be no true faith in the Lord, but it will all be in himself and according to his own nature and character.

He that lives by the faith of Jesus is saved by the death and resurrection of the Lord Jesus which is the power

of God, and the wisdom of God unto salvation. It is the Lord Jesus working in the man both to will and to do of his own good pleasure, and that is always a holy work. Say ye to the righteous it shall go well with him. Why? Because the Lord is his righteousness.

It is by the revelation of the spirit of God that this wonderful knowledge is produced in a man. 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. Being renewed in the spirit of our mind we have this understanding. Being born of incorruptible seed by the word of God that liveth and abideth forever we receive this knowledge.

As many as received him to them gave he the 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 man, nor of the flesh, but born of God, and this spiritual birth precedes receiving Christ.

P. D. G.

The expenses of publishing the Landmark have not been decreased. We tried publishing it at one dollar a year, and found we could not do so. I do not think our friends would want me to publish it at a price ruinous to me. He that will not work shall not eat. It is by the sweat of ones face that he eats bread, and the laborer is worthy of his reward. Make a case of it in which you are a loser all the time and would you like it?

One dollar and a half is as low as we can publish the Landmark and live. If brethren or friends should raise me twenty or fifty in clubs at one dollar it would be at a loss to me, for it costs more than one dollar to publish the Landmark.

The government requires publishers to pay extra postage on papers that are in arrears. Now if each subscriber to the Landmark will renew and keep

his paper paid in advance that will help me and be better all around. Suppose a subscriber gets behind even a month then according to the recent rule of the government I must pay additional postage for him.

Look at the date and see if you have paid ahead of the present date. If you have not, please forward me enough money to keep the paper ahead and this will help me and not wrong you.

P. D. G.

Joseph said, I die, but God will surely visit you, and ye shall carry up my bones.

Though Joseph knew he must die and that soon, yet that did not discourage them. We should not despair God, nor comfort our in being disheartened on account of the loss of friends.

We should rise up and worship God who gives life and takes, and in whose hand are all the issues from death, and who alone causes us to triumph. The cause is his, and we are his, and he that gives a Joseph, gives a Moses, a Joshua, a Gideon, a Sampson, a David and all other leaders and delivers and greatest of all gives us his well beloved son. When we have long enjoyed the labors of one that has been faithful and useful we are apt to think we cannot get along without him, and who can take his place, etc., but each one has his own place to fill, and will fill it. For no man liveth to himself and no man dieth to himself. For whether we live or die we are the Lord's. The work or cause is his, the kingdom is his, and so are his people.

Joseph had been so useful to Israel. His father was gone. They were in a land of strangers, and soon Joseph would be removed, but God he said would surely visit them. He would not forget them, and he is better than all. If he takes away all creature help but gives us himself then we have all. For he is all and in all his people.

Joseph further said, ye shall carry up my bones. Not a bone of Joseph should be left in Egypt—not a hoof even if one of the cattle should be left behind. If God care for oxen will he not deliver Israel? There shall not be the loss of a single one—not of the least member of the body of Jesus. So closely and vitally are God's people joined together that not one shall be left behind.

The loins of our mind should be girded to labor, to run, to endure, to hope, to wait with confidence, for he that endureth unto the end the same shall be saved. Why should we be cast down, or discouraged? Will not God do all his pleasure, and would anything else be right? What a field of rich harvest is there in the confidence of the Lord. This is a field which the Lord has blest, and there is always good ripe fruit in this field.

However, we must be tried for many are the afflictions of the righteous, but the Lord will deliver him out of them all, and he that endures unto the end the same shall be saved.

P. D. G.

My Dear Brother—Yes, sir; I do think I love you as I do myself; that is in Jesus. David and Jonathan represent God and the Son, and David loved the descendants of Saul for Jonathan's sake, and God loves sinners for Jesus' sake. This is indeed a great mystery, "deeper than the deep's beneath; free and faithful, strong as death," so says the poet, and so say we. The depth of sin is deep, but the depth of grace is so much deeper: for where sin abounded grace did much more abound. Very truly in love,

W. A. SIMPKINS.

Yes, brother, the figures of the Old Testament are rich as shadows that show the beauty of the sun. We have seen and admired the golden reflection of the setting sun as the brightness of its colors are imprinted on clouds

that are so full of glorious beauty as they reflect the brightness of the sun high above us. They are not the substance but showy and emblematic of the unfolding splendors of the sun. The clouds on which these beauties are painted are above us. Clouds that drop down their fatness in showers that water the earth, and cause it to bring forth and yield its strength in plenteous harvests of food for man and beast. When the rainbow was circling the heavens and assuring Noah and all men through him, in the covenant that God made with all flesh, that he would never again destroy the earth with a flood of water, there was in this bow of promise the shining of the covenant of grace on the clouds and in the water. Were they such clouds and such water as had just before destroyed the earth? The elements of death when by the will of God are graced by the shining light and glory of the Son of God are made so beautiful that nothing on earth can be likened to them.

When we are enabled to suck honey from the rock, and find the desert a blooming and fruitful garden or a field which the Lord has blest, then we know this is the glorious power of God. When in the places that dragons lay reeds and rushes spring up, when to those that in the region and shadow of death a great light is springing up, then we know this is the Lord's work and it is marvelous in our eyes.

When David touches the harp and his tuned instrument of ten strings praises redeeming grace the new song is sung in our hearts, and as Israel on the shore of the Red Sea, after their marvelous deliverance from Pharaoh, sing a glorious song right to the Lord, and there was not a discord or jar of man's works in it, so when our spiritual Samson having slain the lion brings honey out of his carcass for his people, so when the wonderful interpreter brings things new and old out of this

glorious hid treasure, and we see the beams of grace shining in the darkness and all is light in the Lord we see and feel that David remembers Jonathan, and for his sake finds poor, lame Mephibosheth and commands him to eat bread all the days of his life at the King's table.

Sin and death are the most distressing things to a child of God. When dreadful guilt is done away the sweetest feeling of praise stirs the soul with a new song of joy to the Lord. Where sin abounded grace did so much more abound.

The law is the ministration of death, and the strength of sin is the law. How it abounds and reaches to every thought of the heart, every faculty of the soul, deadening every part and defiling and poisoning every thought and every act. How deep, high and broad and complete this reign of sin unto death, but where sin abounded grace did much more abound, quickening the dead, raising them up to and in eternal life, and the sinner is taken out of the horrible pit and the miry clay, and his feet are placed on the rock, and a new song is put in his mouth even praise to our God. Then the man is a new creature—old things are passed away and behold all things are become new, and all things are of God. This is an everlasting wonder. It never can fade away. This sun shall never withdraw his light, nor his glory ever become dim, for grace reigns through righteousness unto eternal life by Jesus Christ our Lord.

All these blessings come to us for and through Jesus. Jonathan loved David as he loved his own soul, but David out loved Jonathan, and David for Jonathan's sake showed kindness to the house of Saul who sought to destroy David. Was ever the love of woman as great as this?

When preachers like our dear brother Simpkins are given the harp of God on which they play and give forth a

godly sound in preaching it wonderfully quiets the restless, envious Saul even.  
P. D. G.

Exodus 19:5-6: "Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and the holy nation."

All the earth is the Lord's, and of one blood he has made all nations to dwell upon the face of the earth which face is turned toward the sin in due season.

But Israel is his peculiar treasurer, a kingdom of priests unto the Lord, specially supported by the Lord, and devoted to his service continually. This peculiar treasure to the Lord is showing forth his praise in a well ordered walk and a godly conversation. Priests minister in holy things and stand between the people and the Lord, and are ordained of the Lord to approach him in behalf of the people and make offerings to the Lord.

There was one condition that Israel was to perform and that was to obey the voice of the Lord indeed. But this he failed to. While it is a reasonable service to glorify God in our body and spirit which are his, yet we always fail in nature to do this because our carnal mind is enmity against God, and not subject to his law neither indeed can be. We being of the earth earthly seek and mind the things of earth, and forget our Maker.

But is God glorified? Has he done all his pleasure? Yes. He has done all his pleasure, but sinful men do not do all his pleasure. There is no unrighteousness with God, and no failure in him.

How has he done all his pleasure? He has ordained one from among the people whom he has made strong for himself—the Lord Jesus his only begotten son who is the apostle and High

Priest of our profession. He is the Priest of his Father's throne, and his counsel of peace shall be between them both.

He appears at the end of the legal or Jewish world to fulfill all the law that came by Moses, and satisfy that law in every jot and tittle, so that by the faith of Jesus we feel assured that there is now no condemnation to them who walk in the faith of Jesus.

He is our glorious Priest having entered into heaven itself for us, where he ever liveth to make intercession for us, and because he lives we live also. In this glorious standing of Jesus we are accepted in the beloved, and are complete in him.

Jesus our High Priest has borne our judgment in his own heart, and God hath laid on our surety the guilt of us all, and hence because he lives we also live by the faith of him. This is because Jesus is a perfect and an everlasting righteousness. Of him are ye in Christ Jesus, who is made of God unto us wisdom, and righteousness, and sanctification, and redemption, so that all our glorying is in the Lord.

When the Holy Ghost brings the things of Jesus to us we find grace whereby we have access to the Father and thus live by faith and walk by the faith of Jesus. In this faith of Jesus and by it we establish the law and are manifested as the peculiar nation, and a holy people that show forth the praises of him who hath called us out of the darkness into the marvelous light of the Lord. Looking unto Jesus the author and finisher of our faith we have hope toward God. By the faith of Jesus we stand complete in the Lord and are one with him who hath loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God.

How did we show forth our praise unto God? We praise him by the fruit of the lip and the obedience of the life. We live unto him and by the faith of

him. He is the life and joy, the strength and the hope of his people. We belong to him. He has bought, hath redeemed us. We should glorify him in our body and spirit which are his.

God is the portion of his people. When we are right before him he is our life, our joy, our peace, and our all. When our heart is fixed we feel there is none in heaven we desire beside him. All this comes to us through Jesus the author and the finisher of our faith, who is glorious in holiness, the chief among ten thousand, and the one altogether glorious. P. D. G.

Alfreds, N. C., Feb. 16, 1908.

Elder P. D. Gold,

Dear Friend. If not asking too much of you will you please give your views on the following scripture: James 5:14, Is any sick among you? Let him call for the elders of the church and let them pray over him anointing him with oil in the name of the Lord, etc., also James 2nd chapter on faith and works.

I think I want to know the truth and to believe it, if I only could be worthy to be one of the chosen, but I feel unworthy and a great sinner.

With kindest regards I am yours truly,

W. E. BOROUGHS.

Remarks.

Both the subjects presented by our friend illustrate that faith which is not dead being alone, but that faith of Jesus that works by love, and overcomes the world. Faith that does not work however much it may boast, is vain and worthless. The only way that faith can prove that it is the true faith of Jesus is to do the things that overcome the world. When Abraham offered Isaac he had the witness that his faith was not dead or alone. By what Abraham did it was shown that his faith was the true faith. When Rahab the harlot received and hid the spies, and sent them out another way, she

did that work that justified her, or proved that her faith was genuine.

If one is a believer in Jesus, and has faith to believe in the healing power of the Lord, so that his faith causes him to call for the elders, and they come and pray for him, and anoint him with oil, the prayer of faith shall save the sick, and if he have committed sins they shall be forgiven him.

There is often a claiming faith, one saying, I have faith, yet that faith does not cause the one claiming it to obey the Lord. Now what is that faith worth? If it is the true faith it will cause the man having it to serve the Lord—call on him in truth.

When the spies came to Jericho Rahab believed they were God's people, and she loved them, and hid them because her faith led her to do this, or she hid them by faith, and sent them out another way. Her works or what she did justified her. Abraham loved the Lord so much that he withheld not Isaac whom he loved, but offered him by faith, and proved that his faith was genuine. By what faith leads one to do is its character shown. It is not the talker only but the doer that is justified. It is important to talk right, but if a man's walk does not support his talk then his talk is wrong, or not a reality.

James is showing the difference between a true faith and a pretended, vain faith. If one is afflicted and has faith in God he will pray to him, and his prayer will not be in vain. True faith proves what is true and what is not true.

Do we follow Jesus because we are worthy? No. Who requires us to feel that we are worthy? No one that feels that he is worthy calls on the Lord. The centurion who had more faith than any other said he was not worthy to come to Christ, nor for Christ to enter under his roof. Yet he was the man whose faith moved him to go to Jesus and obtain the victory.

If you tarry till you are better you will never come at all. The sinner comes to Jesus. Come unto me, said Jesus, all ye that are weary and heavy laden and I will give you rest.

Why is it that so many that love the Primitive Baptists fail to follow Jesus in baptism? Were there not ten cleansed? where are the nine? Where the Son of man cometh shall he find faith on the earth?  
P. D. G.

## OBITUARIES

Hillsboro, Va., Feb. 10th, 1908.

My loving wife, Mary Ellen died Feb. 6th inst. She has been a great sufferer for the last eighteen months. I took her to Richmond, Virginia, last winter to the best surgeon, S. B. Johnson, and he performed a serious operation on her, but could not take away the tumor. I went with her and stayed with her and brought her back home, she suffered all the time. I have done all I could have done for her, for she has walked with me for 34 years, through all the trials and troubles for all this time, and I found no fault in her at all. I fully believe that God gave to me my good loving and kind wife, for she was faithful in all things. Ruling well her house, bade me go on in the high calling of God, which is in Christ Jesus. Kept watch for me many hours at night; met me lovingly at the door. Oh! what a precious gift from God she was to me. She was the mother of my children, fourteen in all: eight sons and three daughters are living, all motherless now. Can any thing be more sad? But this is not the things to talk about, here it is, after God gave me this dear wife, he blessed her with a good and precious hope and forthwith, she went to the church and my beloved father, Elder Isaac Webb, baptized her the fourth Sunday in September, 1875, and she kept good her profession, was a great lover of the truth as it is in Christ Jesus. Was wonderfully blessed with the presence of God during her afflictions. Her deceased father and son Jonas came to her

and she talked with them, and we heard her part of the conversation, she said, "O, papa, your lost eye is restored, you have eyes now. Oh, Jonas, your lovely sweet smiles, and your spotless, white robes, and the halo of light encircling you around a none other than God himself." She was then the happiest person I ever saw the face of. She retained her mental power to the very last. Near the last said, "turn me" I said to her, which way, she said "turn me over to the Lord, please hand me over to the Lord." She then said, "raise me up," we took hold to raise her up in the bed, and she said, "let me be, I was talking to Jesus then," then said to us, "raise me up straight up in the bed for I am dying." We raised her. She said, "Now lay me down and let me die." She then asked God to bless all her dear people and appeared limber and helpless. All at once she raised both hands as high as she could, and said, "Come Lord Jesus take me, raise me up, dear Jesus, take me sweet Jesus in thy loving arms." Then as though she had embraced the Lord (and I fully believed) she folded her arms saying, "My loving sweet Jesus, and died, Surely the Lord gave me this good wife, and the Lord hath taken her away and blessed be the name of the Lord.

D. SMITH WEBB. :

#### VESTER JANE BALLARD.

On January 6th just at sunrise the angel of death entered the home of Mr. M. W. Ballard and hovered over his beloved wife, Vesta. So softly and silently did death steal her soul away that her husband in the room writing a letter knew not when.

She was up that morning as usual, but soon began coughing and complained of feeling so very bad to her husband; he asked her to lie down and perhaps she would feel better, which she did. She talked to him a while after lying down. Soon she seemed to be asleep and he was cautious to not arouse her. After finishing his letter he went out to get it mailed; when he came back in the room and asked her what she would have for breakfast, and as

she did not answer him he went to her and found her dead. Just imagine the shock, only a few minutes since she was talking to him. Now still and lifeless, though her pulse still beat but soon the lifeless form only was left. How sadly we miss her. Her place can never be filled, never to the man who claimed her as his wife.

How true she was to him! so devoted and thoughtful of him, and during her sickness in the summer her health has not been at all good. Then her husband was so thoughtful of her every wish and tried to make her days happy and pleasant in all he knew to do. There in the corner sits her empty chair, no more when you enter her room do you see the sweet face to greet you with a smile of welcome words as she always did, always cheerful and could see the bright side in life. No one looked upon that cold beautiful form wrapped in death's embrace but cried: "How we will miss her." She was a friend to all and all who knew her loved her. The needy never went to her in vain. She was always willing and ready to help poor, deserving creature; of her bounty she wasted nothing, but helped where it was needed.

When I see her husband looking so lonely in this cold world—no wife, no child to love or care for him or for him to care for it makes my heart ache in sympathy for him. How sadly he misses her day by day, as time grows on he will miss her more and more, he can't believe her gone forever, never to return. It will be a wound that will never heal, let life be what it may for him. Dear aunt, how sadly I do miss you, how hard you tried to be a mother to us when our precious mother died; yes, how hard you tried to be a mother to us. Now you, too, are gone. How my heart aches with grief. I know it was a glad greeting when you and she met around God's white throne.

Mrs. Vesta Jane Ballard was the daughter of James Albert and Permella White and was born November 28, 1847 and lived in Halifax county near Hobgood until her marriage to Mr. M. P. Ballard, December

24, 1872. Since then she has lived in Martin Co. After her death she was carried to her old home and buried in the family burying ground.

I write this so that her many friends and relatives who read your Landmark and feel anxious to know more about her death may read and know.

#### A NIECE.

##### MACCILLA EVERETT.

Died at her home near Williamston, N. C., Oct. 18, 1907, Sister Macilla Everett, in her 78th year. She was the daughter of William and Elizabeth Best of Edgemcombe county and was born May 21st 1829. She was first married to Reuben Purvis of Martin county in February 1848. By him she had nine children only three of them survive her. He was killed in 1864 in the late war and she was left with the care of them all and had to struggle hard to raise them, but the Lord blessed her and she succeeded well through perseverance to make a good living. She was united in marriage to Elisha Everett in 1882 and by him she had no children and with whom she lived an affectionate and devoted wife until his death which occurred some years ago. Since that time she spent the most of her time at his home, sometimes visiting her children. She united with the church at Spring Green at their June meeting in the year 1878 and was baptised by Elmer C. B. Hassel. She was a devoted and orderly member and showed her love for her church by punctually filling her seat when able to do so. She possessed many virtues which drew to her friends of all classes. Prominent among them was her kind motherly and friendly spirit which she manifested toward all.

I never knew a more industrious and energetic woman and as said by Solomon she looked well to her own household and I remarked at her burial that it might truly be said of her, "she hath done what she could." She was willing to die and perfectly resigned and happy and has gone to her long wished rest with her Saviour. Her death is mourned deeply by those at her home and she leaves also three lovely and sorrowing sisters who miss her and are

the only ones left of a large family. She also leaves as stated three children and twenty-eight grand-children. She has also left behind her a large circle of brethren, sisters and friends who though they sorrow for her would not wish her back in this world of sin and sorrow for we are sure our loss is her eternal gain. May the God of all grace comfort all who mourn for her and teach us to fill up the measure of our days as she did.

Affectionately,

M. T. LAWRENCE.

Hamilton, N. C., Feb. 12th, 1908.

##### MRS. SALLIE C ALLSBROOK.

It becomes my sad duty to write a few lines in memory of our precious sister and my most intimate friend, Sallie C. Allsbrook who departed this life September 20th, 1907. She was the daughter of James and Mamie Cobb, and was born in Edgemcombe county, N. C., July 31st, 1877. She joined the Primitive Baptist church at La Grange, N. C., Saturday before the first Sunday in November, 1898, and was baptised the next day by Elmer John Gardner.

On the 6th of September, 1906 she was married to Mr. J. R. Allsbrook of Sanford, S. C., where she died just one year and 11 days from the day she was married. She seemed to have presentment that she would not live long and when I was visiting her last winter, she would often speak of dying, and then I left her, she said, she had a idea that we would ever see each other again, and we never did. Her health was so wretched, and she suffered so much that she could not enjoy the comforts of life which surrounded her and she had as much to live for as anyone could desire. With a nice, comfortable home and a good kind husband who I believe provided every thing necessary for her comfort and pleasure. Yet with all these earthly blessings her afflictions were so severe life wasn't any pleasure and about two months before she died she wrote me she believed she had Bright's disease or diabetes and never would be any better off and asked me not to pray for her to get up again but that she might be willing and ready to go when the sum-

mons came, for as she was, life had no charms for her, nor death any terror, and she was anxious to cross the river and go home to her Savior where she felt that her parents were waiting for her and I believe she is there. She was a great sufferer up until about two hours before she died, when it seemed that all pain left her, and she leaned her head on Jesus' breast and breathed her life out sweetly there.

I believe she fell asleep in Jesus, blessed sleep from which none ever wake to weep, bore them patiently and was blessed with a sweet submissive spirit, and her death (like her life, was calm, peaceful and serene. Sister Sallie was the best girl I ever knew and was one of the few possessed with that meek and quiet spirit, which is in the sight of the Lord of great price. None knew her but to love her, none named her but to praise, for she was one that deserved praise.

She was conscious until the last, and the evening before she died bade her husband good-bye, saying, she only hated to leave him, and told him what to do with her things, and to tell her brother to be a good boy, and give him her Bible. She leaves a husband and two brothers to mourn her departure, but I feel that, with the exception of her husband (who of course realizes more than any other can, her great worth, and his great loss,) I miss her and mourn for her more than any one else, for she and respondents for the last nine years, and I miss her good letters beyond expression. I were very dear friends, and have been cor-Yet I feel that it is wrong for us to grieve for her, when we believe that our loss is her eternal gain, and she is now free from pain, and has at last reached her long sought home. Yes, I firmly believe she is at rest, for when thinking of her one day not long after she died, these words came to me, she is now reaping the fulness of which you only have a foretaste, and that gave me evidence that she was better off.

She was buried in the cemetery at Conway, S. C., there to await the great day of the second coming of our Lord, when I hope to meet her on that happy shore. At

the request of her husband and impression I had on the day she died, if not received, I have written these lines but feel that Sister Sallie was too dear and dear to me for such a task, and I can't do by it as I would like, but have written as it came in my mind, and hope I have said nothing amiss.

Written by her devoted friend and sister in hope of eternal life.

FANNIE M. DILA.

Fountain, N. C.

#### THEODORE ROOSEVELT TRULL.

Little son of Lattus C. and Mattie E. Trull was born April 29, 1904, and died December 1st, 1907; 3 years, 7 months and 2 days was his short stay on earth. He was taken very sick about November 21st, and though we did all in our power to keep him with us, his bright eyes were soon closed in death. Oh! how and indeed to give him up, and hear his sweet little voice no more in our home that he once helped to make so happy and bright. We know that we can see our dear little darling no more on earth, but hope by the grace of God, to meet him in the New Jerusalem. May the God of all grace comfort us who are so bereft by his departure. May we be able to see that it is the work of an allwise Providence who can do no wrong, and he made to feel that it is for the best that he is taken from the evils of this world.

Thou art gone our precious darling,

Never more canst thou return;

Thou shalt sleep a peaceful slumber,

Till the resurrection morn.

Then beyond this vale of sorrow,

We'll awake from every care;

In a city bright, eternal.

And its joys we'll ever share.

Thou art gone, our precious darling,

Never more we'll see thy face!

Till we meet thee o'er the river,

In that happy dwelling place.

There we'll meet you, precious darling,

There we'll clasp hands once more;

When we've met, to part, no never,  
On that happy, peaceful shore.

There we'll spend the countless ages,  
Ever by our Savior's side.  
There our tears will all be dried.  
There we'll never know a sorrow,  
Written by his father.

LATTUS C. TRULL.

Wosson, Ark., Jan. 26, 1908.

M. A. V. HUDSON.

Elder P. D. Gold

By request I will try to write an obituary of sister M. A. V. Hudson.

She was born Nov. 1st, 1829, and died Jan. 2nd, 1908, making her stay on earth 78 years, 2 months, and 1 day. She was the oldest child of Elder Robert Shreses. She professed a hope in Christ about 1853, and joined the Primitive Baptist church at Wolf Island, and was baptised by her father and remained a true and lovely member until her death.

She was married to A. J. Hudson in 1857 and from this union nine children were born five sons and four daughters. Her husband one son and one daughter preceded her to the grave. She loved her husband and honored him. She loved her children and tried to raise them to be virtuous, honest, and industrious, teaching them to do as they would be done by, and it seems the Lord blest her with good children. In her old age she was very much afflicted and was confined at home. She could not go to her meetings, which she so much loved to do when she was able, but she would send letters to the church stating the cause and how she would love to be with them, and her love for the church, and the members would shed tears to hear her sweet letters of love read.

Sister Hudson was loved by her family and her neighbors and her church, never speaking a harmful word of any one, was quiet and peaceful. She was fully established in salvation by grace and grace alone. Her home was a home for preachers and she loved to see them come and hear them talk of the power of the Lord and of his

goodness. She would want them to make prayer while they were there. Her mind seemed to be mostly on the goodness and mercy of the Lord, and the night just before she passed away, she asked those about her to sing the hymn "Why do we mourn departing friends, etc." She seemed to be willing to die. She said near the last, "when sin is finished it brings forth death," and died, and we believe she has gone to rest

Written by,

T. R. J. WILLIAMS

THOMAS J. OWEN.

"And I heard a voice from heaven saying unto me, write, blessed are the dead which die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labours; and their works do follow them."

Brother Thomas J. Owen was born April 21, 1876, and died August 19, 1907, leaving a wife, three children, mother, four brothers, two sisters and a host of friends to mourn, and to await the summons from on high, when we too must follow.

Brother was only sick fifteen days and while on his death bed he had Elder Broadway called in and told a beautiful experience of the Lord's dealings with him, leaving a sweet assurance that he has entered that rest that remaineth for the children of God. A few days before he died, he told his dear wife that he was going home; that he would love to take her and little baby until they would follow. He was kind; no one could find fault with his life, so far as the natural eye could discern. To know him was to love him.

How feeble are words to carry consolation to hearts bereaved of a loving husband and father.

A tender clinging vine, interwoven in sweet memories from the hour the angel first gave him to the home; a gentle spirit of light that flitted in and out like a gleam of sunshine. No one can fill his place in the vacant chair; no one will take his place in our hearts. And we would not have the void filled, even if we could. It will be a sacred thought in years to come,

to us all, that he shed radiance in the home as long as he did. It will be a blessed recollection that he grew up to love and be loved by those who will ever cherish his memory so tenderly. It is in such a home as this that hope spreads his pinions, and we rest our faith on the belief that our loved one is not dead. He is only gone from us for a little while; he has gone over the river a little in advance. Some one must go first; perhaps in the ways of a kind Providence it is best it should be he who is to welcome us on the other shore.

"Sometimes, when all life's lessons have been learned,

And sun and stars for evermore have set,  
The things which our weak judgment here  
have spurned—

The things o'er which we grieved, with  
lashes wet,

Will flash before us, out of life's dark night,

As stars shine most in deepest tints of  
blue,

And we shall see how all God's plans were  
right,

And how what seemed reproof was love  
most true.

And if, sometimes, commingled with life's  
wine,

We find the wormwood, and rebel and  
shrink,

Be sure a wiser hand than your's or mine,

Pours out this potion for our lips to  
drink,

And if the one we owe is lying low,

Where human kisses cannot reach his  
face,

Oh! do not blame the loving Father so,

But wear your sorrow with obedient  
grace.

So look to him, and be content, poor  
heart,

God's plans, like lilies, pure and white un-  
fold,

We must not fear the close shut leaves  
apart,

Time will reveal the calyx of gold.

And if through patient toll, we reach the  
land,

Where tired feet, with sandals loose may  
rest,

When we shall clearly know and under-  
stand,

I think that we will say, "God knew the  
best."

Then let us wait with patience and  
murmur not; looking unto him who is the  
author and finisher of our faith, and when  
the summons comes, "child, come home,"  
may we meet our dear departed one at  
the beautiful gate, and join with him in  
praises to him who has done so much for  
us.

W. F. OWEN.

We buried sister Emma McKinney on  
yesterday and must bury sister Mary McKey  
today. They both died of pneumonia. The  
other cases are getting better. This cut  
our little church down to 22 members. I  
rejoice that both of them were ready to go.  
Your brother 'n sadness.

L. H. HARDY.

These are sore losses to the church at  
Reidsville, for they were lovely members.

P. D. G.

#### MARY J. GOODWIN.

My beloved wife, Mary J. Goodwin, fell as-  
leep in Jesus, February 7th, 1908. She was  
a good woman. She was baptised by El-  
der John Rowe, and was faithful in attend-  
ing her meetings when able to do so. When  
she was unable to go our pastor would  
come and preach for her. This she enjoy-  
ed very much.

My loss is great, but I feel that she is at  
rest. May I be reconciled to the will of  
God. I am very lonely. Now there is a  
vacant place in my home. My 12 year old  
son and myself will try to keep house. Broth-  
er Gold, I desire that you and all the breth-  
ren will pray for me that I may not go  
astray.

T. L. GOODWIN.

There will be a section meeting held with  
the church at Prospect Hill on Friday, Sat-  
urday and 3rd Sunday in April. Brethren  
sisters and all lovers of the truth are invited  
to meet with us.

L. H. HARDY, Pastor.

Another will be held with the church at

Big Meadow on Friday, Saturday and 4th Sunday in April. This is a correction of the minutes of the last session of the Upper Country Lame Association. L. H. HARDY, Moderator.

Elder W. C. Jones appointment is Charlotte, N. C., not Charlottesville.

Reidsville, N. C., Feb. 21, 1908.

In looking over the Landmark for Feb. 15th, on page 154 I found an article credited to me at the request of Mr. Robert Nash I could not remember having written such an article but in reading I saw it was your own composition down to the words on page 155, "He before whom the test of our religion is made." There I knew that one of my own articles was being read. I then began to look for the rest of it and found the beginning on page 158 with the words "Pure religion and undefiled before God," etc., and found my article down to the word "the" at the end of line 24 on page 159 and the words "to come in," at the beginning of line 25 your editorial began again. However I am not able to connect either your editorial nor my communication at those points so as to get the ideas advanced and therefore I think that something must have been left out of both.

Yours in hope,

L. H. HARDY.

**Remarks.**

When the last issue of the Landmark was made up I was absent on some appointments. The matter was badly mixed. Imperfection is one of the things that belong to me.

P. D. G.

P. D. GOLD.

Philadelphia, Rutherford county, N. C., Wednesday after the 3rd Sunday in March.

J. A. SHAW.

Morratock March 4.  
Jamesville March 5.  
Smithwick's Creek March 6  
Bear Grass March 7.  
Flat Swamp March 8.  
Cross Roads March 9.

Tarbor March 10.  
Pleasant Hill March 11.  
Falls March 12.  
Mill Branch March 13.

L. H. HARDY.

Ashboro Saturday night before 5th Sunday in March.

Ashboro at 10:30 a. m. and 2:30 p. m. on 5th Sunday.

E. E. LUNDY.

Washington March 24 at night.  
Portsmouth April 15 and 16.  
Hunting Quarter April 19th. at night.  
Davis' Shore April 20 at night.

J. G. SOUTHRON.

Volunteer March 21.  
Union 22.  
Liberty 23.  
Mulberry 24.  
State Road 25.  
Little Vine 26.  
Fisher's River. 27.

J. E. WILLIAMS.

Jones Hill March 17.  
Jerusalem 18.  
Lawyers Spring 19.  
Pleasant Grove 20.  
Watson 21 and 22.  
Union Grove. 23.  
High Hill 24.  
Crooked Creek 25.  
Clarks Grove 26.  
Liberty Hill 27.  
Freedom 28 and 29.  
Conveyance needed.

P. W. WILLIARD.

Flat Swamp at Union Meeting Friday, Saturday and 5th Sunday in March.  
Monday after Bear Grass.  
Tuesday Smithwicks Creek.  
Wednesday Jamesville.  
Thursday Skewarky.  
Friday Spring Green.  
Saturday and first Sunday in April Flat Swamp, Sunday night Hamilton.

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Monday Conohoe.  
 Tuesday Mount Zion.  
 Wednesday Kehukoe.  
 Thursday Conetoe.  
 Friday Tarboro.  
 Saturday and 2nd Sunday Falls.  
 Monday Pleasant Hill.  
 Tuesday Upper Town Creek.  
 Wednesday Wilson.  
 Thursday Clayton.  
 Friday Raleigh.

I hope to be with him the first week. After that he will need conveyance when off the railroad.

G. D. ROBERSON.

E. E. LUNDY.

White Oak Union 5th Sunday.  
 Yopps Monday.  
 Ward's Will Tuesday.  
 South West Wednesday.  
 North East Thursday.  
 White Oak Saturday and 1st Sunday in April.

Elder Vass will be with him from Bay to South West instead as formally published for him.

W. T. BROADWAY.

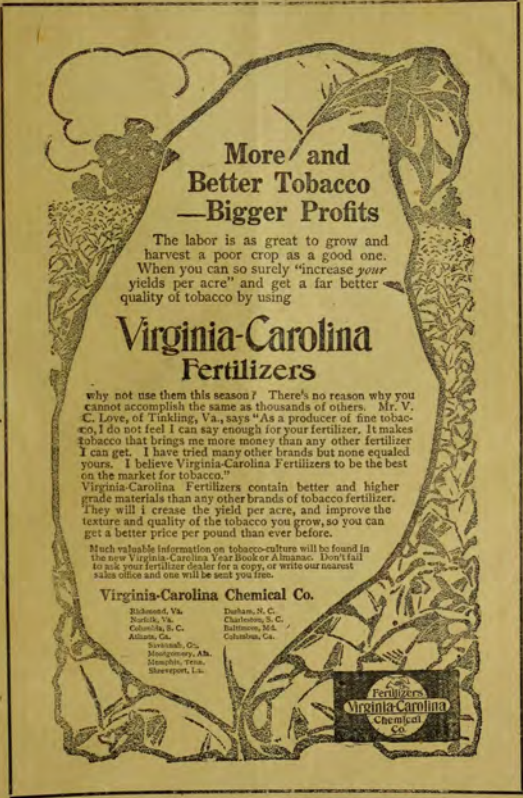
Lexington March 10 at night.  
 High Point 11.  
 Randleman 12 at night.  
 Rock Hill 14 and 15.  
 Pleasant Hill 16.  
 White Oak Springs 17.  
 Suggs Creek 18.  
 Calcutta 19.  
 Toms Creek 20 and 21.  
 Flat Creek 24.  
 Mountain Creek 25.  
 Albermarle 25 at night.  
 Howard's chapel 26.  
 Freedom 27.  
 Liberty Hill 28.  
 Bear Creek 29.  
 Running Creek 30.  
 Meadow Creek 31.  
 Clarks Grove April 1.  
 Crooked Creek 2.  
 Brownston 3.  
 Sister Harkeys 4th at night

Lawyers Spring 6.  
 High Hill 5.  
 Pleasant Grove 7.  
 Union Grove 8.  
 Watsons 9.  
 Jones Hill 10.

Conveyance needed. He desires that some brother or friend will have a man to come from Jones' Hill and meet him at Watson.

JOHN TRENT.

Winston-Salem, March 22, at night.  
 Saints Delight March 23.  
 Abbott's Creek March 24.  
 High Point March 25, at night.  
 Burlington, March 26 at night.  
 Durham March 27, at night.  
 Ra'leigh March 28, at night.  
 Raleigh, March 29.  
 Clayton March 30.  
 Salem March 31.  
 Creeche's April 1.  
 Beulah April 2.  
 Bethany April 3.  
 Smithfield April 4, and 5.  
 Little Creek April 6.  
 Clement April 7.  
 Four Oaks April 8.  
 Hannah's Creek April 9.  
 Hickory Grove, April 10.  
 Benson 11 and 12.  
 Dunn 13.  
 Mingo April 14.  
 Barbrys Chapel April 15.  
 Reedy br April 16.  
 Brother Whitfield Tarts April 17.  
 Seven Mile April 18 and 19.  
 Hornett April 20.  
 Bethsaida April 22.  
 Bethel April 23.  
 Fellowship April 24.  
 New Hope, April 25 and 26.  
 Sandy Grove April 27.  
 Middle Creek April 28.  
 Willow Spring April 29.  
 Oak Grove, April 30.  
 He will need conveyance when off the railroad.



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P. D. GOLD PUBLISHING COMPANY

WILSON, NORTH CAROLINA

# ZION'S LANDMARK

Published Semi-Monthly at Wilson, N. C.

PRIMITIVE OR OLD SCHOOL BAPTIST

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APRIL 1, 1908

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P. D. GOLD, Editor

Wilson, N. C.

P. G. LESTER, Asso. Editor

Floyd, Va.

PRICE \$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.

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

May grace, mercy and peace be multiplied to all lovers of truth.  
*SUBSCRIPTION PRICE OF ZION'S LANDMARK*  
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All brethren and friends are requested to act as agents.

All names and postoffices should be written plainly.

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

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

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

Elders Gold and Lester:

Dear Brethren: I have an impression of mind to write to the Landmark and I hope the impression is from above where there is no variableness neither shadow of turning. So I make the attempt this morning to write a few lines for publication as I have been reading and as I read my mind runs out to what God hath said in His Holy word; the way his people should live, act and talk and to see how they are living. It is no wonder we are in a cold state. Paul said, if ye live after the flesh ye shall die, but if ye through the spirit do mortify the deeds of the body ye shall live. Brethren, notice the 15th Psalm, 22 and 23 verses; now consider this ye that forget God lest I tear you in pieces and there be none to deliver. Whoso offereth praise glorifieth me and to him that ordereth his conversation aright will I shew the salvation of God.

Brethren, when I go to meeting and see so much coldness and see the brethren talking about each other and saying hard words about each other, it makes my mind run back to the 9th Psalm and 17th verse: The wicked shall be turned into hell and all the nations that forget God. Brethren it looks like some of them have forgot that they have been purged from their old sins. We cannot live as it reads but I take the ground to say that if we could not do as the Savior tells us to do it would not have been put there.

What about the 2nd chapter of Ephesians? And you hath he quickened who were dead in trespasses and sins.

Notice the word, "were" which is in the past tense. Where in time past ye worked according to the course of this world, according to the prince of the powers of the air, the spirit that now worketh in the children of disobedience. Again notice the word "where" which means before the quickening has taken place, and after the quickening as in the time of the quickening when the life came. The reason I mention the above scripture is to show how they lived before the change took place. So it looks like that those professing they have undergone this change would act and conduct themselves in a milder way.

I see brethren go to meeting and merely shake hands with each other and not ask how they are getting along. Brethren when I see anything like this it hurts me.

So brother Gold if you see anything in this worth publishing do so, if not throw it aside. This is from one that is saved by grace if saved at all.

H. T. TUCKER.  
Lester, Montgomery Co., N. C.

Dear Brother Gold:

As my subscription to the dear old Landmark has expired you will find enclosed \$1.50 for a renewal of the paper. I feel I can say truthfully the Landmark is so much comfort to me that I would find it very hard to get along without it as I am quite a distance from my home church and hardly ever have an opportunity to hear preaching. So about all I get is from the dear old paper which is so nourish-

ing to my poor hungry soul.

Brother Gold, I hope the Lord will spare and prosper you in this glorious work and when you have finished the work assigned you, may you have a crown of righteousness eternal where all is peace, love and happiness, for God is not unrighteous to forget your work and labor of love which you have shown toward his name. "In that ye have ministered to the saints and administrator." Hebrews 6:10. Also in Paul writing to the Hebrews, 11 verse "And we desire that everyone of you do show the same diligence to the full assurance unto the end for the promised blessings of God are to those who do his will."

But I do feel cast down some time and I know his is a straight and narrow path and but for his help I would never be able to travel alone and if ever saved it will be by his grace alone.

As I have drifted farther than I expected will close. Yours in hope of eternal life.

JULIANA COLLINS.

Monroe, N. C.

Dear Brother Gold:

I have just received such a sweet comforting letter from our dear old brother, Levi J. H. Mewborn, that I feel I can't be silent any longer. It has filled my soul with such joy I want all my dear brethren and sisters to know it. I feel, at times, to be the most blessed woman in the world. The most of my time I am in deep trouble and carry a heavy burden and there are many storms and trials to pass through, but bless my great Redeemer, he brings me safely through each time, and my faith grows stronger every time, therefore they work my good. I have never read a letter that more revived my drooping spirit, than Brother Mewborn's. He has so beautifully interpreted a dream I had a few weeks ago and to my great satisfaction.

I will write you the dream and send you his letter and hope you may have a mind to publish it, for it is so consoling to this poor, weary soul, I want others to enjoy it with me. I have had a mind to write it to you before, but felt like some would make little of it, and say "she is always telling her dreams," so would not, but have written it to several of my correspondents. Now I am at the place I don't care what the world says about it; I would that I could have more beautiful dreams than I do. The good Lord is able to comfort us in the dead hours of the night, when we are asleep, by giving us sweet dreams, and I am glad he is. I know I have been delivered of very deep troubles several times by dreams, just as I was by the one brother Mewborn interpreted. I can't ever tell what I had passed through, nor how miserable I had been for some time. At times I felt like I could not bear up under the burden. I wrote several letters while in this condition, and received some very rich, comforting replies, which would greatly revive me for a short while. But the same old burden would come again, and I would be so miserable I felt all pleasure was gone for me. The storm I passed through, I shall never be able to tell. Every breath was a prayer to my heavenly Father to guide me and direct me by his holy spirit. I was deeply impressed to go off in some secret place and bow down in prayer; to pour out my heart to God, to be with me, have mercy on me, and deliver me, if it could be his will.

My dear pastor, the brethren and sisters, seeing me so miserable would often comfort me with cheering words, but as soon as I was alone, I was as miserable as ever. It seemed death would be sweet to me, for I still held a little hope that I would then be free from all my troubles and sorrows. At times while in this great trouble a still small voice would whisper with-

in. "You will be blest in the end," and a calm feeling would pass over me.

One night a few weeks ago, I retired and soon fell asleep. I dreamed that I was sick, and our family physician was standing in the room, preparing to leave. I began to talk to him, telling him of a dream I had about him a while before that. He looked very sad while I was talking to him, and when I was through, came to the bed and took great pains to put something in my hand. I looked at it and found it was a little locket and chain: the locket was about the size of the end of my little finger. He then put his hand in his pocket and took out something and put it in my hand which looked like a piece of money, and I thought was money. He had a piece of writing paper in his hand and he gave that to me. I thought he knew I was sick, and no one with me but little children, so he has given me all this, showing his sympathy. I felt so thankful I hurried my face in the pillow and began to cry and thank him and he left me.

I unfolded the paper he gave me and there was written on it, "I know all your troubles and trials, and have given you this gold locket and chain for a keepsake. I was well, immediately, and ran to where my sister was, to show her what the doctor had given me. My little locket and chain was so small and precious to me (I thought more of it, than any gift I ever received) that I kept it clasped tight in my right hand, so afraid I would lose it. When I got to her, I held it up, and said, "Mollie, look what the doctor has given me, and he says he gave it for a keepsake." I then took out the other piece which I thought was money, and to my great surprise it had enlarged until it was about half the size of my hand, and I never have been able to describe how it looked, nor the beauty of it. I said, "Mollie, I don't know what this is, but I know it is valuable for it looks to be and he

would not have given it to me if it had not been." I then unfolded the letter to read to her, and had not noticed before how he addressed me in the letter. It began, "Mrs. Mattie Luper, dear sister in Christ" I said to her "I didn't know the doctor was a member of our church, but he has addressed me sister in Christ," I said to her the words I saw written at first. I awoke, felt better, and lay and thought over my dream. It came into my mind forcibly that it was your heavenly Physician that did all this for you. I felt so much revived the next morning that I wanted to tell my dream to everybody, so I told it to some of my children before breakfast. I wanted to see a dear sister in the neighborhood to whom I am much devoted, and tell her and did so and she said she felt it was the Lord. I also saw my dear pastor and told him, and he said it was my heavenly Physician. Before night I was in conversation with the doctor mentioned and felt like I must tell him. But I only told him a part of it. There was something in the dream that caused me to rejoice and sing praises to my great Redeemer. My burden was gone, trouble removed and I felt like saying "Bless the Lord, Oh, my soul; let all that is within me bless his holy name."

On Saturday night of the Upper Town Creek association I spent the night at Brother Whitehead's. There were several brethren and sisters there, among them Brother Levi Mewborn. After singing a while an impression came over me to tell my dream. I would not do so at first, thinking it would wear off, and asked myself why am I so impressed to tell the dream tonight? they will not care anything for it, and it will not interest them. But I could not get clear of it, and I felt a burden coming on me if I did not tell it, so we began to talk, and I related it.

I could see the next morning why

I had been so impressed to tell it for no one had ever interpreted it to my satisfaction and joy as he did, and it was a feast to my soul, and what a beautiful letter he has written me.

I had never met him before our association, but if I never meet him again he will be long remembered by me. "God moves in a mysterious way." He has promised never to leave or forsake us, and his promises are sure. We feel at times that he is afar off, but his watchful eye is ever over us, protecting us from all evil. I try to beg him daily to be with me, and protect me, and not let me go astray. If it takes trials and troubles to keep me near him, and at his feet I would rather have them than the pleasures of this life.

He knows my heart and that above all things I want to live near him and do his will as much as in he lies, and it takes the rod to keep me there.

I can't help believing sometimes, that I am one of his, from the chastisement I get; for if we are "without chastisement, then are we bastards and not sons.

I attended the Contentnea and Black Creek Associations and it was a feast to me to meet with the dear gospel preached by our dear ministers as I did.

May the grace of God be with us all. May love, joy and peace abound, and may you all remember me when you are brought to a throne of grace.

Your very humble sister, I hope in the Lord.

MATTIE LUPER.

#### BEHOLD THY MOTHER.

Brother Gold:

My Dear Brother in Christ:

I am not able to tell why, but from some cause my mind has been called to the saying of our Lord Jesus Christ while he was suspended upon the cross, "Behold thy mother." John 19:27. I had often read and thought upon this

expression of Jesus', but never until a few days ago did I think of writing upon the subject. Now, I am well aware of the fact that if my mind is not directed by the spirit of God the attempt to write will be fruitless. God alone can open up the subject. The words were spoken under the most trying circumstances. The dear Son of God had been shamefully condemned to die the ignominious death of the cross between two thieves, and was then suffering the agonies of the cruel death. His body, no doubt, was racked with excruciating pain. Most of his followers had forsaken him and fled, but a few were present, and were beholding the dreadful agony which he suffered. No doubt but they were overwhelmed with grief, yet helpless. They were powerless; his hour had come when he must surrender up his life for sins that he never had committed, but must atone for. Grace never could reign through righteousness unto eternal life without his giving up his life to atone. While most of his followers had fled, the beloved disciple was then to behold his sufferings, together with his beloved and loving, heart-pierced mother, and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalene. No doubt but they all were overwhelmed with unutterable grief; "And when Jesus saw his mother and the disciple standing by whom he loved," the sight of them seemed to cause him to forget his anguish. "He saith unto his mother, Woman, behold thy son." O what a solemn appeal, which must have pierced her very soul. The sight doubtless aroused every passion of love, veneration and pity that her soul could be capable of.

The son of her love, appealing to her, and he in the very throes of the most cruel and painful death, must have pierced her heart with the keenest anguish and no doubt called forth the deepest and tenderest love and sym-

pathy that mother's love could feel. Oh, now the heart swells with love and pity when we look upon the face of one near and dear to us while death is preying upon all their vital powers. Truly in this case the truth of the Scriptures was made plain, for Simeon had told her before, while he held the child Jesus in his arms and blessed them, saying: "Yea, a soul also, that the thoughts of many hearts may be revealed." Luke 2:35. No doubt but she felt that this prophecy was being truly fulfilled, while she looked sorrowfully up the solemn scene. But I think Jesus meant something more wonderful than to merely call upon her to behold his sufferings. I think it cannot be shown that he was ever disobedient to his parents at any time, or to his divine Father. He never disobeyed either. He must have the honor of being a son that never was guilty of disobedience. In his dying hours he would show his love and veneration for her who had borne him and had watched over him in Bethlehem's manger. He was not ashamed of her in her poverty. While she had nothing wherewith to clothe him with at his birth, but "swaddling clothes," Luke 2:7, yet he honored and obeyed her. In his life he had lived for her in his death he atoned for her. By his grace she is saved, and in his resurrection she is justified. This is wonderful grace, saving grace, above all other honors; yet this is not enough to satisfy this dutiful son. Something else must be done. Her temporal comforts must be looked after before he left her. "Woman, behold thy son. Though the tortures of death are excruciating, I cannot forget thee. I cannot yield to death until I have made provision for thy earthly comfort." "Son behold thy mother." This is his dying charge or dying command. The mother, no doubt, though bowed down with sorrow, hears with astonishment these wonderful words.

John, who no doubt, is here addressed, is filled with love to her who is so stricken and forlorn, and to show his love for his divine Lord and Master, yea merciful Savior, and the tender regard he had for her, "from that hour that disciple took her unto his own home." John 19:27. This manifestation of the love and veneration of Jesus for his mother accomplished, his anxiety for her seems to be satisfied for next we have this upon record: "After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it in his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head and gave up the ghost." John 19:28-30.

It seems to me that it must have been a part of the work that God had assigned to his Son that he should remember and provide for his mother. And that being my belief, I can but think that the example of Jesus in his last moments is commendable and binding upon the household of faith. Mother! Oh, what name sounds so sweet, so fraught with love? What a lesson is taught us by the dear Savior! Does it not carry with it the most binding obligation upon all to love, honor, protect and support mother? Certainly it does. The Lord commended the Rechabites for obedience to the example of Jesus. This commands itself to us? Does it not seem that it was well pleasing in the sight of God? It must have been, for an Apostle hath said, "Children obey your parents in the Lord, for this is right. Honor thy father and thy mother; which is the first commandment with promise. Eph. 6:1. Can one honor either father or mother by neglecting them and disobeying them? Certainly not. Let the apostle speak again, "Children obey your parents in all things; for this is well pleasing unto

the Lord." Col. 3:20. This is enough. It must be offensive to God if these commands are disobeyed, and if our parents, especially our mother, is neglected or disgraced by us; yet some seem to disregard these divine injunctions, and go on to slight, disobey, neglect, and even forsake their mother, who bore them, and plead for an excuse that they are old-fashioned, uneducated unrefined, hard to please, peevish, selfish, childish and ill-bred. O, shame, where is thy blush? Who suffered the pangs of my birth? Mother. From whose breast was I nurtured in my helpless infancy? Mother, who bent over my infant body in my infancy? Mother. Who bathed my infant brow in sickness. Mother. Who spent sleepless nights watching over me and put up with my crying, and fretting and cressness, when I was an helpless infant, unconscious of being even a human being? Mother. If she was a pious mother, how often has her earnest prayer gone up to God in my behalf. And now, shall I commit the dreadful sin of neglecting her because she has become old and childish. No never, while memory lasts, or I have a morsel of bread. Mother shall snare with me, says the dutiful child. Jesus set the pattern. I, by his help, will strive to imitate his example, so far as imperfection can imitate perfection. No dutiful child can ever be content to live in want. Neither can they live in fine mansions and see mother living in want in a hovel. It is a crying sin against her and against God. Some have dared to plead that mother is so hard to please, and she is untidy; my children are ashamed to have her present when they have fashionable and gay company. Mother must stay in the kitchen, or keep out of sight. Away with gay and fashionable company if mother is to be slighted because of them. King Solomon bowed himself to his mother, and had a seat set for her while he sat on his throne and she

sat on his right hand. 1st Kings 2:19 While he seemed to be vexed at the request she made, yet he honored her, for he remembered her as his mother; thereby teaching us that our mothers should have a place at our right hand, not only in our affections, but also in our liberalities. And if we or our wives and our children are honored, mother must also share in our honors. Can a child of God be happy and obedient to God, and yet fail to respect and honor his parents most especially mother, she being the being the weaker vessel? I think not. What, mock at the distress of parents, and I have a plenty? They living in need and I living in luxury? No, no. This is not the way of grace. No, if any have to suffer privations let it be me, and not my mother. Hear Solomon "The eye that mocketh at his father, and despiseth to obey his mother the ravens of the valley shall pick it and the young eagles shall eat it." Prov. 30:17. Fearful judgment; showing that God will revenge wrongs done to parents. Probably one who is guilty of unkindness to parents does not consider the enormity of the crime. How important that we should remember that if we neglect to respect; honor and obey and administer to the needs of our parents that we sin against the God of all comfort. If we have been guilty of this sin may the Lord forgive us and grant us repentance for Christ's sake for it is a crying sin and shame to the guilty. In old age our parents need our help. None can fully understand what a treasure they have in mother until she is gone. Oh what a solemn piercing thought: mother is dead. Have I strewn her way with flowers if not it will be useless to place them on her grave when she is dead; alas it is too late then. It may please the eye of the giddy but it can do her no good. I would humbly exhort the young to reverence and obey their mother; honor her as a precious jewel; yea as the best

earthly gift that God has been pleased to give to the children of men. The unworthy writer thought that he was obedient to his mother while she lived and while he knows that he furnished her to the extent of his ability with the necessaries of life yet when she was laid in the cold silent grave; alas alas it was then that I felt that I had fallen short of my duty to one so deserving. I now feel that I wish to honor her memory. But while it is our bounden duty to honor our earthly mothers we should ever remember that if we have been born again that we have a spiritual mother: Jerusalem, which is from above that is free who is the mother of us all spiritually and all children owe their highest allegiance to her. She should be honored above all. May the Lord for Christ's sake grant to all her children the spirit of humbleness and the grace to prepare us for an orderly walk and Godly conversation at all times. Without this we certainly will reproach her.

May he grant us a spirit to honor our earthly mothers while we live that we may be obedient to the divine injunction. "Children obey your parents in the Lord."

With love to the household of faith I remain your humble servant and fellow-laborer in the service of the Lord I hope.

J. C. HALL.

#### STRENGTH WEAKENED

"He weakened my strength in the way; He shortened my days. Psalm. cii. 23.

Of all the burdens I have ever had—and I have more than—the burden of preaching is by far the heaviest and should there be anyone here who would like to take my place I would very willingly give way and let him occupy this pulpit instead of me. It is no light thing to stand up in the name of the great Jehovah; it is no light thing to trace the pathway a Christian walks;

and oh! if it is a wrong one! If it a wrong one!! There is such a thing as prophesying or telling a dream or speaking a vision of one's own thing—they both shall fall into the ditch—the ditch of hell out of which there is no coming. It is therefore to me a serious matter to speak in the name of the God of heaven and earth; and then when we consider how much people often build upon what the preacher says it is truly solemn. I remember one when I had been preaching a person said to me: "Well I came in very dark but if what the minister says is right I am all right." And I thought what a solemn thing if you should build upon what I say and we both should be wrong. It is with feelings such as these that I stand before you tonight with these words for my text and I hope we shall not be barbarians to each other but that you will understand a little of the things which we hope the Holy Spirit will lead me to speak.

"He weakened my strength." We will look first at the word "strength" and then say something about the way and after that we will speak of the weakening. There are two kinds of strength: there is that strength which God imparts—which God gives to all his people. The Psalmist says: "The Lord is my strength;" and Samuel calls the Lord the "Strength of Israel." 1 Sam. xv. 20. Strength is imparted to the soul of God himself. The Apostle Paul prays for the Ephesians that they might "be strengthened with might by his spirit in the inner man." Eph. 3:16. The strength is of a spiritual nature, and comes from God and with it the soul contends for the things which are of God and wars against those things which are earthly, sensual and devilish. One says,

*"No help in self I find,*

*And yet have sought it well;*

*The native treasure of my mind*

*Is sin and death and hell."*

He did not learn that in a minute. How long Berridge had been traveling the way to heaven when he penned those words I cannot say, but it was probably years. To say feelingly, understanding the meaning of the words, "*The native treasure of my mind*

*Is sin, and death, and hell.*"

is something supernatural; such knowledge comes not by reading books, not even our monthly periodicals. I am afraid some get religion in that way. There are people who can talk experience clearly but it is not their own, it is something they have learned, as a boy learns his lesson, and they know it is right; then their judgment embraces it and they contend for the doctrine of grace in an experimental way and yet have not experimentally and feelingly received the doctrine in the soul. I believe this statement is true, and if we can discern between these two things who made you and me to differ? What have we that we have not received? This strength which God imparts is of such a nature that it contends with principalities and powers and triumphs over the flesh, and all things which are of the flesh. "Yea," says the Apostle Paul, "I can do all things through Jesus Christ who strengthened me." In contra-distinction to this Divinely imparted strength there is a false strength which every religious man has by nature: and that strength every Christian at times feels the power of, and it often deceives him. It is a wonderful thing, that along with grace grows up something which is not humility. There is such a thing as being proud of our experience; and proud of our ability to talk of the depths of Satan, and of the paths of inquiry, that people may say, "Is not he or she a wonderfully well-taught person? With this strength a man may talk about religion that he may show others how much God has taught him. "Self hunts about for praise:" and I have sometimes questioned the motive

when I have asked the Lord for something special for myself, whether it was that I might talk about it, that others might gaze and wonder. Pride lurks in the heart; but oh to have grace and spiritual eyesight to distinguish between these things, and humbly to watch what motive influences us when we pray for blessings! This strength which is false rests on a rotten foundation. It rest upon the keenness of our intellect; upon the reasoning faculties of our mind; and the clearness of our judgment. The Psalmist speaks thus of certain professors: "There are no bands in their death; but their strength is firm." Psalm lxxiii. 4. They go along through life without being the subjects of fears, or of doubt. Their strength is so strong that it shuts out all doubt. All the exercises of mind, and the ups and downs which a living soul has is shut out by this strength; and we have been truly grieved sometimes when we have heard some say that they did not mind how soon death came; if they died that minute they were prepared; and yet in their walk and conversation was manifested no humility or true lowliness of spirit.

Friends, we have to soberly consider these things, and if you think me too severe, I cannot help it, for death, hell and judgement are too solemn to trifle with. Where may we be before sunrise? We may be in eternity. If God were pleased to impress these things upon all our hearts yours and mine, we should hold the things in time and sense with a loose hand, a loose grasp; our affections would be sundered from the things of this life. How differently we should walk through this vale of tears. This false strength is delusive and dangerous and had I been left to go on in this strength, what should I be now? A high towering professor of religion. But we hope that we have the root of the matter; and if the root is in my soul, there will be a lit-

the fruit appearing, and a little laying hold of that strength which God himself gives his people. He gives strength to lay hold upon strength. That is one of the paradoxes of the Christian religion, strength to lay hold of strength. "When I am weak, then I am strong." 2 Cor. xii. 10.

We will now speak a little of the way. Christ says, "I am the Way." Yes, all others lead to hell. No matter how fair and right they seem; all other ways lead to destruction. He is the Way from the city of Destruction to the heavenly Jerusalem. He is the Way that all the prophets traveled; the road that alone leads from banishment. He is the Way of holiness and all his people resolve humbly in his strength to go that Way, for all his paths are peace. There are many other ways which seem right unto men but the end of them all is death; and all the ways which a man by his natural judgment chooseth in religion, lead to destruction. Wide is the gate, broad is the way of natural religion that leadeth unto destruction. Yes, there is a way cast up by man; it is an easy road, and yet a dangerous one, and however much people may think that it is leading them to heaven, it is but leading them in the opposite direction. But the way which we think is here brought before us, is the way which the people walk in. The Psalmist when looking back over the history of his people, says that the Lord "led them forth by the right way that they might go to : city of habitation." Psalm cvii 7. God leads his people from the city of destruction through a wilderness world unto that place which is prepared for those that love him. If we look at the ancient people of Israel we find that God led them out of Egypt into a narrow pass—mountains on each hand, the Red Sea in front and the enemy behind, and there was apparently no way of escape. Yet it was a right

way, because God led them. He made a way for them through the sea, and when they saw the destruction of their enemies they sang praises to God. Then he led them—where? into a garden? No. He led them to Marah where the waters were bitter. They marched through a sandy desert to get there, and the water which they carried in their bags being exhausted they went to drink of the waters and found them bitter. God led them—it was a right way. And he also led them farther to a place of seventy palm trees and twelve wells of water. They did not grumble when they were sitting under the shade of those lofty trees, and drinking the water from those wells. Then he led them to Mount Sinai, where they heard the thunderings and saw the lightnings; where he instructed them in the law. Has he led you there? Led you to Mount Sinai, turned you about there, instructed you there, put the law deeply into thy soul, so that it dried up thy spirit? He led them farther, into the Wilderness of Sin, and there the fiery serpents bit them; yet it was a right way. He led them to Jordan's banks, and then back again; still it was a right way. Thus he led them about and instructed them in a marvelous way to fit them for and bring them to that land which he had promised their forefathers. It is in this way in which he leads us, spiritually considered that he weakens our strength.

He weakens our strength. Some would say it is sin that weakens. Well, sin does weaken. It brings trouble, and causes clouds to rise between God and the soul. Sin vexes and teases and oftentimes snares and entangles us, and we have guilt upon our souls and cannot approach unto God. Can you with a guilty conscience really approach Him? Not unless he gives you strength to do so. Then, when you have that strength imparted, you are

strong enough to confess your sins. Until then there is no real confessing of our sin and our iniquity, however much we may talk about it. But some may say it is the devil that weakens. Well, so he does; and very quickly to, when he comes against us. He soon divests us of all our strength wherein we gloried, and if he is allowed to gain upon us, he will bring us down as Christian was brought down in the valley. His sword was gone, his armour did not enable him to stand much against the fierce attack of Apollyon, but Christian was given a little strength and he helped to grasp the sword, and making a lunge, his enemy flew. Resist the devil and he will flee from you but you cannot do this in your own strength. You may struggle hard to turn your mind to conquer him; but when God himself comes, then you come off more than conqueror.

But to our text: He weakens them. Here I would first remark that we have a lot of native strength. In years gone by I was very strong; and until the Lord began this weakening process in my heart, was so strong that I could not come down to the poor and feeble. No, I could not come down to the teaching of the Gospel Standard, for it denoted an experimental pathway that I did not understand. Its teaching was in this respect an enigma to me. This native strength which we possess has to be brought down: we appear able to read the Word of God, and to understand it, and to walk in such a way that we are pleased with ourselves. But this strength is to be brought down and God weakens it. The marginal reading is "He afflicted my strength." God afflicts them. There are many forms of affliction, and "Affliction cometh not forth of the dust." Job v. 6, and "Although God does cause grief, yet will he have compassion." Lam. iii. 32; and "shall there be evil in a city and the Lord hath not done it." Micah iii. 6. These

texts all prove that God does afflict. He does not act from caprice, or even as parents often do, for they chastened us after their own pleasure, but he for our profit." Heb. xii. 10. He brings afflictions upon us for our good; they proceed from and are a proof or evidence of his love. One proverb says "spare the rod—spoil the child;" but God will not spare the rod for our much crying. Sometimes he brings upon us afflictions in the mind. A deep sense of God's majesty and justice, and of our unworthiness and hell-deservings. Who can bring this upon us if God does not? And this weakens that fancied strength of ours. As soon as we are brought into this affliction of mind, what do we feel? Perhaps a lack of spirit of prayer in the heart, and there seems nothing in the Bible but that which cuts and saddens us. Neither is there the will to read it as in former days, here is no ability or strength to lay hold upon promises which God has given his tried people. We often quoted them in the days of our strength but now we are brought into that place where we need God to apply them. Why? because we are weakened. We are sick and afflicted. Look at a man lying on a bed of suffering; not a pleasant experience to be forced to submit to everything being done for him, as if he were a child. But he is a sick man, and being a sick man he prizes the care of the nurse. This poor soul that I am now describing is afflicted and sick; he cannot feed himself; of course he cannot, he has no strength to do it; he cannot pray—he has no strength to pray. He cannot bring down the promises into his own heart; he has no strength. He cannot lift up a song of praise—he has no strength to do it. But he groans and sighs before the Lord, and mourns on account of those things with which God is weakening him. I ask, how could God teach us our need of his strength if he did not weaken our na-

tive strength? Another thing which God does—he weakens our hold on the world. We are carnal, our nature loves earthly things; we cling to those things which suit our nature, whatever they may be. Your disposition is not the same as mine; your tastes and temperaments may not be the same as mine; often what one person takes most delight in, is repugnant to, or at least possesses no attraction for another. But whatever it may be that we lean upon and hold tightly, God often weakens our attachment to it by causing this very thing to become a trouble and a trial to us. It becomes such a burden to us that we get sick of it. God said of Ephraim, he "is joined to idols; let him alone." Hosea iv. 17. But Ephraim by the prophet is represented as saying, "I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth." Jer. xxxi. 19. He turned to the Lord and confessed to him, and the Lord graciously heard and blessed him. I often think of Ephraim; "When Ephraim spake trembling he exalted himself in Israel, but when he offended in Baal, he died." Hosea xiii. 1. How often it is the case that we offend in Baal; some idol takes possession of our thoughts and runs away with the affections, and instead of them being Christward and heavenward, they are centred on things below. God sees it, and designs in His healings with us to weaken these affections. If we attain to or get possession of the thing upon which our heart is fixed, it does not bring the joy or the pleasure we anticipated, perhaps brings us a great deal of sorrow instead, and then in our distress we turn unto the Lord to Him that weakens us. He gives us the breath of prayer; we are able to lay our case before him to breathe out before him all our trouble and grief, acknowledge our transgression unto him and our iniquity we do not hide. Now there is a full con-

fession. Ah! this weakening work, how precious it is! how sweet it is when we are able to look back and see what God accomplished in that particular trial, in that particular trouble! How he separated us from all carnal support, and brought us off from the sand upon which we were resting! How he has made us see that real religion is more than notion. He wants the whole heart; "Son, give me thine heart." And when we have been thus weakened there is a complete surrender to Christ. Do you know what it is to open, as it were, the heart to receive Christ? Do you know what it is to make this surrender under the blessed power and sweet teaching and anointing of God the Holy Ghost? There is such an experience, and blessed be his name, His people are not ignorant of it, for their affections are brought from these things which keep them down to the earth to worship him who is a spirit in spirit and in truth.

"He weakened my strength in the way." Now, we all naturally fear death and generally speaking, desire a long life; we all naturally postpone the evil day and set it as far away as possible from us, and if we were sure that we should not die until such a year our carnal heart would not trouble much about it until it drew very nigh. The Christian man, if left to himself, would be as carnal as ever. "But in the midst of life we are in death," and as the tree falls so it lies; to the north or south; so the soul of man rises either to heaven or sinks to hell. The quickened man believing this is exercised about his everlasting welfare. "How will it be when I come into the swelling Jordan?" And this weakening process which God puts him through makes him so that he cannot rest upon a fleshly religion. He cannot rest upon his doubts. He cannot rest upon his fears, nor upon dreams or visions. Some people have visions and dreams

and rest upon them. But away with such resting places! The Lord used to speak to his people in dreams, and I am not prepared to say but that he may speak sometimes to them now in like manner. The apostle Peter relates a vision which was a glorious one—the one he had on the top of a mountain, when he saw Christ transfigured, and heard a voice from heaven saying, "This is my beloved Son, hear him." But he says, "We have also a more sure word of prophecy; wherunto ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn and the day star arise in your heart." II Peter i. 19. I want something more than dreams—the sweet witnessing within that I am born of God, the blessed anointing of the Holy Spirit, an inflowing of His love into my heart as my Savior, as my Redeemer, as my God. Is that what you want? Anything short of this, what is it? Have we a hope in his name? Ah! it is well when, in humility, we are enabled to give a reason for that hope which is within us, and is as an anchor, sure and steadfast, entering into that which is within the veil even Christ Jesus. It is a comfortable hope, an encouraging hope, a hope which lifts the sinner up and brings him into sweet anticipation of that rest which remaineth for the people of God. I remember some time ago visiting one who had been ill and was not expected to recover, but he was getting better though still far from well. He said, "I am no visionary; what I want is a powerful application of God's Word to my soul, then he may take me home." This man was 80 years of age, and had been in the ways of God nigh 60 years, yet that was what he wanted, and what every living soul will want, for the comfort which man can give will never sustain a living soul. It must be that comfort which God himself gives. That is what we want, and I do not believe

that any exercised child of God will rest satisfied short of a manifestation of Christ to his soul as his Savior.

No, because they do not spring from nature, from a proud heart, nor from Satan, but from the work of the Spirit within. What is Christ to the worldling? What was he to the ancient Jews? If you see anything in this Christ Jesus causing you to desire Him, it is because you have had the seeing eye given you, and you behold in Him something more than human nature—you behold him as the Son of God, in whom it pleased the Father that all fulness should dwell. Every temporal blessing that we enjoy while passing through this vale of tears comes through him. They are all decreed and not only the blessings but your afflictions too. John Kent says, "*If he appoints the number ten, You ne'er shall have eleven.*"

The time is gone, and I feel I have spoken but feebly. I hope the Lord will be pleased to bless you and to bless me; and if we never meet here again on earth, may we meet around his throne in heaven where there is peace and joy and blessedness, and where we shall cast our crowns at the feet of him who suffered, bled and died for us.

The Lord add his blessings. Amen.

Dear Brother Gold:

As I have been in the house for the last two days not feeling very well with the snow covering the ground and it raining, these words came to my mind: "For as the rain cometh down and the snow from heaven and returneth not thither but watereth the earth and maketh it bring forth and bud that it may give seed to the sower and bread to the eater so shall my word be that goeth forth out of my mouth it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereunto I sent it." Isaiah 55:

10--11. This is a natural figure by which the prophet illustrates to us the independence and success of the word of the Lord. All intelligent minds will confess that the coming of the rain and snow is independent of man, and that it accomplishes the purpose of God, the watering of the earth. Also that it is in this way that the earth is made to produce its fruit for the sustenance of man. The snow is as necessary as the rain and the Lord knows when and where to send it, and I have noticed that the snow has a pulverizing and lightning effect upon the otherwise hard, lumpy soil. Walk over the ground after the snow is gone and see how soft and mellow it is, thus made ready for the reception of the seed. It never returns without having watered the earth and so the purpose and word of the Lord is accomplished in the bringing forth of its fruit. Can any one imagine that our God is any less a God of purpose in grace than in providence or that he is less able to accomplish the purpose of his grace than the purpose of his providence. If they do they are mistaken, and dispute his word which says as in providence so in grace his word shall accomplish that which he please. Can any one suppose for one moment that the God of heaven and earth would send his word to the heart of a sinner calling him to repentance or to anything else for that matter unless it is his will that that sinner shall do that which he bids him. Then he says, "I am God, and I will do all my pleasure." Then as sure as God calls the sinner obeys. The Lord said unto my heart seek ye my face, and my heart said thy face Lord will I seek. The rain has come and the earth is made to bud not against its will but according to its nature. So when the word of God comes into the heart of the sinner he is made to love, serve, and adore his God, not against his will but according to his new nature for if any

man be in Christ he is a new creature. This word canot return void, it is the word of God and he has a purpose in sending it, and he cannot be defeated or disappointed. Is there anything too hard for the Lord? Surely not, he is the maker and preserver of all things he speaks and it is done, he commands and it stands fast, his word must accomplish its purpose and the sinner is saved. It must prosper in the thing whereunto it is sent. So he is manifested in Zion and works in the vineyard, for the Lord has given him the ability and the loving desire, and instead of doing things in this kingdom against his will his constant and fervent prayer to God is that his spirit that makes these earthen vessels speak his praise and walk in his ways would more constantly manifest its presence for this is the object of his love and he mourns because he cannot love him more and serve him better. I think I am glad for these almighty, eternal, glorious and soul-cheering truths of the gospel of Jesus Christ our Lord.

But I do feel grieved when I see so often in our papers that in different sections of our country those who profess to believe these wonderful things are striving one against another. If any among us do not believe and have no experience of the mercy of God to a sinner let such get out and go where they can find more agreeable company, but as long as we agree in our experience let us bear with each other for we are all full of faults and must not look for perfection in the flesh. I hear views sometimes that I do not agree with, but I do not expect all to believe and say things just as I do. May the Lord give us more of his own spirit and we shall be more loving and forbearing, one toward another.

Your brother, I hope,

JOSHUA T. ROWE.

Baltimore, Md.

## ZION'S LANDMARK

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

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

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

Volume XLII - - - No. 10

Wilson, N. C., - Apr. 1, 1908

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Brother A. N. Surratt writes of a visit of a neighbor of his who endeavored to convert him to his views on Missionism. Failing to do this he said that P. D. Gold had left the Missionary Baptist and gone to the Primitive Baptists because they would not allow him to have the preaching places he wanted.

I think this is the first time I have ever heard of this charge. The brother who wrote me said the young man did not seem inclined to tell him how or where he heard this, but as he insisted on being informed he said he saw it published in the Biblical Recorder. He adds, "Now, Brother Gold, I would like to have an explanation of this from your own pen."

There is not a word of truth in this charge so far as I am conscious of. The Missionaries while I was with them treated me very kindly, and I have not a word of complaint to make against any of them.

While I was in trouble about the true church I felt a disposition to leave the country and go off as I was under great distress of mind, but the Missionaries, themselves visited me and endeavored to encourage me to remain with them.

Personally, I had no fault to find with any of them, nor have I now, nor have I any fault to find of any man as it concerns his personal treatment of me.

It was and is a matter of doctrine or fellowship that concerns me. When I united with the Missionary people I had no question in my mind about their holding the doctrine of Christ.

After being with them for some years I became exercised first of all about my vile and guilty condition before God. When I was shown my

lost condition and the Lord Jesus appeared to me as my righteousness at once. I felt and knew that it is the truth—that Christ is the righteousness of his people, and for which I preached this doctrine as I had never seen, felt or believed it before. The Missionary people did not so view it and I began to seek a people that believed and held what had been shown to me. For more than five years I tried to remain with that people, but could not. When I went among the Primitive Baptists I found a people that believed and held what I loved. Often I am asked what is the difference between us and other denominations. Perhaps if the question were asked wherein are the things in which your people and the other denominations agree it might be said in nothing. The Primitive Baptists are diverse from all other people, nations, kindreds, languages or tongue. There is no one like they are. If the other denominations are right we are certainly wrong. If the great efforts to help the Lord by money, worldly learning, labors, institutions of a worldly sort, bringing in so many people into their numbers are right then we are all wrong. But suppose the despised, persecuted and hated people, the sect every where spoken against, the people that are few in number, that hold to the electing love of God, or that salvation is by grace through faith and that not of ourselves—not of works—then what? If we are right how about the other denominations? All cannot be right. If they are right we are not. If we are right then they are not. If God be

for us who can be against us? If we are not on the Lord's side then who are we, and what are we?

Can two walk together except they be agreed? I read that they shall be all taught of God and great shall be their peace. God is not the author of confusion but of peace as in all churches of the saints. It was such questions and exercise of heart and mind that so distressed me that I could not remain where I was hence I left them. P. D. G.

A friend thinks if one is truly convicted of sin he will not persist in doing the wicked things he formerly did. For instance I will suppose one is a drunkard which is as beastly a thing as almost any bad habit causing so much distress and shame, and the scripture says no drunkard shall inherit the kingdom of heaven. Now if one that is a drunkard is convicted of sin will he repent of this wickedness, or will he persist in it still getting drunk?

I think like our friend it will be so hurtful to him to get drunk that he will turn away from it. Let the wicked forsake his way. He may try this thing in his desperation but it will soon become so distressing he cannot continue in it.

He may feel that he is becoming worse and worse, even when he repents of his former bad habits. For his thoughts and motives distress him without his committing outward acts of sin. Now it is what he is as well as what he does that troubles him.

He further says he does not think that Baptists ought to fall out about points that are not vital. If one is saved that ought to satisfy him. None of us understand much of the things we dispute about. Laying aside all anger, wrath and malice and as new born babes desire the sincere milk of the word that ye may grow thereby.

P. D. G.

Brother Thos H. Pearce requests my view of the following questions:

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

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

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

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

What is the opposite of the ministry of the serpent? Would it not be submission to God in all things? To trust in the Lord God at all times for all things, and to obey him in all things, is the very opposite of the devil's counsel. Is man a free agent, or has he freedom of will to do as he please? Man often does what he desires to do, and often is hindered from doing it. While Saul was persecuting the church he did what he desired. When Paul was feeding the flock of God, which he had purchased with his own blood, he was doing what he desired. Each man acted freely. But while Saul was persecuting the church he was serving the devil. While Paul was feeding the flock of God he was serving the Lord Jesus.

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

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

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

If a man were free would he need any help? Why should Christ die for man, if the man is free to do as he pleases, why did he appear naked? Man is the most helpless of all creatures.

There is not a beast of the field as reedy as man is. For the beast has no soul, and is not exposed to eternal death, while man is, and is wholly dependent upon God to deliver him. The beasts of the field never sowfi beasts of the earth are not in a horrible pit as man is—utterly unable to deliver himself. The beasts of the earth are not sinners as men are, and dead in sins. When we were without strength Christ died for the ungodly. Man of himself has no power to come to Jesus. What power he has leads him away from Christ. Ye will not come to me that ye might have life, because your deeds are evil, because ye love darkness, love sin so that man's helplessness is the helplessness of guilt, and the greater his guilt the greater his helplessness of o tetaoinn greater his helplessness: so that man is without excuse, or is naked. P. D. G.

### ONE THING.

"But one thing is needful." Luke 10:42. What is the one thing needful? It is Jesus Christ and him crucified. Paul the apostle of the Gentiles wrote, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world," Gal-6:14. "For I determined not to know any thing among you, save Jesus Christ and him crucified," 1st Cor. 2:2.

Now what is there needful that is not in Jesus Christ? "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." Rom. 8:32. Shall I go about and preach prohibition? Shall I leave the pure water of life and feast on the mud and filth of the stagnant waters of carnal reason or politics? I have lived long enough to see this craze rise up and the world follow it awhile and shout for it and then it dies. Politicians and political preachers are fond of getting up hobbies which they claim are a sure cure for ills. They study to get people inflamed and excited and their passions stirred up, and one would think a great reformation is accomplished; but soon the excitement cools down and men are hardened and left in no better condition than they were before.

Drunkenness is a cursed habit entail-great suffering upon mankind. All my life I have deplored and condemned it. Men have no excuse for it, and are far better off without intoxicants. But suppose the country could free itself from them, and that not another drop could be found in the State, would that destroy corruption, o rexpel the devil? He is older than whiskey or brandy. If a man never tasted a drop of intoxicants of any sort, never told a falsehood, nor uttered an oath, nor defrauded another (but where is the man thus free?) Still it would be as needful for

that man to be born again as if he had transgressed every precept of the law. Yet it is a great natural blessing to be moral.

"Except a man is born again he cannot see the kingdom of God." There is not another name under heaven given among men whereby we must be saved. Then why preach any thing but Jesus Christ and him crucified we are to preach and nothing else. If you have Jesus you have temperance without hate to any class of men, you have sobriety, moderation, you have honesty and good will to man.

Notice what strife and bitterness are aroused by mankind in political campaigns. Where is the temperance of peace and good will in these political stripes in which men are bitterly arrayed against each other. Why not let each man vote or not vote as seems good to him? Let every man be fully persuaded in his own mind and vote as it seems to him right, and let others do likewise.

It is sure that no drunkard shall inherit the kingdom of God. Be sober not only in abstaining from intemperance in every form, intemperance in hating others, in condemning others that do not see as you do in glutton, in smoking or chewing tobacco. Let your moderation be known to all men. If you have Jesus you have every principle of honesty and truth in you, for you are the Lord's freeman, and he whom Christ makes free is free indeed. You are under law to Christ. You are to submit to the powers that be as ordained of God. But the Lord is our lawgiving and king who will save us.

Drinking the new wine in the kingdom of God makes you sober, honest, obedient having good will to men.

When you vote let it be to rule yourself as well as others. If you vote for prohibition let it be to control your own conduct as well as that of others. Do not think I can send off out of the

State and order liquors and drink at my own home, or with my friends, while the man that has not enough money to order it will be unable to get it at home. Whenever men vote to rule themselves voting will be more honest. If you think voting prohibition will stop drinking in North Carolina, you need a good drink of common sense to open your eyes to your own folly. If you want to vote for prohibition do so, but do not expect too much of it. Look at things soberly. P. D. G.

Brother J. H. Coombs of Greensboro, N. C., requests my view of Isa. 45:7. "I form the light, and create darkness." I make peace, and create evil; I the Lord do all these things."

Among the greatest kingdoms of this world, beginning with Egypt, then Chaldea, then Assyria, then the Median the Babylonian, and the Persian, the greatest of these was the Medo Persian until the rise of the Roman government. The Jews had been carried away by the king of Babylon, but God had delivered them into that power. In reading the history of these nations as man views it one see nothing beyond the national power of men, but if one reads as the Bible sets it forth it will be seen that God raises up one and sets down another, and gives the kingdoms to the basest of men as it pleases him.

These ancient kingdoms had their gods and alters, priests, temples, etc., or their religion. They had gods many and lords many. There were different phenomena in nature such as cold and heat, sickness and health, life and death, prosperity and disaster, war and peace, sun-shine and shade-light and darkness literally and naturally. These ancient heathen nations would feel influences, events or occurrences. They could not understand that the power that caused the light would produce darkness. They were too much opposed to

each other, or that the god that caused peace would allow so opposite a thing as war to occur, or that the god of health would suffer such an enemy as sickness to invade his people, or that the god that caused life would tolerate death its opposite, or that the god of good would permit the existence of evil, so in order to frame a theory long enough and broad enough to account for all these things they invented gods many and lords many.

Cyrus the great king of the Medes and the Persians, though the greatest ruler of his day on earth, did not know the Lord who had raised him up and given the kingdom of Babylon into his hand did not know the Lord yet God raised him up and strengthened him and gave such power as to destroy Babylon and liberate the people of God. The Lord did all for Israel's sake because of the love he had for Israel. He tells Cyrus that he knew him by name, though Cyrus had not known him. He says I am the Lord and there is no God besides him. There is no other God beside him. Hence the Lord declares I form the light and create darkness which is its opposite. He makes peace and creates evil. He does all these things. Evil is the opposite of peace, as darkness is the opposite of light. When God withdraws the light there is not another power that causes the darkness to come. God does it all. If the Lord does not control the darkness as much as he does the light then there is another God opposed to Him who rules the darkness, so that the God of heaven would be able to remove the darkness. The Lord says shall there be evil in the city and I have not caused it? If another God beside the Lord had put evil—the opposite of peace—in the city then the God of heaven could not remove that evil. If the God of heaven gives life and another God causes death, then the God of heaven could not raise the dead. These things are dwelt upon to

prove that there is but one true and everlasting God, and beside him there is no god.

Job said, shall we receive good at the hand of the Lord and shall we not receive evil? What did he mean by evil? did he mean sin, did he mean transgression of the law? No, he meant suffering, pain, darkness, wretchedness, such as Job was then suffering.

Sin is defined to be transgression of the law, not something God has created, for every thing he created was good.

When we are exercised in darkness and distress, and cannot see the light, nor day, nor peace, but are in great darkness and distress to whom shall we look for deliverance? He rules above all and all things are under his power and there is no power but of God. P. D. G.

I have had but little mind to write for sometime, and have felt that perhaps my silence would not lessen the usefulness of the Landmark, nor the interest afforded its readers. I am often engaged in reviewing the pathway along which I have come, and the incidents by the way which have become fixed in my memory as the things of this life allotted to me, and I am made to stand, as it were, in their midst as a little child, and look upon each as a towering monument of the infinite mercies of God, and upon myself as a mere dust of the balance, and not worthy of the least of all his mercy, and therefore I should be still and know that he is God. But when I attempt to be still I find that even this is among the greatest of the gifts of his grace, for to be still is strength and salvation which only comes at the command of him whose words are spirit and life. I have found the sweetest moments of my life to be when I felt to be nothing, and yet to be followed continually by his goodness and mercy of God. O, how wonderfully amaz-

ing are the mercies of our God! What a blessed privilege it is to see ourselves as we really are, and to be humbled under that mighty and gracious hand from which cometh every good and perfect gift, and to feel that all our times are in his hands, and that he knoweth our frame and remembereth that we are dust.

How blessed the thought that in all our darkness, down sittings, conflicts and afflictions, he has the pre-eminence and that his everlasting arm is underneath, and his foundation standeth sure, having this seal, "The Lord knoweth them that are his." But these thoughts are so transient I can scarcely say they are here till they are gone, and if I am permitted to enjoy the sweet fragrance which lingers upon things made sacred by the heavenly touch, it is but for a moment, and I find myself rushing forth into the streets or ways enquiring, "Where is he whom my soul loveth? Tell me, O ye daughters, if ye have seen him." And to one who would enquire, "What is your beloved more than another?" At times, I feel that I can give some description of his perfections and beauty, and declare with much assurance that he is mine and I am his, and then directly I feel that I could join with the poet and say,

... 'Do I love the Lord or no, . . .  
 . . . Am I his or am I not.'

Of all strangers, surely to me there is none stranger than myself, and of all the ways there is none to me more mysterious than the way along which, or in which, I have come. Sometimes the light falls upon it, and I see God's hand in all the incidents, over-ruling, turning this way and that way, guiding, directing, leading, keeping and saving, and I am made to wonder at the working together of all the things which vitally affect me, and I became glad, and for a moment feel assured that the goodness and mercy of God have followed me all the days of my

life, and my heart bounds with gladness at the additional assurance that I shall dwell in the house of the Lord forever, and for the time being, I feel strong in the faith, and feel fearless of the horse and his rider, and to know that my Redeemer liveth, and shall stand in the earth when all things shall have been put under him and see the travail of his soul and be satisfied.

In these triumphant moments I feel to stand fast in the liberty wherewith Christ hath made me free and while looking into the perfect law of liberty while dwelling upon its power and virtue, in preaching I have felt, and so declared, that I knew that I had preached the gospel of the Son of God. This is much to say, I know; but if I have ever had any truly spiritual revelations of the truth of the gospel of Christ, it has been while trying to preach that gospel.

"In thy light shall we see light." The gospel is preached in its own light and by its own power, so that oftentimes the vessel in which the treasure is can but wonder at the wonderful exercises of his own mind, and the confirmations which bind him, as with three-fold cords, to the sufficiency of the righteousness of his Lord and King. To look upon this side of the picture of this life and admire its beauties, and draw from it the imagery of bright prospects of the life to come, is delightful indeed; but there is another side to this life, and it, too, has its pictures from which are drawn lessons in a mysterious sense essential to the perfect experience of the child of God, that he may not only realize the life and strength, and salvation of God, but may know as well the power of death, his weakness therein and his salvation therefrom. In the experience of salvation it is threefold—"Who hath delivered us from so great a death, and doth deliver, and in whom we trust he will yet deliver." Therefore they do not forget but remember all the

way which the Lord their God led them in their deliverance from the power of darkness and translation into the kingdom of his dear Son. God's people are so taught that the very darkness is made light unto them. As the light makes manifest the darkness, so also does the darkness prove the existence of light to them who see and feel the darkness. Dark, lifeless and comfortless would be my life in spiritual respects but for the light of what I am sometimes persuaded is eternal life. For days and weeks, and there have been times for months, I have traveled without the light of the sun or stars, and hope has seemed to have almost perished but the Lord has remembered me again, and for a moment the rays of the sun of righteousness as of the light of divine life, have pierced the riven clouds, and flashed with dazzling splendor in the face of Jesus Christ, and for the moment I have felt to be strong for the day of adversity, and to bless the Lord because he has said, "I will bring the blind by a way they knew not; I will lead them in paths they have not known I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." The Lord's people are blind, and to know it is a gift of his grace—the light of his life. The things which accompany salvation are contrary to men and crooked, and the way is dark, and none but the living children of God know it, because the Lord has revealed it unto them. For one to know he is a sinner is of God, I feel sometimes to know that I am a sinner, and am glad that I do, feeling that at least this much I have learned of the Lord. I could not say that I am glad I am a sinner, but being a sinner, even as all men are sinners, I am glad I know that I am. And I am glad to feel that at one time I was the servant of sin, and also feel sometimes to bless the name of our God that since

that time I have felt in my heart at times a sweet assurance that form of doctrine or faith which God has been pleased to deliver me, or unto which I have by the grace of God been delivered. Feeling to be a dependent sinner I wait for the consolation of Israel, *"I wait for thy Salvation Lord, With strong desire I wait."*

Sometimes I am permitted to look into the heavens in the night time and behold the handiwork of God in the twinkling stars, and then again the night is shrouded in the thick cloud and the smallest star is hid from view. At times when looking into the face of the church, I feel to liken it to the heavens—now wrapped in clouds, and then standing forth as a glorious firmament studded with twinkling stars, each answering the other in brightness as the heavenly light falls in the sweetest rays upon them, and as the sons of God shout for joy these morning stars sing together and the heavens declare the glory of God and the firmament showeth his handiwork, and "my heart breaks forth in unknown strains and sings surprising grace." In these heavenly visions I look abroad over the field which the Lord has blessed—the gospel field, the land of Canaan—and with the poet feel to say:

*"All o'er these wide extended plains,  
Shines on eternal day."*

*"O, the transporting rapturous scene,  
That rises to my sight,  
Sweet fields arrayed in living green,  
And rivers of delight."*

How wonderfully varied, and in a sense contradictory is the pilgrimage of the children of God, and the fact that I find myself and the way I take that which the word sets forth as the way of these and the things which accompany them, gives me much assurance at times that I am of that blessed train that filled the temple, and I am glad that in connection with the revelation of the exaltation of Christ in the salvation of his people

and his people seen therein, the presence of the sinners and vile conditions from which the Prophet had been, was being, and should be delivered. How precious the thought that these things were written for our learning, that we through patience and comfort of the scriptures might have hope—blessed hope. P. G. L.

#### WHERE ARE THE NINE?

Brother H. V. Cole requests my view of the Ten Lepers, Luke 17:12-19.

The coming of Jesus into the world, and all that he did, and all the effects that result therefrom glorify God. While works of creation in general and God's operations in Providence praise him, it is especially true that the redeeming mercies of grace give glory to God, and the exaltation of Jesus the Lamb of God, as the Savior of sinners, reveals the gracious purpose of God's creation, and the perfect order and harmony of his character in the obedience of his Son unto death, and the revelation of his righteousness in the presentation of sinners to nature and practice in the glorious obedience of Jesus, without fault, before his throne.

In the case before us for consideration lepers are presented. Leprosy is a loathsome disease, transmissible by heredity and by contact, unyielding to any treatment within man's knowledge, and increases in its rage until death comes, and is a type of sin. Those afflicted with it are burdened with the painful consciousness of its incurable nature, and also of its defiling character and that it banishes its victims from the ranks of human society. How eagerly, therefore, would such wretches grasp at a bone of relief or cure.

The ten that stood afar off as banished because of their pestiferous disease, and lifted their voice and cried to him for mercy, show that they had heard of Jesus and of his power to save lepers, and of his merciful disposition

towards such characters. Hence they cry unto him for mercy. It is never true that any that feel they are sinners, and loathe themselves as such, fail to cry unto Jesus for help, as they feel that he is near, or that hope in his mercy. Every such knee shall bow and every such tongue shall confess that Jesus Christ is Lord to the glory of God, the Father.

All that come to Jesus must acknowledge the righteousness of the law. They must feel that the law is holy, and be blessed with a desire to obey it, though they are conscious of their failure in every such particular. When saved they sing the song of Moses, the servant of God, and the song of the Lamb. They own the justice of God in their condemnation, and the grace of God in their salvation to the Lord.

Jesus came to fulfill the law. One of the requirements of the law of Moses was that the leper, to be treated, must show himself to the priest, who was to consider the case and tell him what to do. Therefore Jesus said to these ten lepers that cried unto him for mercy, "Go and show yourselves to the priests." As they went to show themselves unto the priests they were cleansed, and one of them, when he saw that he was healed, turned back and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks. He knew where the praise belonged.

*..Did he violate Moses' law? No. He honored the law. He showed that faith which is satisfying to the law and honors God. . . . .*

Jesus said, "were there not ten cleansed, but where are the nine?" There are not found to give God the glory save this stranger (a Samaritan.) And Jesus said unto him: "Arise; go thy way. Thy faith has made thee whole." It is evident there were ten cleansed. Jesus cleansed them all. Nine were Jews who seek a sign, who

depend on, as to some extent, legalists. The Samaritan, the stranger, is not at all depending on his own works under the law or on the law. He is as one who feels there is nothing good in him, and therefore nothing good can come from him, nor is it expected of him. Hence he has greatly the advantage in that field of faith is cleared of all the undergrowth of weeds and briars that entangles the Jew in his worship. The old cry: "Ye must be circumcized and keep the law of Moses, or ye cannot be saved," entangles the Jew, but the Gentiles' condition is nearer free. By so much as one is depending on Moses or the law of works for salvation, by so much is he the opposer of Jesus Christ.

Are there not many cleansed who do not return and give God all the glory? Where are they? Oh, they say, I am not fit to go to the church. I have not a great experience as some others. Well, would it not be better to feel that you are vile and have no worthiness of your own?

If all that love the doctrine which the Old Baptists preach would be baptized, how it would increase the membership and spirit of the Church. How it would encourage them.

You are wrong in withholding or putting under a bushel that which God has given you. Glorify him in your conduct by going to the church and telling what he has done for you, and hath had mercy on you.

I often wonder why so many that love salvation by grace, and have a hope they would not part with for all this world, do not return and give God the glory. Is it unpopular? O, yes; it is exceedingly unpopular with the world. They would not join such a church for anything. Ye shall be hated of all men, said Jesus, for my name's sake. But he that endureth unto the end shall be saved. If a man does not hate his own life he cannot be the disciple of Jesus. How dif-

ferent that from joining a popular religion that the world speaks of, and where there is no cross.

P. D. G.

## OBITUARIES

### ELDER J. J. JOYCE.

This faithful brother fell asleep on February 16th. It can truly be said a good man is gone to rest—that rest be so much desired to enter.

He had long and faithfully served the brethren and his ministerial service was in love and meekness, and he will be much missed.

Your brother I hope,

S. H. CREWS.

### RUFUS ADAMS.

By request of his grandmother and mother, I will try and write the death of little Rufus Adams who was born June 1 1904 and died June 28 1907, which made his little three years and 27 days old. He died in great pain after suffering for three weeks with whooping cough.

He was a sweet child and everybody who saw him loved him. He has gone never more to return and a home has been made sad by the departure of one so lovely from it. No one knows how precious he was to his family who loved him so much, but the good Lord who doeth all things well took him home with Him where there is no more acting or pain, for he says "Suffer little children to come unto me for of such is the kingdom of heaven." He was the baby, the fifth child and a twin, the other one dying when quite young. He had always been sickly until this spring when he seemed to have much better health.

His father died when he was seven months old leaving his mother in a very poor condition. I pray God's blessing may rest upon her for he loved her so well also that His hand will sustain her so in the end there may be a sweet reunion.

This child was the son of Mr. and Mrs. Rufus F. Adams brother of Elder J. G. Adams.

A little darling was plucked from earth for any church, but her deportment to heaven and is sitting just before the throne. Her life proved to the world that God had given her a hope. Dear husband and children, grieve not for her, for we have such precious hope, dear husband, to follow the example of your dear wife and try to be prepared to meet her in glory where you will be enabled to give praise to the Father who giveth good and perfect gifts, and is able to give peace and comfort to your grief.

Written by a friend.  
ANRIBO E. JOHNSON.

W. W. BARNES.

HARRIETT PITT.

Rocky Mount, N. C., March 10th, 1908.

Brother Gold:

If it will not asking too much, will you please publish the death of Harriett Pitt in the Landmark. By the request of Mr. Jesse Pitt, her husband, it becomes my painful duty to make the attempt to write the obituary notice of my cousin Harriett Pitt. She was the daughter of William Spicer and Lucy Spicer. She was born the 1st of November, 1878, and died February 13th, 1908, asking her stay here on earth 29 years, 3 months and 12 days. "And I heard a voice from heaven saying unto me write, blessed are they which do in the Lord, from this time forth and ever, saith the spirit, for they shall have their labor, and their works do follow them." The doctor pronounced her disease pneumonia, and consumption. She was not sick but a very short time, but her suffering was extremely great. All was done for her that doctors and loving hands could do for her, but the death angel had come for her, and she must yield to the righteous command of God who giveth and taketh away. I sympathize with the kind husband in the loss of such a good wife, always kind and obliging. I never knew her to speak an unkind word about any one. She was a good neighbor. She loved peace and was a loving and a kind mother. She leaves a sorrowing husband and two little children, and a host of friends to mourn their loss. The Lord gave him his good wife.

Grieve not for her. She sleepeth we hope in the arms of Jesus. She was a mem-

- Tarboro April 11.
- Autry's Creek 12.
- Meadow 13.
- Newborn's 14.
- Nahucka, 15.
- Aycock, 16.
- Memorial, 17.
- Beulah 18.
- Upper Black Creek, 19.
- Lower Black Creek 20.
- Scotts 21.
- Contentnea 22.
- Wilson, 23 and 24.

P. W. WILLIARD.

- Saturday and first Sunday in April Flat Swamp, Sunday night Hamilton.
- Monday Conohoe.
- Tuesday Mount Zion.
- Wednesday Kehukee.
- Thursday Conetoe.
- Friday Tarboro.
- Saturday and 2nd Sunday Falls.
- Monday Pleasant Hill.
- Tuesday Upper Towa Creek.
- Wednesday Wilson.
- Thursday Clayton.
- Friday Raleigh.
- I hope to be with him the first week. After that he will need conveyance when off the railroad.

G. D. ROBERSON.

W. T. BROADWAY.

- Greensboro April 13 at night.
- Sandy Creek 14.
- Bear Creek 15 and 16.
- Brush Creek, 18 and 19.

Entered for mailing May 20 at night.  
 Moundsville, W. Va.  
 Rock Hill, W. Va.  
 New Shepherd 23.  
 Pleasant 24.  
 Town 25.  
 Worthington 26.  
 Lexington 28.  
 Conv. place needed.

Will brother Hilliard publish appointment and arrange place of meeting, and notify all the members of Bear Creek to meet me and brother W. B. Galtmore, as we were appointed by our last association to visit the church as a committee.

Will brother Hilliard or some one meet us at Richmond depot? W. T. BROADWAY

The next meeting Session of the Bear Creek Association will convene with the church at High Hill, Union county, N. C., commencing on Saturday before first Sunday in May, 1908. High Hill is two miles from Monroe and in the midst of a thrifty Baptist community. A cordial invitation to Baptists. Those coming by rail drop a card in advance to either of the following brethren: J. J. Hill, W. E. Williams, S. A. Helms, A. M. Helms, Monroe N. C., and you will be cared for. J. W. Jones, clerk, Marshville, N. C.

The brethren and friends of Pleasant Grove and Country Line churches in Caswell County, N. C., have decided to build a Primitive Baptist house for worship about five miles west of Yanceyville. It is quite a distance from any place of worship for our people. A lot of land has been leased for that purpose, and work is commenced on the house.

These people need some help, and desire it stated that any help will be thankfully received. They request that it be sent to T. J. Foster, Yanceyville, N. C.

1832.

Elder Joshua T. Rowe, pastor of the church at Baltimore, Md., has written a pamphlet giving a history of the meeting of the Old School Baptists at Black Rock,

1832. This was about the time of the separation of the new and the old school. The new school had departed from the faith once delivered to the saints, and were teaching in a separate and the brethren were separated from them. I set forth the reasons for this course. It is a summary of the doctrine they hold.

The price of this pamphlet is 15 cents. Any one desiring this valuable work that will enclose 15 cents to Elder J. T. Rowe, 794 Linwood Ave., Station L, Baltimore 3, Md., will receive it. F. D. G.

The next session of the Contentnea Union is appointed to be held with the church at Hockocks Saturday and 5th Sunday in March. Elder T. B. Lancaster was appointed to preach the introductory sermon, and Elder D. A. McWhorn alternate.

J. E. COBB,  
 Clerk Pro Tem.

#### Try This Constipation Cure Free.

If you are suffering from constipation, or any of its attendant ills such as rheumatism, dyspepsia, headaches, biliousness, malaria, etc., write today to Dr. Joseph A. Willis of Greensboro, N. C., and he will mail you FREE a 10 cent package of PANSY COMPOUND, and a 15 cent relief.

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### and Increasing Tobacco Crops

enough in tobacco plant  
at its best.  
soils, how-  
natural ele-  
with certain valu-  
ent foods, but lack-  
others. And just as  
dead or dying soil must  
be fed with a complete plant

food, so these partially  
fed soils need specially  
prepared food to supply  
what they lack, and  
balance the unequal  
fertilization supplied  
by nature.

When these special  
nourishing elements  
are added to the soil,  
crops multiply enor-  
mously; quality improves,

and profits are  
doubled and  
trebled. To-  
bacco is seldom  
planted no  
days without  
the use of *some*  
fertilizer; but  
the great point  
to remember is

to have the *right*  
fertilizer in the *suffi-*  
*cient quantities,*

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results will  
not be satis-  
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**P. D. GOLD PUBLISHING COMPANY**

WILSON, NORTH CAROLINA

# ZION'S LANDMARK

Published Semi-Monthly at Wilson, N. C.

PRIMITIVE OR OLD SCHOOL BAPTIST

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P. D. GOLD, Editor

Wilson, N. C.

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.

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

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

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

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

All brethren and friends are requested to act as agents.

All names and postoffices should be written plainly.

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P. D. GOLD.

Wilson, N. C.

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

Elders Gold and Lester:

Dear Brethren: I enclose a letter from my brother to the church of my membership which I think will be useful to the cause and so I have gained his consent to send to you for publication, if you approve. I think that the example set by him is a worthy one and when for any cause members living at such distances from their churches that some member cannot render good reasons for their absence and it is so that cannot be present they should write and let the brethren know how they do. Though I think it decidedly better that each one should have his membership at the nearest church to him so that as near as possible the brethren can know how he is. Brethren and sisters should always try to arrange worldly business so that it will not hinder them from attending their meetings regularly.

Your loving brother,

GEO. M. HARDY

Aurora, N. C.

Reidsville, N. C. Feb. 25, 1907.  
*To the Primitive Baptist Church at  
Sandy Grove, Greetings:*

Dearly beloved in the Lord: Since I began the services of churches nearly thirty years ago I have tried to teach them by precept and example. When sickness or anything else kept me from one of their meetings and the disappointments were known to me in time I have written letters they might know of my continued love for them.

Such is the case now. Notwithstanding this your communion meeting I shall not be able to be with you. For two weeks I fought this sickness as manfully as I knew how in order to be able to leave home today to visit you but on last Friday I was compelled to take my bed and call for a doctor and now for a few minutes for the first time I am sitting up.

Should we not feel that whatever comes to pass is right? Will our God suffer a wrong thing to befall us when the power is His to hinder it? None of us believe such a thing and therefore whatever befalls us we should praise the Lord.

I hope that my absence will not hinder you all from meeting together and therefore I write this note that you may feel that my mind is with you.

Beloved, speak to yourselves in Psalms, hymns and spiritual songs. In these Jesus Christ, our Lord, is exalted. You should not, in your meeting, nor in your homes, nor in the homes of your neighbors, nor friends sing songs in which Christ the Lord is not praised. "Lewd songs" should be an abomination to a true Christian. They are pleasing to the carnal mind but the carnal mind (or old man) should be crucified and must be ere we can serve the Lord in our bodies and spirits which are His. The singing of the songs of the religious world is the same. The Lord is not praised in them. The flesh must be denied and subdued and abased and Christ exalt-

ted or God is not served.

I am sure that we woefully neglect talking of the goodness and mercy of God to us. Our minds are too easily diverted from the goodness of God to talk of worldly things. This is one reason that we are blinded to the harm that there is in them. The Lord gives us over to a hard heart and a reprobate mind until we learn what manner of people we are. Then the first we know we are complaining of darkness and that Satan is about to prevail over us. We look at our neighbors and think it strange that they deny our Lord Jesus Christ. Let us think: have we given them any reason to believe that He is any more than another god? If that neighbor has heard us singing has it been one of the songs of Zion in which the Lord is praised? Has that neighbor often heard us speaking of the goodness of the Lord our God in such a way as to distinguish ourselves from his neighbors who are of the world only? When the poor and the needy have been in our midst and in need of immediate help have we been first in seeing that necessity and forward in setting the helping wheel in motion and pushing with our own shoulder? If we have not shown ourselves patterns of good works in these things what right has our neighbor to believe in our Lord Jesus Christ? or to believe that our religion is a whit superior to any other religion? Beloved, let us so live that the name of our God be not blasphemed in our daily life and conversation. Let us be humble and chaste in our daily lives and prove by our works and conversation that we have been with Jesus and that we know Him for ourselves and not for others.

From one step to another error and falsehood creep in on us and we practice forbearance until we shield in our churches the very enemies of our God. One says that it is to the ad-

vantage of my business that I don't speak out so plainly on these close points for I would wound the feelings of my neighbors and he fails in word as the Lord gave to the churches in or in action declaring the whole council of God. Another says that I can travel anywhere and succeed better in obtaining labor by belonging to the Masonic Fraternity and the brethren have nothing to do with it. He is a good brother and useful in the church and is let to stay there pretending to worship the Lord God alone while just over there he has a dead god, one Hiram Abiff, whose death he is swearing to revenge and thus worshiping a god of heathenism. Another says it is in the interest of my business to belong to the Elks or the Odd Fellows and the churches not having recorded on their books anything against those good orders have no right now to raise any complaint, and so those are held with a profession of a worldly god in their right hand and Jesus in the left, held in the fellowship of the churches. Do we not need some such as the Lord gave to the church in the days of Andrew-Fullerism? A Joshua Lawrence, a Billy Hyman, a Parrot Mewborn, a Gilbert Beebe, to earnestly cry out and spare neither son nor deacon, nor preacher, nor anyone who has turned from the Lord to the service of idols! "In secret have I said nothing," saith Christ. Oh that God would make us to show His people their transgressions and the house of Jacob their sins and to have no fellowship with the unfruitful works of darkness, but rather reprove them. Is there any peace between Christ and belial? God forbid. Why Go down to Egypt for help? The religion of our God is pure and will not in any sense mix with the filthy things of this world.

I pray God to be with you in your meeting and enable you to show love

to love one another out of a pure heart fervently that you may have the true witness of His holy spirit testifying of His gift in you. Beloved, no child of our God should use meaningless expressions in his language, nor vain nor profane nor obscene words. These are all embraced in filthy communications and we are exhorted by the apostle to not let any of these proceed out of our mouths. Let us use such things as becometh holiness.

I have often thought of what is the best way to determine what is right for us to do? and I can have no better answer than this: Stop and consider, would the Lord do this under the same circumstances that now surround me? Would he say this word? Would He do this deed? If not then have we any right as being the temple wherein the Lord dwelleth to do or say those things. Have I any right to play cards? Oh, as for that, the society in which I have to circulate does it and I must or I will not be sociable. Which is better the society in which you circulate or the society of Jesus Christ who dwelleth in your heart? Can you grieve the Holy Spirit of God to save the feelings of a worldly society who are the very enemies of the truth? For God's sake leave those things behind. They cannot advance you in the fellowship of the spirit for which you do hunger if you are a child but will tend to sear your conscience with a hot iron and throw in the castle of giant despair to writhe and groan in the pain of your own sins.

Beloved, suffer the word of exhortation from one who loves you, and may the God of grace strengthen you to serve him with your soul and spirit which are His. Pray for one another in the fear of God and pray for me also that I may be released from this sickness and made stronger than before in the love, fear and service of

the living God. I want to do His will fully and nothing more.

Your loving brother in hope,

L. H. HARDY.

Greenville, N. C., Nov. 13, 1907.

Elder P. D. Gold,

Beloved Brother in the faith of Christ I hope: I don't feel that I can interest you at all, but I would be glad to express a few of my thoughts and feelings towards you, as you have been so faithful and obedient to your heavenly calling.

I firmly believe you are a chosen vessels of God's mercy. You manifest the love of God so plainly to be sure the world can see the difference.

Dear brother you preach the gospel in its purity, I believe. You shun not to declare the whole council of God. I believe you are true servants of God, endowed with wisdom from on high. You are a brave soldier of the cross of Christ and your walk, talk and writing is complete in my understanding. You look meek, humble but firm and you look as near perfect as any one I ever met. But I know you are a human being and have your carnal properties, but haven't given way to the weakness of the flesh as some do. Your countenance shines like you are living in obedience to the Lord's commands. In obedience in peace and rest. For faithfulness becometh the house of God. Dear Brother, if I could only feel like you look to me I think I would be almost supremely happy, for I feel that you have been born again of the Holy Spirit and are following your Lord's example laid for his followers. Dear Brother Gold, I was enabled by the help of the Lord to attend the Black Creek association at Saratoga, when I had no idea of going at all. But this would roll through my mind, "go, I will be with you, fear not, go in the strength of the Lord," But I was fee-

ble and afraid to venture when this came so forcibly to me, a venture on Him, venture Holy, hear him cry before he dies. It is finished, it is finished, hear him cry before he dies. My desire to go increased daily. I was misinformed. I understood it was to be held in Stauntonburg and went thinking I could walk to church and not be dependent for conveyance. That frustrated some but brother Jesse Moore and daughter met us and conveyed us so willingly it soothed my sorrow, but I thought they were robbed of their comfort spiritually. May God bless them all for their kindness to us in every way for we were well cared for and enjoyed the association well, especially on Friday. It was a source of comfort to me, all three of the sermons. I truly was satisfied, but was anxious to go Saturday and did when the brethren: all preached good sound doctrine comforting and strengthening to the people of God.

My heart rejoiced in praising the king of kings and Lord of lords, for the gospel field was shown to me before I went there. The laborers were few. Lord grant more faithful laborers into thy vineyard if it can be thy holy will; enable them to lift up their voices like a trumpet, show thy people their transgressions and the house of Jacob their sins. Enable them to cry aloud and spare not; rightly dividing truth from error, that both saint and sinner may receive their portion in due season, for the gospel is the power of God unto salvation to every one that believes.

Dear Brother Gold, during the association I was filled with praise and thanksgiving I hope in sincerity, for my heart that had been rebellious and hard as a rock apparently, was melted so the tears flowed from my eyes and I viewed as harmless as a dove. I wanted to fall at your feet also at the

feet of the brethren and sisters and confess my nothingness, for I believe you are a true father in Israel, and I fear you as such. You bear so patiently with my poor scribbling it seems poor dry stuff; more like going over a big field to gather a few nubbins if any good at all. But I live by hope and I sow by an eye of faith at the foot of the cross of the Savior.

I believe prostrate on the ground, I shed tears freely for it was beyond my comprehension. The angels gathered near enough apparently to feel their presence near me and see the shadow of their wing. I felt the hovering was near me and there I was soothed on both sides with such promises I hope was of the Lord. How little do I know of thee or thy joys above.

Affectionately,

MARY MELISSA BROOKS.

Elder P. D. Gold:

Dear Brother. I have been taking the Landmark for three months and in every number I see that many of the subscribers are behind, and you have kindly asked them to please send you some money. Now, I consider it a shame in the sight of God and man that any one professing to be a Primitive Baptist can boldly go on from year to year and get in debt to you and never pay. The world looking on and seeing your call for help from time to time will surely say, those old Baptists are not as good as some seem to think, for don't you see they will not even pay for their religious papers.

Now, would it not be a good thing to just stop all papers that are behind and when one takes the paper for a year when the time is out, if he does not renew just stop it at once. I am sure if the people cannot pay \$1.50 for the paper one year, they do not intend to pay for it when it has gone on for longer.

Now, I think it would look much better to stop the paper, when the time is out than to be advertising them to the world as dishonest, for surely all honest people will try to pay their debts.

From one who loves the truth.

#### REMARKS.

We have Baptists that are poor in worldly goods, but love to read the Landmark. I wait on them thinking they will pay. Some do and some do not. There are many scattered and cannot hear preaching that desire to read this paper. May the Lord have mercy on us.

P. D. G.

Greenville, N. C. Jan. 31, 1908.  
Dear Brother Gold:

I will send you this piece which was written sometime in 1907 but I don't remember the date. I feel that I can witness with the poet I am a stranger here below, and what I am tis hard to know. When I would think of sending this piece to you, Satan would suggest people will say you just took the Bible and quoted together passages of scripture. But how can one handle the scriptures except it be revealed unto him? For the letter killeth but the spirit giveth life." Brother Gold, I would love to hear you preach again. I so much enjoyed your sermon at the association. Do with this as you think best, as I have only written it for relief of mind. Your unworthy sister.

#### BESSIE BROOKS.

"And I looked and lo a lamb stood on the Mount Zion and with Him were an hundred, forty and four thousand having his Father's name written in their foreheads." Oh! wondrous lovely sight to behold the Lamb of God for sinners slain the chief among ten thousand and the one altogether lovely who sitteth on the right hand of the power of God, who is the faith-

ful witness, the first begotten of the dead, the prince of the kings of the earth, unto him that loved us and washed us from our sins in his own blood, that we should be redeemed from among men and in our mouth to be found no guile and to appear without fault before the throne of God. Behold he cometh with clouds and every eye shall see him, they also which pierced him and all kindreds of the earth shall wail because of him. I am Alpha and Omega, the beginning and the ending saith the Lord (which is and which was and which is to come the Almighty. I am the first and the last. I am he that liveth and was dead and behold I am alive forevermore and have the keys of hell and of death. Thou art worthy O Lord to receive glory and honor and power for Thou hast created all things and for thy pleasure they are and were created. Worthy is the Lamb, that was slain to receive power and riches and wisdom and strength and honor and glory and blessings. Oh! singing and praising when his chosen ones shall behold the Lamb of God coming in the clouds with power and great glory and he shall send his angels with a great sound of a trumpet and they shall gather together his elect from the four winds from one end of heaven to the other. For the trumpet shall sound and the dead shall be raised incorruptable and we shall be changed. For this corruptable trust put on incorruption and this mortal must put immortality. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality then shall be brought to pass the saying that is written: "Death is swallowed up in victory, oh, death where is thy sting? Oh, grave where is thy victory? But thanks be unto God, who giveth us the victory through our Lord Jesus Christ and

he is the wondrous lovely Lamb that stood upon the Mount Zion and with him were a hundred, forty and four thousand having his 'Father's name written in their foreheads.'

Brother Gold:

I am again driven to the task to write . O, how miserable and wretched I am, who shall deliver me from the body of this death ; bitter tears and groans are my meat by day and by night. I thought I would get relief by writing, but I am as an empty blank. I fear I have missed the substance and caught the shadow. O Lord have mercy upon me a poor vile sinner. Where is the blessedness I knew when first I saw the Lord? Where the soul refreshing view of Jesus, and his word. In this world of sin and sorrow, how much longer have I got to go in pain and sorrow, I long to be delivered. The Lord is my strength, and my deliverer. O, Lord, open thine ear unto me, hear my feeble petitions. I am full of murmurings and sin. Thou art full of grace and mercy. Restore unto me the joy of thy salvation. Be merciful to my unrighteousness, my sins and iniquities remember no more against me. I know thou art God and beside thee there is none else. Give me faith: faith is the substance of things hoped for, the evidence of things not seen, but I find myself wanting to go beyond hope, which would be sight, and sight wouldn't be hope. O Lord, give me strength to endure to the end ever looking to Jesus, the author and finisher of our faith. The sisters spoke of recognition in heaven. We shall know as we are known. We shall awake in his likeness, and shall be satisfied. Shall I awake in his likeness gives me more trouble, than recognition, all the redeemed will know whether I am one or not, and that will be sufficient. My husband's father, Hardy

Yelverton, wanted to know where his first wife was after she died, and in a dream or vision he went to a very pretty place, and all the people or angels were very pretty, and all alike, and one spoke to him, and says a fortune, he recognized her voice but did not know her from the rest of them, they were all alike, and he was satisfied. The world throws predestination and election at us that's all right, Thank God ,they can't change it, I have chosen you out of the world, therefore the world hates you, but remember it hated me, (Jesus) before it hated you. If they hate us, that's an evidence we are not of the world: so hope springs up, and we are made to rejoice. I believe there is a part of us they do love, that is the fleshly part, which is of the world, for the world will love its own, it is the spiritual part they hate, for the carnal mind is not subject to the law of God neither indeed can be; our own flesh hates spiritual things, for it always wants to go contrary to the spirit: that shows what we are, nothing and worse than nothing! so if of works its no more of grace, and if of grace its no more of works, the two can't mix. A little more and I must close, I fear I am already too lengthy. Brother Gold that sweet sermon you preached at Brother Frank Smith's funeral has ever been in my memory: you told of the many blessings, that came out of afflictions: afflictions sorrows, trials and all these things are blessings. Yet we can't at all times realize it. I often feel all these things are against me, and again I am made to rejoice in them. Christ was a man of sorrow and acquainted with grief. If we suffer with him we shall reign with him in glory. When I am lifted above self and this world even in the midst of affliction, and trial I am made to glory in the Lord, and have no confidence in the flesh, so it is grace

in the heart that makes us see our nothingness, and hate sin. Brother Gold, when I got up this morning in so much trouble it seemed I could see your lovely face, and thought then I would tell you how good I loved you, but I can't. With tears in my eyes, I will ask you to remember me and mine at the throne of grace. Just a few words from you I feel like would be a great comfort to me. Much love to you and sister Gold. I am as ever, your little sister, if one at all.

MRS. FOREST YELVERTON,  
Freemont, N. C.

Elder P. D. Gold,

Dear Brother in Christ: I was requested by some of the brethren in Virginia to write a short sketch of my trip to Tennessee and Virginia last fall, to be published in the Landmark, and by your permission I will try to comply. I left my home on the 11th day of September for Nebo, Ills., where I was joined by Elder C. C. Melton on the 19th. On Friday morning the 29th, we took the early morning train at Nebo for St. Louis and from there to Nashville, Tenn., to attend the Cumberland Association, which convened on Saturday the 21st, in Nashville and continued three days. At this place we met a goodly number of ministers, and heard some good preaching. Ministers from five different States were in attendance. Missouri, Illinois, Kentucky, Tennessee and Georgia. From Nashville we visited Murfresboro. On Friday 27th, we visited Providence church and preached Christ to a very attentive congregation who seemed to enjoy the preaching. At this church we met with Elder Agee. From there we returned to Nashville and preached at the church on Sunday the 29th and at night at the hall in the northern part of the city, near the home of brother Dr. George Hite, where some of our brethren

hold their regular services. On Monday the 30th we boarded the train for the town of Franklin to attend a meeting at Big Harpeth church the 1st and 2nd days in October. At this church we met with Elders Hogan of Tennessee and Fleener, of Indiana. We had a good meeting and returned to Nashville the 3rd, stayed all night. Friday we took the train for Bridgeport, Alabama, from here to South Pittsburg, Tenn., and were met by Elder Raulston and taken to his home. The next morning the 5th, we went about nine miles up a small valley called Sweeten's Love where there is a Primitive Baptist church of 108 members. Here we preached Saturday and Sunday. On Sunday commemorated the death of the Savior, and washed feet. Elder Raulston was with us and led in this service. Sunday night we preached at the old Baptist church in South Pittsburg. On Monday morning we took the train for Chatanooga arriving about noon. In the afternoon we took the street car for East Chattanooga to the home of our young brother, D. W. Raulston who is in charge of the post office at that place. From this brother and a brother Martin, we learned there are some thirty Baptists in Chatanooga, which they think of trying to organize into a church in the near future to which we gave encouragement. We stayed all night with this young couple. The next morning we took a little trip upon the top of Lookout Mountain, and back to the city for the 11 o'clock train which we boarded for Bristol, Virginia, where we arrived a little after dark and stayed till morning and boarded the train October 9th for Pulasky city, where we arrived in time for dinner, but had to remain till the next morning to get a train to Betty Baker's in Carroll county. This county is the native home of Elder Melton. His father

had moved to the State of Indiana, when he was a boy seven or eight years old, more than fifty years ago. He had never been back before.

After arriving at Betty Baker's we began inquiring for Primitive Baptists and brother Melton's relations. We soon learned that there was a church called Little Vine in one mile and a half from the place, and that their monthly meeting would be the next Saturday and Sunday, 12th and 13th. We felt like providence had directed us to this place as we did not purpose coming to this village. Here we met up with brother Isom Surratt, who kindly invited us to his home a mile distance to stay till Saturday morning when he would conduct us to the place of meeting. Saturday morning at 11 o'clock we met at the meeting house a goodly number of brethren and sisters. J. F. Sutton delivered the first discourse, followed by Elder Melton Sunday morning. Elder Melton was first and I followed. At the close a sister came to the church by experience and asked for a home which was granted. At this church we met for the first time Elder J. F. Summer, who arranged appointments for us till the 30th of the month. On Monday the 14th in the afternoon, we preached at the home of a Mr. Beasley, who is a believer in the doctrine of grace. On Tuesday the 5th we were conveyed to Mt. Zion church where we preached to a good congregation of attentive hearers, and at night again in the neighborhood at the home of a Mr. Robinson. Here we met Elder Mat Jennings. On Wednesday the 16th we went to the home of a brother and sister Williams, took dinner with them and were conveyed from there in the afternoon to Elder Melton's aunt, who is living at his grandfather's old homestead. We spent the night with this aunt of his, and the next day, (Thursday) 17th, were conveyed to

Mt. Lebanon church where we met a good congregation and some more of Elder Melton's kindred in the flesh as well as in the spirit. We went to the home of our brother Ellis Melton and preached at night. The next day we were conveyed to Crooked Creek church where we preached Christ to an attentive congregation of believers. Here we met for the first time Elder Wesley Brindle. We went back to Brother Ellis Melton's for the night and were conveyed the next day the 19th, to Good Hope church, which was their monthly meeting Saturday and Sunday. At this church a good congregation gathered. We preached four discourses at this place and had some strong tokens that the word was received with joy, and we hope it will be remembered for many days to come. The 21st, and 22nd was spent in visiting some of Elder Melton's relations. On the 23rd we preached in the afternoon at the home of Mr. Israel Newman's for the benefit of a sick lady who had been afflicted for several months. This meeting was in the neighborhood of Good Hope church where we met Elder I. D. Vass who is their pastor. On Thursday the 24th we were conveyed to Elk Spurr church, where we met a house full of people to hear us. At this church as well as Good Hope shouts of joy were heard in the congregation, and many shed tears. Elder Garlan Allen was with us who is pastor of the church. At night we preached at the home of Mr. William Melton's, cousin of Elder Melton. On Friday the 25th we were conveyed to Snake Creek church, where we met a goodly number of brethren and sisters to hear what those strange preachers would have to say. Here the brethren and sisters gave us manifestations of Christian love and fellowship at the close of the service by a warm shake of the hand.

On Saturday the 26th we were conveyed to New Hope church, where we met a fairly good congregation, and had a good meeting. At this meeting we met Elder Isaac Webb, perhaps the oldest minister we met while in Virginia, whose praise is in the churches. Brother R. B. McPeak and Mr. Cox met us here and conveyed us to Elder Webb's sons for dinner. Elder Webb and wife going with us where we spent our short visit together very pleasantly. Brother McPeak and Mr. Cox conveyed us to brother McPeak's home where we spent the night. Sunday morning we were conveyed to Panther Creek church where we met a good congregation of believers, had another good meeting with those strange brethren and after dinner near the church with a brother and sister Marshall were conveyed by Brother J. L. Marshall to his home near Reed Island church, where we preached Christ on Monday. The brethren here seemed to enjoy the preaching very much. From here we were conveyed to Bethel church where we preached Tuesday and met with Elder John Hurst at this church who staid with us two days and nights. We had a pleasant meeting at Bethel. On Wednesday the 30th we went to Pilgrims Rest church, Elder John Hurst going with us. Here we had another good meeting. At this meeting a lady came to the church, telling what she hoped the Lord had done for her, the church received her into their fellowship. The church gave us the hand of fellowship. We bade the brethren and sisters farewell, and departed on our way to Roanoke city, where we were met by Dr. J. C. and his brother Sam Hurst at the depot, and conveyed to their church where Elder Melton preached. At eight o'clock Thursday night the 31st the people assembled again and the writer tried to preach

A good feeling seemed to prevail in the congregation. Elder J. C. Hurst is pastor of this church assisted by his brother. Next morning, November 1st we boarded the train for Rocky Mount, Franklin County and were met by brother Thomas Overfelt and conveyed to his pleasant home, where we expected to go to Little Creek church the next day (Saturday,) but it rained so hard we did not go till Sunday morning where we met a fairly good congregation. This church was the home church of the late Elder John C. Hall, but is now pastored by Elder E. L. Blankenship whom we met at this meeting but did not get to his home, as conveyance was ready to convey us a part of the way to Pig River church. We spent the night with Mr. Ches Akers and sister Akers. These people conveyed us Monday morning the 4th to Pig River church where we met a house full of people, who gave us marked attention. For the Lord's presence was felt among us. A good feeling seemed to prevail in the entire congregation. We went to the home of sister Jemison for the night, who is a daughter of the late Elder J. C. Hall. Tuesday the 5th we were conveyed to Republican church, where we met a good congregation and the pastor of the church, Elder Peter Corn. The people seemed to enjoy the preaching very much. Elder Corn took us to his home for dinner. From here we went to the home of brother George Ingram where we preached to a small congregation at night and stayed till morning. Wednesday the 6th was our appointment at Canton Creek church, but we did not get there on account of a very cold rain falling, and no covered conveyance to keep us from suffering. This is the only appointment made for us in all our trip that we failed to reach. Thursday the 7th we met with the

brethren at Chestnut church where we preached the word to an attentive congregation, that seemed to enjoy what was preached in the Missionary Baptist church house in Rocky Mount to a mixed congregation. Friday 8th, we were conveyed to Old Bethel church the home of the late Elder John R. Martin. We met a house full of people at this place where we tried to preach how Christ came into the world to save sinners. Much good feeling seemed to prevail. A Mr. Lyle met us at this meeting and conveyed us to his home six or seven miles and cared for us two nights. Mr. Lyle is a Baptist believer and his wife a member. Saturday the 9th and also Sunday we met the brethren and sisters at a church called Cross roads, and had a good meeting each day. Here we met Elder Silas I. Plyon the pastor of the church and enjoyed his company very much. From here we were conveyed to the railroad, took the train for Roanoke and met the brethren again at their church house Sunday night and preached to a large and attentive audience, the brethren and sisters extending us the hand of fellowship. We bade them farewell and boarded the train at one o'clock a. m. for Norfolk, Va., reaching their the next day after 9 o'clock. We went from Norfolk to the ocean, in the afternoon then to the Jamestown exposition, next morning to Fortress Monroe and in the afternoon to the exposition again. Wednesday morning the 13th we boarded the train for Richmond, where we spent three hours and then boarded the train again for home passing through Staunton, Va., Winchester, Lexington Franfort and Louisville, Ky., on to Saint Louis, arriving at home Friday evening the 15, at 7 o'clock where we found all well, but had to leave next morning for my

regular appointment fo. Saturday and Sunday.

Elder Melton and myself delivered forty sermons a piece on this trip. As to their worth, those that heard us are better able to tell.

We will never forget those brethren with whom we met. They made us feel at home, we were no poorer financially than when we left home. Brothers and sisters if this should be published, remember a poor old sinner in your prayer.

J. F. SUTTON.

Paris, Monroe county, Mo.

South Creek, N. C.

Dear Brother Gold,

I enclosed please find \$1.50 for the Landmark for the year 1908. I have been taking it for two years and I don't feel like I can give it up, especially now that I have to stay in the house all the time. It is all the preaching I get and I always look forward to its coming as there is sure to be sometime in it to cheer poor vile me, I am 68 years old and so afflicted I can not attend church. I have been very feeble for a long time, so I could just stay up and walk around in the house. About five weeks ago I lost all the use of my right side and had to be lifted in every way, could not even turn myself in bed. But I know God does all things well and I know that it is good for us to suffer and I hope that in his own good time he will restore me again if it is his precious will. I think at this time I am a little better as I can move my hand and foot more than I could a week ago, also I can stand up by some one holding me for which I am so thankful.

Brother Gold, I want to thank you for the picture of yourself that I received in the dear old Landmark some time ago, and I know it is very much like you as I was one of the lucky ones

who has seen your face and heard you preach. Oh! how I wish I could hear your voice again.

I also want you to please, if its not asking too much, to send me your experience of grace. I read it a long time ago and I would be very glad to read it again.

Please pardon me for writing so much as I did no intend to have but a few lines written when I commenced. I will close by asking the prayers of all of God's people.

Your sister in Christ I hope.

THEBE JSAWYER.

South Creek, N. C., March 5, 1908.

Durham, N. C.

Elder P. D. Gold,

Very dear brother: Pardon me for addressing a few lines to you. Talking the word tongue for the subject of a few thoughts. You know St. James tells us the tongue is a little unruly member which if not guarded closely will do a great deal of harm and bring confusion among God's children and cause us to suffer many pains and sorrow. This being true we should be very careful how we talk about and with each other, we should be firm and immovable not to say one thing today and say and do something else next week on account of some fleshly advantage or disadvantage but be on the side of truth and righteousness, willing to please others and not ourselves even as Christ did, seeking the good and happiness of others. If you are a preacher serve in your humble yet honored calling. Preach most where you are best fitted and can be of most use and best appreciated, with the humble feeling that I have no right to claim the pastorate of any sister church because it is near by if I am a member of that one but if the brethren and sisters of any church at home or abroad feel you in their hearts to

be their pastor submit to them and do the best you can in the fear of God. This I feel to know by experience is a good rule and we should be very careful and tender as to how we speak of the dear old ministers and pastors, for the tongue is dangerous when the spirit of God is withdrawn from us and we become involved in the flesh and sin. Yes, at that moment the tongue becomes an enemy to all concerned, and taking the history of the past ages what has been the results? Grief and shame. Oftimes it has caused a wreck of communities, brought sorrow in families and sent wronged hearts to the grave in sorrow. Thus members have often taken high places in church affairs, shaping things and dictating how and what should be done but what a curse there was. No one is safe controlled by them. They feed upon the foul things of nature and desire of their own heart. They feed upon the sticks of corruption. The tongue and flesh following in nature is more dangerous than the beasts or reptile, but sweet when in the spirit of God and are like apples of gold and in pictures of silver.

Lovingly your little brother in tribulations I hope.

J. A. HERNDON

Dunn, N. C., March 1908.

Dear Brother Gold:

Feeling a crushing sense of my unworthiness to call you so, but I became suddenly impressed yesterday to write. Will you please pardon one so ignorant and weak as I am for intruding on your time and the space in penning these lines down in regard to my belief and condition, feeling that it cannot be of any interest to any one as I feel the crushing sense of my ignorance and weakness, believing I am the weakest and most ignorant that ever put lines before you, giving oth-

ers liberty to criticise, and showing forth my ignorance.

But out of the abundance of the heart the mouth speaketh. It seems to me if the abundance of evil were to proceed forth from my mouth no one would dare fellowship me. For I feel the crushing sense of evil of my heart, my guilty sinful unthankful feelings so much, being also aware that God looks upon the heart. This fills me so full of guilt and condemnation that I cannot approach a just and most righteous Father in an effectual and fervent spirit of prayer with faith as required to obtain my greatest desires. I cannot realize how he can bless one as I am when I am so unthankful and undeserving, trampling on his mercies daily as I do. Therefore such causes me to abide in darkness and unbelief. My faith is weak. Although I trust he can strengthen that which is weak and bind together that which is broken. "Who is among you that feareth the Lord, that obeyed the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord and stay himself upon his God. Let him trust in the name of the Lord." What name? "The Lord merciful and gracious, abundant in truth and mercy, forgiving iniquity and sin." But how can we trust in what we have not seen. We do not consider? Trust needs a broad foundation for repose, and for those to trust Him, those who walk in darkness and have no light to be guided by, I believe need more faith than those who have the light of his countenance and His peaceful presence to guide them. As we who walk in darkness only have His promises as a rod and a staff to lean upon, to comfort us, the promise is blessed are those who not seen yet have believed. Yet if I should be one who walks in darkness I am not only in darkness but also in the

wilderness subject to the tempter in so many ways, and such little faith as I possess, indeed makes my way difficult and nothing but halting and at all little hindrances makes me the weakest and poorest in spirit, I am never allowed the loving presence of Him to enable me to run and not weary. But I am continually down in the valley of humiliation ready to faint with fear, suffering the loss of all things except a little hope and it seems to too little to claim, craving and desiring a better one, looking this way and that way, mourning as a lonesome dove looking for the return of its mate, waiting, watching for some signs or evidence, that I am not finally forsaken, trusting that He will yet appear and give me the desired light and strength, strength to make my hope stronger, yet I may have to go all the way mourning an absent Savior, even down to the very gates of death, and be compelled to cry out in my last moments as Jesus did, my God, my God, why hast thou forsaken me? In those last moments of his bearing the guilt and sins of us all, being in such great agony he cried out My God, why hast thou forsaken me; Oh how much suffering he was enduring, yet He knew no sin, having resisted all temptations and now in His last moments felt forsaken of his own Father whom he obeyed. So why should not some of His people here on earth partake of his suffering? Here I will go back to my lamentable condition, poor and afflicted beyond power of humanity to relieve, yet what did he say, I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. Who are they of whom he was speaking? Some can say, I am the poor, I own nothing of this world's goods, I have nothing but myself, penniless and poor, afflicted and poor, afflicted unable to work. But

ah, my dear brethren and readers, I am one poorer than they. I do not so much as own my self for much of my time I am a servant owned by Satan, doing at his command. I must confess with shame, not able to controll the members of this body, as the apostle Paul exhorts us to, this works death within, making me almost despair. But with the poor of this world's goods there are supplies to be had by labors. But the poor in spirit, when we who are poor in spirit go to the Master we can only go with a load of guilt and sin, destitute of faith, which labor will not obtain as faith which is required to obtain our needs, is not to be had by labor, it being the gift of God. And if only the poor in spirit could possess this faith to confirm our hope enabling us to run and not be weary, working with patience, enabling us to look forward for the reward when our labor is ended, expecting to sit down at the king's right hand, and sing praises forevermore.

Dear Brother Gold, there is much more I would like to write of being afflicted, ignorant, I fear I say much that I need to have corrected, and which should of no interest or use to publish. So now I deliver this to you to do as you see fit to. I have written as my mind led me, only I have not finished which I desired to. But will finish with lines to you alone, and if you desire to add I have no objection and shall not find fault if you confine the whole of this to the flames leaving this matter to your own judgment. Now what I wish to say further on the subject of being poor and afflicted, my memory takes me back feeling poor in spirit. But how about the mind being afflicted, being sorely afflicted in body and past recovery? I remember in days passed years ago when I tried to pray in my feeble way to the Lord to afflict and punish me in the flesh

for the great sins I had committed, feeling so full of guilt and condemnation, I believed I had to suffer for it, and I felt so well and healthy I knew no suffering but believed all of God's people were made partakers of much suffering to fit them for the Master's use, and felt that I desired so much to suffer in time instead of eternity. I prayed that I might do my suffering in time here. Surely I am sorely afflicted in body, but how about mind? I feel like my mental sufferings are only of a worldly nature caused by the binding and sufferings of the body. Oh, how mysterious to now think why was it that I offered up such a prayer, and is my suffering thhe answer to it, or is it only sufferings as befalls any other fallen creature of Adam. But when I was trying to pray as I did I at the same time was considering how and what suffering was, but seemed to feel then that my mind could never justify the punishment I deserved, that the body alone must bear it. So dear

brother, this suffering condition of mine keeps me blinded and from resting on the promises given by our dear Savior for those who are afflicted, so by this I cannot rest on the rounds of the stairway that leads to heaven. But cudeavour to keep climbing, hoping and striving to reach that shore where pain and death are felt nor feared no more. Asking to be remembered in your prayers to a High Priest who knoweth our infirmities and healeth all our diseases, if one at all, being the least of the least, I am,

Unworthily,

AZUBAH LEE.

Dann, N. C.

#### REMARKS.

Sister Lee's desire was so great to follow Jesus that she prayed that she should have afflictions of body as well as of mind and spirit.

But when these bodily afflictions fall upon her even to extreme helplessness then there is an increase of affliction because she is afraid it is of chance, and not for Jesus sake. But suppose she could truly feel that this bodily affliction is for Jesus' sake, then it would turn her captivity to rejoicing, and her affliction would end, but she prayed that it might be for life.

The comfort to her is that the Lord heard her prayer, and has afflicted her because he loves her, and thus He is purifying her and so will sustain her to the end. P. D. G.

Dear Brother: I will write a short piece meeting will be the first Friday, Saturday and Sunday in May, and we hope as many of our brethren and sisters as can will visit us at that time. I met several at the Kehukee association who promised to come if so they could. We hope the Lord will bless some preachers to come to see us then. All that come will be met at the depot and kindly cared for while here. Brother Gold, can't you come? We are looking forward to a good meeting.

Your little sister, I hope,

WILLIE A. KEATON.

Elizabeth City, N. C.

Dear Brother Gold:

Please publish in the Landmark that the spring session of the Mayo Primitive Baptist association will be held with the church at Ridgeway, Henry county, Va., commencing on Tuesday after the 2nd Sunday in May, 1908. Ministers and brethren are invited to attend. The church is about a half mile from the depot on N. & W. railroad. Those coming via Winton or northbound train will arrive at Ridgeway about nine o'clock a. m. on morning of the first day of meeting, and those coming on southbound train can arrive on Monday at 8 p. m. or at 12 o'clock on first day of meeting.

J. W. GRIGGS.

## ZION'S LANDMARK

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

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

Volume XXI - - - No. 11

Wilson, N. C., Apr. 15, 1908

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

Brother J. H. M. Clitt of Georgia requests my view of Mark 16:15. "Go ye into all the world and preach the gospel to every creature.

This was a personal command to the apostles and that was an enlargement of the first command he gave them when he said go not among the Gentiles, but go ye rather to the lost sheep of the house of Israel. But after the resurrection of Jesus when the middle wall of partition was removed and its iron gate by our Savior was carried away then there was no difference between Jew and Gentile but in every nation he that feared God and worked righteousness is accepted with him.

Prophets had foretold a day when there should arise and shine a great light for the Gentiles, and the Redeemer and Lord of the whole earth should rule from the river to the ends of the earth, and in his name should the Gentiles trust. For all the ends of the earth should look to him and be lightened. Jesus had come in the flesh and wrought and suffered all that was foretold of him, and he declared that all power in heaven and earth was delivered into his hand, and therefore he sent the apostles with the statement that signs should follow those that believed. In the name of Jesus those that believed should cast out devils; they shall speak with new tongues;

they shall take up serpents; and if they drink any deadly thing it shall not hurt them; and they shall lay hands on the sick and they shall recover. There are people now living that claim that they are going into all the world and preaching the gospel to every creature. But where are the signs that follow those that believe what these men preach? There are none of these signs following them, hence they have no right to claim that this command extend to them.

The gospel was preached to every creature under heaven, in the days of the apostles, for it is said they went every where preaching the gospel.

Jesus said the poor have the gospel preached to them. Indeed none but the poor in spirit do hear the gospel preached in the power of a resurrection life. Those the Lord calls to preach the gospel are to sow beside all the waters, and sow their seed with a liberal hand, though they know not which shall prosper, whether this or that, or both alike. We are to preach to every creature so far as we are sent, but as many as were ordained to eternal life believed and no more nor any less when the apostles preached, and it is so now as it was in the days of the apostles.

Those that believe and are baptised shall be saved. What a blessed answer is felt by him that forsakes all and follows Jesus. Those that do not believe when the gospel is preached give no proof that they are saved, but they shall be damned. It is the believer that receives the blessing, but the unbeliever or he that believes not shows that he is already condemned, and the wrath of God abides upon him. When the gospel is preached the elect of God hear and receive the word preached for it comes to them in demonstration of the Spirit and with power, and in much assurance. How beautiful are the feet of them that publish peace,

that say unto Zion behold thy God reigneth. P. D. G.

The leprous Samaritan—once leprous, now clean—shows by faith where his heart is. He acknowledges that Jesus is the Son of God. He glorifies God. His faith has made him whole. He proves his faith by his works, and he has the witness in himself, which is the best of evidence. If any man do the will of God he shall know of the doctrine, whether it is of God or not. He that believeth hath the witness in himself. Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city.

If Jesus did not say to the nine your faith has saved you, what right have I to say it? It is not every one that saith Lord, Lord! shall enter the kingdom, but he that does the will of God. They that obey the truth—that follow Jesus and thus return and give God the glory, are the ones that have the blessed evidence. He that is baptized in the name of the Lord Jesus glorifies God, has the answer of a good conscience, and goes on his way rejoicing. He that forsakes for Jesus finds all in him—and so much better all. But carnal ease, the love of popularity, fashionable religion, a good name with the world, and all such trash and gins as these that men give heed to and do not give glory to God by confessing Jesus as their Savior are among the snares and traps the devil uses to decoy mankind away from the glorious simplicity of the gospel. By their works ye shall know them. Every one is judged according to his works, and shall receive according to his works. P. D. G.

Brother N. G. Greene requests my view of Joshua 24:15:

"And if it seems evil unto you to serve the Lord, choose you this day

whom ye will serve: whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell: but as for me and my house we will serve the Lord."

There is no power equal to the power of God: yet men love to boast of their power to do as they please. There is no subject on which mankind that are not born of God are so agreed, and on which they so much dwell as their free-agency and responsibility. God sets good and evil before us they say, and tells us to decide whether we will choose the good or the evil. It is left to us to decide whether we will serve God or sin. They quote the above named text in Joshua as proof that it is just left with men to decide this matter. "Choose you this day whom you will serve." You should not postpone it till tomorrow, but choose you this day whom you will serve.

But is that what Joshua says to Israel? Look at the language and consider it. What is the use of language if we do not heed its plain meaning? Joshua says, "And if it seems evil unto you to serve the Lord choose you this day whom you will serve." If it seem evil unto you to serve the Lord then choose between false gods— not between the true God and false gods. If you have no mind to serve the true God, or if it seem evil to you to serve the true God, then you can choose between false gods—between two false gods, whether the gods which your fathers served before the flood, or in Egypt, or the gods of these Amorites in whose land ye dwell. The gods before the flood were no help to your fathers who served them. The gods that the Amorites served did them no good for you have their land. Then they were all false gods, but if it seem evil to you to serve the Lord God then you can choose between two things that are both false.

If it is evil to you to serve the true God that is proof you are not serving him, and it is proof that you are serving a false god. How can a man that is accustomed to do evil learn to do well while he is doing what seems right to him? We are born in sin and go astray from the womb. Then in order for us to refuse the evil and choose the good we must be born of God first. Then we will choose the good and refuse the evil.

The world holds that God can not take away the stony heart and give a heart of flesh—that he has no right or power to do this—that he cannot do violence to man's nature, but that the creature must decide all this himself, and hence they reject the predestination or election and choice of God. This false position sets them in array against God, and against his word. They have what they want, but what could be a greater calamity than for a man who is wrong, carnal, blind, dead in sins against God to be allowed to choose his own false god, when it seems evil to him to serve the Lord.

Joshua says as for me and my house we will serve the Lord. Joshua is a type of the Lord Jesus and his household is a type of God's chosen people who love God and love his truth, hence it is his delight to serve the Lord. Jesus is the perfect man and captain of the Lord's house and never was in sin or in bondage, but loved the Lord God with all his soul, mind and strength. He chooses his people, his house, and puts his laws in their inward parts, and they are willing in the beauties of holiness in the day of his power. After the inward man the child of God delights in the law of the Lord. He chooses the good part which shall not be taken from him. He is renewed in the spirit of his mind and hence he desires to serve the Lord, and it is as much the desire of him that is born of God to serve

the Lord as it is the nature ~~one~~ dead in trespasses and in sins to serve false gods. Each one serves that which he loves, the child of God chooses to serve the Lord because he loves the Lord God, and he loves him because he is born of incorruptible seed by the word of God: while he that is after the flesh cannot serve God because he is controlled by a carnal mind which is enmity against God, and is not subject to the law of God, neither indeed can be. All the nature and power of the carnal mind is opposed to God, while all the power of that which is born of God loves the Lord and desires to serve him.

P. D. G.

#### ABOVE.

The kingdom of heaven is higher than the world, and therefore higher above the kingdoms of this world. One man may be higher in location than another, and yet be more corrupt. One may be low down in a valley and be healthy, while another may be elevated on a mountain top and be sickly. One may be lowly in situation as a peasant and still be honest as Naboth, while Ahab the king may be higher in position and yet be very wicked.

When we say the kingdom of heaven is above the kingdoms of this world we mean above in the sense of purify, holiness, power, goodness, glory, possesses every principle of enduring blessedness, while the kingdoms of this world are polluted with the elements of defilement, and therefore of weakness and decay. There is no sense in which these kingdoms coalesce with each other, or lap into each other. The kingdom of heaven is diverse from all other kingdoms. God's thoughts are not as man's thoughts, nor his ways as man's ways, but high as the heavens are above the earth so are his thoughts above man's thoughts, and his ways above man's

ways.

If there were any affinity between them at times God's way would be in harmony to him, and man's ways at times would be in harmony with God's ways: but such it not the case. Man must die to live aright. Blessed are the dead that die in the Lord, they rest from the labors and their works do follow them. I am dead to the law by the body of Christ, and alive unto God through Jesus Christ and him crucified, and married to another even to him who is risen from the dead that I should bring forth fruit unto God. Such rest from the yoke of bondage and their works do follow them. They do not go before and introduce them to God. Make the tree good and the fruit will be good. God's people are new creatures created in Christ Jesus unto good works, ordained of God that they should walk in them.

He that is dead is freed from sin. He is risen risen with Christ where there is freedom. In the risen life where the affection is on things above there is no sin and therefore no death. This is the gospel kingdom that has no conditions and no limitation. Adam in the garden of Eden was in a state where his life was dependent on his obeying God, and hence he failed. When he sinned there was none to lift him up, under the law which is spiritual while he is carnal or enmity against that law. He does not love it, nor can he love it, because he is carnal and is sold under sin. In this kingdom his fruit is unto death. Men in nature's darkness read the law—covenant or the covenant of works with the veil of unbelief over their hearts, and think they can keep that law which is spiritual. They say all that God says to us we will do we, can do it and we will do it. It seems to them an easy thing. They read the Bible and see in it a covenant of works

in which the law speaks to them that are under the law and they consider that their rule of life. But they do not know that the law which is the letter kills, and that there is no life nor power in the law to save a man, but that it is the ministration of death with no life giving power nor forgiveness of a transgressor. The law was added that the offense might abound, that sin by the commandment might become exceedingly sinful. Men read the Bible and say they see two ways of salvation, one by works and the other by grace, hence they try to preach both of them; but one is above the law. The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death, because what the law could not do in that it was weak through the flesh God sending his own Son in the likeness of sinful flesh and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit. For a man thus to walk after the Spirit he must be a new creature, old things having passed away, and all things becoming new.

This man is not under law but under grace. He is made free from sin. His work is spiritual. He now lives the life of the faith of Jesus. It is Christ living in him. The kingdom of heaven is in him and he is in the kingdom of heaven. He does not serve in the oldness of the letter but in the newness of the Spirit. The food of this new man is not natural bread and meat. His drink is not natural water. His thoughts are not the natural thought of carnal man. He eats the flesh and drinks the blood of the Son of man and has eternal life in him. He that eats the flesh and drinks the blood of the Son man dwells in Jesus and Jesus dwells in him. This is not by natural power or natural know-

ledge. This food is the true bread of heaven which the Father gives. The earth yields natural food for the support of the Adam life of man, and we labor for it and eat it and die, but the true bread which the Father gives we labor not for. This is the gift of God. Jesus suffered, he labored and toiled that we might eat that bread and not die. Moses did not—could not give the true bread which is Jesus. He gives the true bread which is Jesus. He that eats this bread shall never die. The earth does not yield this bread nor can any power of earth or nation produce in us the desire for this bread. It is not according to the covenant of works nor by man's works. Eye hath not seen, nor ear heard, nor have the things that God hath prepared for those that love him entered into the heart of man, or into the natural power and understanding of man, the things that God freely gives unto his chosen, people who love him and love his doctrine of grace.

All this is above the world, above every power and principle of the natural heart of a man. The way of life is above to the wise that he may depart from hell beneath. Hence they that are risen with Christ seek those things which are above where Christ sitteth on the right hand of God. They seek them by faith and not by the works of man. Jesus is their hope. They see Jesus made a little lower than the angels for sufferer of death crowned with glory and honor that he might by the grace of God taste death for every one—every one sanctified by God the Father, preserved in Jesus Christ and called. For he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren, saying behold I and the children which God hath given me.

These children of God are partakers

of flesh and blood therefore Jesus likewise took part of the same that through death he might destroy him that had the power of death, and deliver them who through fear of death were all their lifetime subject to bondage. Then these children have the sentence of death in themselves that they should not trust in the flesh nor man's works, but in God who raises the dead. Walking after the flesh brings death spiritual joy. When we thought the Spirit mortify the deeds of the body we live. When we are cast down and have no strength nor confidence in the flesh, but die to all such things, then the Lord lifts us up by his redeeming power and we know by revelation that salvation to our works, but according to God's own purpose and grace that was given us in Christ Jesus before the world began. We are to mortify our members which are on earth, put off the old man with his deeds, and put on the new man which is renewed in knowledge after the image of him that created him in righteousness and true holiness, and live soberly, righteously and godly in this present world.

P. D. G.

"But thou are the same, and thy years shall not fail," Heb. 1:12.

What is more changeable than man, and how brief is his career on earth? Man is of few days and full trouble. Since he is full of trouble it is a mercy that his days are few upon earth. His life is even a vapor that appeareth a little while and then vanisheth away. What is there in a vapor? It is not substantial, it does not abide, is not permanent. It is boastful, vain a show or pretense, appearing to be something when it is nothing.

How unsubstantial is man in his feelings, his views, his thoughts, his resolutions. What does he control? Often moved about by winds of doctrine his judgment becomes confused.

Appearances control his decisions of matters. One day he may be loud in one notion, the next day he may cry for another.

The most reliable men are such as are steadfast in their views and principles, especially if such views are sound and such principles are righteous: but one of the snares of men is that the governing power in him seems to him to be right while from the truth Now can he convince himself that what appears to him to be right can be wrong. While he knows nothing of the future he does not say nor feel if the Lord will I will do so and so. He does not seek or love the dominion of God, and does not in his heart say, if the Lord will I will do so and so.

Then how brief is his life? Surely he walks in a vain show appearing to be full of days, healthy, active, while to-morrow he may be locked in the fetters of death. If by reason of his strength his days be four-score, yet is it labor and sorrow, and soon the place that knew him shall know him no more. He abideth not. He is dust, and until dust shall he return, and in that very day nothing more of him in the sense of his acting power. There is nothing to him left on earth. In Adam there is nothing but failure and death. In the day of death their thoughts perish. They may have been considered wise in their day and generation, but when they are dead it is all gone.

How different is the life and character of Jesus. He is without beginning of days or end of time. Jesus Christ is the same yesterday, to-day and forever. He is the everlasting Father, the I am that I am, the self-existent, perfect, unchangeable God. Who by searching can find him out? We cannot comprehend that which is infinite. Surely the less cannot comprehend the greater, nor can that which is less than nothing and vanity

comprehend Him who made all things, and is greater than all things.

We cannot stay the wheels of time one moment. We cannot stop the movements of time a moment, nor turn them back for a day. Once time stood still for a day, once it moved back. These were miracles of God. We cannot halt time a moment, nor hasten it a moment, nor hold it a moment. With us it is always only the brief moment now. How unlike Jesus are we who is the eternal God. Once he was manifest in the flesh for about 33 years in order to reach and deliver his afflicted people. Nor could any or all of the charges, sufferings, and sorrows, or the opposition of satan which he felt in any sense effect or alter his perfect character.

While as a man he grew and increased in stature and knowledge yet as the mighty God he knows all things, and with him there is no past, present or future as we count time. no change, nor do his years grow old. He is from everlasting to everlasting, the same. Because he changes not we are not consumed. For in him every attribute of perfection dwells in such harmony that justice and judgement are the habitation of his throne, nor can he do wrong about anything. He can never be in confusion or doubt about anything. He is high above us and his way is high above us as the heavens are above the earth. Nor can man's wisdom ever by searching find out God. He reveals himself to babes while the greatest of the earthly intellect cannot by searching find out God. It requires not earthly training and teaching in human learning or worldly wisdom to enable one to understand God. This does not help in the least.

Yet the only true and real happiness, joy, and peace ever known by man is to know the Lord God in truth and

the Lord Jesus his well beloved Son, for this is eternal life. By faith this is received and is known, for it is revealed to the faith of God's elect who hold the faith in pure conscience.

Lord what is man that thou art mindful of him, or the Son of man that thou visitest him?

Jesus was made a little lower than the angels for the suffering of death, crowned with glory and honor that he by the grace of God should taste death for every man. Who is this every man? "For both he that sanctifieth, and they who are sanctified the all of one (Father) for which cause he is not ashamed to call them brethren, saying I will declare thy name unto my brethren. . . Then they were his brethren before he declared the name of his Father unto them. What makes or constitutes brethren? To have the same parentage.

Unless our faith lift us out of and above the limitations of worldly and natural relations we know not the Lord Jesus, nor the Father of all our mercies. Faith is the substance of things hoped for, the evidence of things not seen. Nor is it born in the natural heart of man, but it is born of God, and therefore it raises us above the world where there is no time, changes of season, nor decay, for the former things are done away. Time is no more.

P. D. G.

## OBITUARIES

On February 26th, 1908, Sister Nancy Caroline Farthing fell asleep in Jesus at her home in Durham, N. C.

We the Primitive Baptist church desire to put on record some fitting recognitions of her love and faithfulness to her church with our expression of our individual appreciation of her personal worth in a suitable memorial of the days when she was with us.

Her membership was held with the church at Eno, but after moving in town she always worshipped with our congregation unless providentially hindered.

Therefore be it resolved that we recognize a wise providence in all that pertains to life, and do not question God's wisdom. We bow our heads in grief and submission to his dispensation.

Resolved second, that we tender our deepest sympathy to the family and pray that God will bless them all. As our dear sister was wont to say, "My arm is too short."

Resolved third, that a copy of these resolutions be sent to the family, also that a copy be spread on the records of the church at Durham, and sent to Zion's Landmark for publication as a memorial of one who was lovely and faithful in all the relations of life.

NANNIE F. CARRINGTON

P. D. GOLD. Committee.

#### NANCY CAROLINE FARTHING.

This faithful, loving, noble sister was born February 26th, 1825, near where the town of Durham now stands, and died February 26th, 1908, making her 83 years old the day she fell asleep.

She was married to brother William Farthing February 12, 1843. She was received into the fellowship of the church at Eno near her home in 1848, baptised by Elder George Coggins, Elder Ferrill being the pastor but in feeble health then.

Sister Farthing remained a member at Eno while she lived. Her home was a home for Primitive Baptists and many others who loved good behavior. She and her husband were industrious and frugal, conscientious and loving in their lives. When her husband was taken away the first time after this I met her with uplifted hands and tearful face she exclaimed, "Brother Gold, my head is gone, my head is gone." It seems to me the lives of such people greatly display the riches of grace. For the righteous living of faith surely speaks loudly of the glory of Jesus.

Hers was a meek and quiet spirit which is of great price in the sight of God. In all her life she was meek and humble, faithful and gentle and greatly beloved by her people.

If she had faults they were hid under the mantle of charity so I did not see them. Of her virtues she possessed the full number. Many were gathered at her funeral, for she was greatly beloved, and my mind was directed in speaking to the last chapter of Proverbs from the 10th verse to the last of that chapter, as illustrating the virtues of a mother in Israel enriching her character by the adorning of the grace of God in her life. Her conversation was gifted and rich in Bible expressions of its holy principles. Her desire was to be reconciled to the will of the Lord God and her Lord, and she peacefully fell asleep in the rest of those asleep in Jesus.

Surviving her there are two sons and two daughters, all noble and loving people, and faithful children rising up to call their mother blessed. She set such a noble example of friendship and faithfulness in her relations of life, and her children are much devoted to each other. I have spent many hours in that family, but have never seen an act of any one of them towards another one but that of great kindness, nor have I ever heard from the lips of any of them any expression but that of kindness to all the others.

Brother G. C. Farthing, the oldest living member of the family, has been a member of the church at Durham many years, and is well known by our people as one of the most prompt, faithful and useful members of the Primitive Baptists, and one of the most devoted sons to his mother I have ever seen. Indeed all of them loved to obey and honor her while she lived, and love her memory after she is gone.

P. D. GOLD.

#### MARY E. WARREN.

Into the home of her brother in law Mr. P. Stillee, Edward, N. C., February 28th,

1898, the Death Messenger came and bore the lovely spirit of Miss Mary A. E. Warren to the life beyond our finite conception. Just four short days she suffered intensely with congestion then serenely fell on sleep.

She was a faithful member of the Primitive Baptist church and loving her doctrine and her people, with unusual zeal. Mary's seat was never vacant when her health permitted presence there. To Zion's Landmark she was a regular subscriber for many years.

Our sister was the first born of Jesse and Georgia Warren of sacred memory, and lived her peaceful useful life of 68 years in their home save one short year faithfully nursing them in sickness, and caring for her father until he had reached his four score and ten. None could be more dutiful or self-sacrificing.

Just after the civil war she chose the vocation of teaching and loving the work taught many years with marked success.

Beautiful ideals formed the basis of her character, purity of thought, word and deed raised her high above the ordinary, the grace of sincerity and loyalty to the right. She loved all the grand and beautiful in nature, flowers were her friends and companions. Cheerful and vivacious, she won to herself many life-long friends who mourn with relatives for our loss. To these, in sympathy, we point the unfailing promises of the risen Lord. Dear heart we miss your glad merriment, your kindly sympathy, your cheery greetings but God knows best and sometime we will understand.

Brother William Brinson conducted burial service, and we laid her body beside the graves of loved ones gone before.

#### ONE WHO LOVED HER.

#### "A BEAUTIFUL LIFE ENDS NOT IN DEATH."

I have been requested by some of the family to write obituary notice of the death of a dear friend of mine, Mrs. Latacia F. Dupree, (nee Summerell) wife of the late

W. T. Dupree of Edgecombe county, N. C.

The subject of this notice was born March 18, 1839 and departed this life March 21, 1908, making her stay on earth 69 years and two days.

She was united in the holy bonds of matrimony to Wm. T. Dupree August 27 1863. Unto this union eight children were born five of whom are now living, J. W.; J. T.; and E. L. Dupree of Edgecombe county, Mrs. Margaret Dunford, Mrs. Ed. Norville, of Falkland.

Mrs. Dupree united with the Primitive Baptist church at Lower Town Creek Saturday before the second Sunday in July and was baptised the following day in 1901 by the pastor of said church Elder Amos Crisp of which church she lived a true devoted member until her death always filling her seat when she could conveniently do so, and if her health would permit.

She was confined to her room two months prior to her death with bronchial trouble of which she bore her suffering with patience and Christian fortitude. All was done that loving hands could do, but could not stay the hands of death. She was attended by one of Edgecombe's wisest known physicians, Dr. W. P. Mercer. She was rational until the last. Just before the end came she spoke several times of seeing such a pretty light, "Such a pretty light." Her children have the sweet assurance to believe she is now basking in the arms of eternal bliss, which is indeed consoling. I have known Mrs. Dupree ever since my early girlhood, and have known her to love her. She always seemed willing to lend a helping hand in time of need if she could do so. She was an intelligent and truthful lady, and lived a Christian life worthy of example. She dearly loved company, more especially the Baptist to hear them sing and tell of the goodness and mercy of God to poor sinners.

We all believe her faith in Jesus was strong and her hope sufficient to meet her God. She lived a widow's life about 16 years. The greater portion of that time she

spent with her son Jim T. Dupree and family, at which place she was at the time of her death, which occurred on a beautiful moon light winter's night while the world was robed in a mantle of snow. It was then the death angles came and wafted her spirit away to the most high of whence it came there to put on the pure, white and spotless robe of immortal glory, and forever shine in the beautiful home prepared for the saints not made by hands, but eternal in the heavens.

Her remains were taken to her old home near Old Sparra and there laid beneath the sod to await the resurrection morn when the grave shall give up their dead, and she will come forth in the likeness of her Savior. May the good Lord in his alwise providence see fit to speak peace unto the troubled breast and make her children reconciled to the will of God is a sincere desire of a true friend.

CECLIA A. JENKINS.

Rocky Mount, N. C.

#### MRS. KATE BOAZE.

Mrs. Kate Boaze, wife of J. C. Boaze (deceased) this life February 4, 1908 in her 60th year after being in bad health about four years. Her maiden name was Kate Muri. She was a faithful member of Strawberry church where she attended regularly until her illness. She was a good wife, kind mother and beloved by all who knew her. Her afflictions were borne with much patience and she never murmured.

All that loving hearts and willing hands could do was done to relieve her but the Lord saw fit to take her away from us.

She was conscious of her death as several days before she was confined to her bed she told us that she wouldn't be with us long. She was the mother of twelve children, seven sons and five daughters, all of which survive her except one son. We feel she is on the right hand of God. Oh! how I hope to meet her in heaven where pleasure and happiness never cease. I do believe the Lord would smile upon this world oftener if more of us were trying

to take up the cross and press on toward that blessed home. Written by her son,  
C. OCTAVIOUS BOAZE.

#### MRS. EUDORA W. WALKER.

This dear lady was born March 15th, 1860. On December 20th, 1883 she was married to Mr. J. H. Walker by our precious brother, Elder James S. Dameron. She was the mother of ten children, seven of whom survive her. She was a precious wife and mother, never tiring in her efforts to comfort and to provide for her children. She departed this life February 11th, 1908. Therefore she was forty-seven years, ten months and twenty-six days old.

On the night of February 5th she became very happy and told Mr. Walker that the Lord had answered her prayers. She wanted to see sister McKinney (who was down sick and died one week afterwards) saying "I want to talk to her now." She rejoiced that the Lord had given her rest in Christ and regretted that she could not unite with the visible church. On the day before her death she said to her husband, "I leave it all with you." Thus while she never was joined to the visible church, she leaves bright evidences that she has been joined to the church triumphant and where she will live forever in the arms of our dear Lord and Savior. She leaves behind her a dear loving husband, seven children and a host of relatives and friends to mourn, but their mourning is in the blessed hope that she is resting in the Lord.

Mrs. Walker was sentimentally a Primitive Baptist but her son being a member of the Presbyterian and others members of the family being of that faith her funeral was conducted by Mr. Mr. D. I. Craig, pastor of the Presbyterian church here, then her remains were laid to rest in Greenview cemetery to await the will of God to call her up, we believe, in his own likeness to dwell with him forever.

The Lord bless the bereaved to be submissive to his holy will and give them grace to be prepared to meet him at his coming is the prayer of their friend,

L. H. HARDY.

**ELDER F. L. OAKLEY AND BROTHER  
R. T. WILLIAMS.**

We, the members of the church at Wolf Island, in conference assembled at the March meeting 1908, adopt the following.

Whereas, it has pleased our Heavenly Father to remove from our midst by death our beloved brethren Elder F. L. Oakley and brother R. T. Williams.

And Whereas, We bow in humble submission to His will, knowing He doeth all things well, is too wise to err, and too good to be unkind. Yet we feel in the death of Brother Oakley, that the church has lost a faithful pastor, a good adviser, and one worthy the name pastor in every respect. And in the death of Brother Williams we have lost a beloved and faithful brother, and the church a faithful and efficient clerk, one that will be missed among us. Their lives will be good examples for us to follow.

Resolved, That a copy of these resolutions be spread upon our minutes, a copy be sent to the families of our deceased brethren, a copy to Zion's Landmark, and also to the Reidsville papers with the request that the same be published.

J. T. SPANGLER.

Moderator.

R. L. SNEAD,  
Clerk.

**Brother Gold:**

There will be a section meeting held with the church at Big Meadows, Chatham Co., N. C., Friday, Saturday and fourth Sunday in April 1908.

Preachers that were chosen in our association to attend T. W. Walker, B. B. McKinney and F. L. Oakley who has passed away. Others are invited. Siler City, nearest railroad depot.

Your brother in hope.

W. C. JONES.

W. B. WILLIAMS.

Sandy Grove Saturday and 4th Sunday in April.

Healthy Plains Monday.

Contentnea Tuesday.

Scott's Wednesday.

Upper Black Creek Thursday.

Lower Black Creek Friday.

Wilson Saturday.

White Oak 1st Sunday in May.

Meadow Monday.

Farmville Tuesday.

Tyson's Wednesday.

Conveyance need.

Orders filled for complete Oxford Bibles with concordance self pronouncing, etc., at \$2.00 each.

**CHANGES IN APPOINTMENTS OF ELDER J. A. SHAW.**

Tar River, April 25.

Camp Creek, 26.

Dutchville, 27.

Then on as heretofore published.

**Bulletin No. 2.**

**PARTY FARES, EFFECTIVE APRIL 3, 1908**

For parties of ten (10) or more traveling together on one ticket two (2) cents per mile per capita; minimum per capita fare fifteen (15) cents.

These rates are open to the public and apply between any point on the

**ATLANTIC COAST LINE.**

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T. C. WHITE,

Pas. Traffic Mgr.

Gen. Pas. Agt.

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# ZION'S LANDMARK

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Floyd, Va.

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# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

## THE SOWER AND THE SEED

Elders Gold and Lester, Dear Brethren:—I have been completely stirred up over the parable of the sower and the seeds. I want to tell you what appeared to me in June 1904. Ever since then the scriptures have been running in my mind continually and if this was not a vision I dont know what a vision is.

I went to my work one morning and this scripture came forcibly to me, "Behold a sower went forth to sow and when he sowed some seeds fell by the wayside and the fowls came and devoured them up. Some fell upon stony places where they had not much earth, and forthwith they sprang up because they had no deepness of earth, and some fell among thorns and the thorns sprang up with them and choked them. But others fell on good ground and brought forth fruit some an hundred fold, some sixty and some thirty fold.

Now I want to tell you how I understood this scripture. Previous to June 1904, I thought the wayside and thorny and stony ground bearers were mere professors. But the scripture came so forcibly to me that it changed me right about. I think I shed more tears that morning in two hours than I ever did before in the same length of time. The fifteenth verse of the thirteenth chapter of Matthew caused me to change my opinion. I thought I was preaching and the tears were flowing from my eyes so fast I could

not see how to work, and while I was preaching one of the brethren in the church came in about ten steps of me and said, brother Jones if you don't mind you will get into aramanism. I said to him never mind I killed a man in Monroe the other day and if you don't mind I will kill you, and the brother ran away as fast as he could. All this appeared to me while at work and I was made to laugh at the brother for running so fast. Now let us take up this parable. The parables were used under the law service for the law lasted up to the hour of midnight. For the sceptre shall not depart from Juda nor a lawgiver from between his feet 'till Shiloh come and to him shall the gathering of the people be, the law never was completely fulfilled untill Jesus was crucified. That is what Jesus meant by saying "it is finished." The penalty of the law was satisfied. So God's people were all under the law service until Jesus was crucified. It was the law service that went out with the foolish virgins and as soon as it went out they began to beg, just so with the convicted sinner when all his works fail and he goes to the end of the law or the hour of midnight. Then we see that the door of mercy is shut against us and then we begin to beg for mercy, and sometimes we call upon the christian to give oil, but the christian has none to spare, but they refer the poor one to Jesus who has it to sell and we can buy this by our obedience. Now I dont mean that we can

buy our eternal inheritance but our inheritance in this Gospel Kingdom, for this was the door that was shut, the law door. Therefore we can't go into the law service anymore.

Therefore the virgins and one talent man and the goats in the 25th chapter of Matthew all represent the Lord's people under the law, and the three and the two talent men and the sheep represent the Lord's people under grace as the new covenant, the gospel day. Now if the goats were the wicked or dead sinner why did Jesus say to the dead sinner or mere professor, "I was a hungered and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in; naked and ye clothed me not; sick and in prison and ye visited me not. Now how could Jesus expect the dead sinner or mere professor to feed, clothe or give him medicine or visit him in prison or give him drink? It would be foolish in us to expect such from the dead naturally or spiritually. Now if these goats were wicked they were always wicked, for a goat was never a sheep and a sheep was never a goat. This everlasting punishment only lasted until the law was fulfilled, or the hour of mid-night and is the same place as the outer darkness where the foolish virgins were cast.

But my mind has drifted somewhat from the subject. Now we will take up the wayside hearer first. Hear ye therefore the parable of the sower, when anyone heareth the word of the Kingdom. What Kingdom? That Kingdom that Jesus came to set up, the gospel kingdom. The church, not the eternal Kingdom, but the Kingdom of heaven here on earth. Now when one hears of that kingdom and understands it not, then cometh the wicked one and taketh away that which was sown in his heart. Now if the wayside was a mere professor then the devil took that seed out of his heart. How

can satan take the good seed out of a person's heart and destroy it? Now in practical sense those wayside fellows and stony ground and thorny ground bearers are God's people under the law. They are by the way, not in the way but by the side of the way. They are not obeying what Jesus has commanded them to do, therefore the fowls came in this world not in an eternal sense but in a practical sense. Now these fowls of the air are very religious professors on the face of the earth outside the true and living way. Therefore the fowls have got many of the Lord's little ones, and they are destroying them too. Not eternally but destroying their peace and happiness in this world. Now the thorny ground fellow heard the word, but the leaders of this world and the deceitfulness of riches choked and he (the man) becomes unfruitful. Now how can a tree become unfruitful if it has never been fruitful.

Now the 15th verse,—For this people's heart is waxed gross and their ears are dull of hearing, which means they were once sharp of hearing and their eyes they have closed. Did it themselves, lest at any time they should see with their eyes and hear with their ears and should understand with their hearts and should be converted and I should heal them.

Mark says be converted and their sins should be forgiven them. Luke says, they by the wayside are they that hear. Then cometh the devil and takes away the word out of their heart lest they should believe and be saved. Now tell me how the devil can destroy the word of God in an eternal sense? He can destroy it in a practical sense but not in an eternal sense.

Well where shall we place the wayside and stony and thorny ground hearers in the gospel day. I am going to place some of them in the law service or among the different professors of the world and not in the true church

or kingdom of heaven, and the doctrine they hear destroys their peace and happiness in this world. They will be saved eternally but their works will be burned up. Some of these characters are outside of the church and have their light under a bushel and have never been home to their friends and told them what great things the Lord has done for their souls. By not doing this they become unfruitful, by doing it they bring forth some thirty, some sixty and some an hundred fold, or a full enjoyment of their christian liberty here in this world. Luke, says, no man when he hath lighted a candle covereth it with a vessel, but setteth on a candlestick, that they which enter in may see the light.

S. C. JONES.

Elder P. D. Gold, Highly esteemed brother in the Lord.

I feel impressed to write you this morning but whether it is of the Lord or not I cannot tell; neither do I know what I shall write. It came in my mind to write and I began to inquire what it should be about, when these words came to me, "think not what you shall say or write." So I got my paper feeling as blank as I ever did, trusting in One I hope who is able to help in time of need.

I have just finished the last Landmark, March 15, and did enjoy reading the letters of those that are scattered abroad and the editorials are always so rich and encouraging. I dont feel I could do without the good old Landmark and feel that every Baptist should take it. I can never tell the comfort I have received in reading it. Many times when I have felt so cast down, lonely and desolate, when the paper would come and I could read from others who expressed my feelings better than I could, I would forget my lonely feelings and the first thing I knew I would be praising the Lord and

my love would go out to those dear ones more than I can express. And my dear brother whenever I get a Landmark there arises a prayer in my heart in your behalf. I try to ask the Lord in my weak way to continue his blessings upon you for sending it to me. I know brother Gold you don't have any idea how thankful I feel to the Lord and you for it, neither do I know how to show my appreciation, but there is a consolation that God knows all things and that he will bless us according to his own good will and purpose. I often think of you my dear brother and feel to know that you will not be upon the stage of action much longer and how we all (that are left behind) will miss you. I know I do not often see or hear you preach but I feel the loss would be great to me although it would be your great gain. I have not a doubt but when you hear that welcome voice, "child, your father calls, come home," that you will be ready and willing to go and can say, "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 a righteous Judge shall give me. He will take you in his lovely arms and gently carry you across the cold river of death when all will be over with you here. No more sighs or groans you will know and as I sit and write I can almost view you around the throne of God with all the loved ones that have gone before singing praises to your heavenly father.

But my dear brother, the thought arises, how will it be with this poor, weak, sinful creature. Will it ever be my happy lot to reach such a place? I have a little hope that I cling to, that Jesus also died for me, but I am often filled with so many doubts and fears I ask, do I love the Lord or not, am I his or am I not. I know he has been precious to me and the older I get the

stronger is my love for him and his people and the more I am made to trust in him for all things.

May the Lord continue to be with, bless and spare you to us a long time, if it is his will, is my desire. Remember me in your prayers. Your sister I hope in a better world than this,

MATTIE LUPER,

Sharpsburg, N. C.

Dear Brother Gold:-

Perhaps you will be surprised to receive a few lines from me; It has been so long since I have written you before, I rarely ever write a letter, so you needn't wonder if this is not interesting. I seem to be a different person or living in a different world, from what I used to. It seems that for a long time now I have been fed on afflictions, toils, trials and suffering, in mind, spirit, and body 'till I feel like there is but little life left in me. Joy seems a stranger, and I can hardly feel like I shall ever feel joyful again. None on earth knows what I have passed through, and it seems to me that the Lord has cast me down, and I am well nigh destroyed. I am just beginning to recover from nearly a three weeks attack of La-Grippe. All of us have been down with it but sister Hattie.

My health has been bad a long time though I usually carry enough flesh. I have had a lot of trouble with my children too, Ovid my oldest, 4 years old, has always been afflicted though I hope he is growing out of it now. Vesta May, my sweet little star, died at fifteen months old. Elsie, is now, nearly twenty months old is a thrifty looking, sweet baby, though I came near losing her a time or two. I do hope they will have good health now, for it seems to me I have seen so much trouble that my mind almost loses its balance at times. I don't get to hear preaching often and am not able to

get out over the neighborhood much, so I lead a lonely life. It seems to me the Baptists are getting cold anyway. The scripture says because iniquity abounds the love of many shall wax cold, and the Baptists are loving the world, and worldly gain and filthy lucre too much. They are growing intemperate in many ways and it will bring spiritual death, and destruction of peace. Oh! my heart grows so heavy it seems it can't bear its load. If I know anything I love the doctrine held by the Primitive Baptist and I desire to see them walk worthy the vocation where with they are called, and abstain from evil practise, and have a love and holy zeal for the cause of Christ. I can hardly call my self a Baptist or anything. I am nearly always at home and cast down in my feelings, I have sometimes thought seriously of having my name taken from the church book. I am such an unprofitable member and am so far from being what a christian should be, I am afraid that I have not the spirit of forbearance and charity that others seem to possess. There is one consolation to me, though I am full of sin and imperfection myself, I love purity and Godliness, and there are some sinful practises that I believe I hate with a perfect hatred. My life has been a struggle, a continual warfare, for I have always sought to live so I could look the world squarely in the face, and I have some little ones coming on and I pray Heaven that shame touch not their name, that they may live honorable and upright lives, and scorn the evils that befall so many. I desire to live, and that they should live open lives, with no evil practices hidden. I don't mean to advocate so-called "Holiness" doctrine, I simply mean that I want good morals upheld, and I fear it is not being done, even by some of our own Baptists, and I feel like saying to them "little children keep your selves from idols," and to honor

your profession by an orderly walk and a Godly conversation.

Awake thou that sleepest, arise and shine." Dear Brother, I have wanted to write to you many times, when I could not. I wrote once after my little girl died, but failed to send it. I wish I could have a talk with you, like I used to, and I feel like I need it. I can't write what I want to, and fear what I have written will not be understood.

Sometimes I can sing "Cast down but not destroyed." But most of the time my harp is hung upon the willow, and how can I sing the songs of Zion in a strange land? I often think I am not a true soldier of the cross, for I grow so weary of the war-fare: it seems I can rarely ever even lean upon my staff to rest a little. "There is no discharge in that war." So we have no continuing city here, but are seeking one to come, even the New Jerusalem, where no sin enters and cast its shadow over one sweet joy. Sometimes I grow so despondent I feel bitter, and say in my heart it is no use to pray, the Lord has cast me off, then again I know if I don't trust in Him I have nothing in which to trust, and though He slay me I must trust Him.

"Sure I must fight if I would reign. Increase my courage Lord, for I can not bear the toil, endure the pain, unless supported by thy word."

Brother Gold, if you should see fit to put this before the public, I hope it will not cause any offense. I haven't written all I would like to, but must close, I hope the dear old Landmark will prosper, and that the subscribers will pay you up freely, and enable you to meet your requirements.

Brother Gold, pardon this intrusion, and pray for a poor sorrowing sinner, saved by grace if saved at all.

In christian love,

EMMA GILBERT

Benson, N. C.

Avondale, Ala.

March 22, 1908.

Dear Brother Gold, —

My afflictions and surroundings are such that I get out among the brethren but little, but my greatest interest is in the things pertaining to the blessed Kingdom of our Lord Jesus Christ, and the only way I have of communications with the saints is by writing. Hence I write you these lines which I hope you will publish in the Landmark with the understanding that I myself assume all responsibility for what I may write, trusting in the Lord to bless it to the comfort of his dear people who may read it. I think it has not been long since I wrote on the resurrection and etc., through the Landmark, and I have preached on the subject once since, but I am not satisfied yet. In fact the doctrine of the resurrection of the bodies of the saints is an all important doctrine, and one of the fundamental principles of the Gospel. In fact without it there is no Gospel.

In Paul's day the people were "grieved because they taught the people and preached through Jesus the resurrection from the dead.

Paul said in one place, "for the hope of the resurrection of the dead, I am called in question." Evidently Paul did not "hope" for the resurrection of Christ for he knew that had already taken place, but his hope was that the saints should be raised up in the "resurrection of the last day." Christ said, "whoso eateth my flesh, drinketh my blood hath eternal life, and I will raise him up at the last day!" It is a noticeable fact that the resurrection is always referred to in the Bible, as something that is to take place in the future. Still there were some in Paul's time who used the word soul, just as though day that said the resurrection had past already and overthrew the faith of some. Without the doctrine of a future resurrection of the body, the doc-

rine of "adoption" as taught in the 8th chapter of Romans, would be meaningless. For there is no such thing as a parent adopting its own child, and the children of God are not his by adoption, but by birth. "Born of God," born of an incorruptible seed by the word of God, which liveth and abideth forever. "Born again," born of the spirit. This birth constitutes them the children of God and it is not the body that is thus born of the spirit, for Christ said; that which is born of the flesh is flesh, and that which is born of the spirit is spirit. How much plainer could language be? And now Paul says in the 8th chapter of Romans; "And Christ be in you the body is dead because of sin, but the spirit is life because of righteousness." But if the spirit of him that raised up Jesus from the dead dwell in you he that raised up Christ from the dead shall also quicken your mortal bodies, by his spirit that dwelleth in you. This declaration of the Apostle (viz) "shall also quicken your mortal bodies," evidently refers to the future resurrection of these bodies for he says: "the body is dead because of sin."

In the 15th, verse of this chapter he tells them they have received not adoption itself, but the spirit of adoption whereby they cry; Abba, Father. The 18th verse reads, for I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. 21st verse. Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." "Ourselves also which have the first fruits of the spirit; even we ourselves groan within ourselves; waiting for the adoption to-wit the redemption of our body." 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.

Now in all this, there is a present experience coupled with a hope for the future, waiting for the adoption, to-wit the redemption of our body.

I could quote many passages of scriptures bearing on this glorious subject, all showing that the resurrection of the body is a fundamental principle of the Gospel, and that it is still in the future. If it were possible to destroy this doctrine it would destroy every vestige of the hope of any son of Adam and the fruition of this hope will never be realized in its fullness 'till the "last enemy" is destroyed, which is death. If there be no resurrection of the body why talk about the "victory" over the grave? "O death where is thy sting? O grave where is thy victory" The Apostle says, for this corruptible must put on incorruption, and this mortal put on immortality. So when this corruptible shall have put on incorruption, and this mortal immortality, then shall be brought to pass the saying it is written; death is swallowed up in victory. Until this change shall have taken place death will never be swallowed up in victory.

The Apostle says in another place, for ye are dead and your life is hid with Christ who is our life shall appear ye also shall appear with him in glory. Again, and as it is appointed unto men once to die, but after this the Judgement, so Christ was once offered, to bear the sins of many, and unto them that look for him, shall he appear the second time without sin unto Salvation. Again, looking for that blessed hope, and the glorious appearing of our Lord Jesus Christ who shall change our vile body, that it may be fashioned like unto his glorious body.

Brethren I tell you upon the authority of divine truth, the Second Coming of Christ and the resurrection of the body is still in the future. Here we

are waiting, watching, looking, hoping and we shall not be disappointed. In that day it shall be said, lo this is our God, we have waited for him. He will come and save us. The Lord him self shall descend from heaven with a shout and with the voice of the Archangel.

I am often surprised at the declaration of some brethren about these things. Not long since a brother preacher said to me that he believed heaven was a condition, rather than a location. I came home and got to thinking over the matter, and I don't know how many places in the Bible occurred to my mind to show that heaven was a location and above. "I came down from heaven." "The Lord shall descend from heaven."

Space will not allow me to quote. Read for yourself. I tell you the Bible reads very differently from what some people talk, even some old Baptists. I noticed recently, some brother asked an editor what he meant by the use of the word soul, just as though the word soul was an unscriptural term, and that man had no soul. Man is certainly comprised of soul, spirit and body, and Paul prays in one place, that your whole spirit, soul and body be preserved blameless, unto the coming of our Lord Jesus Christ. This proves again the future second coming of Christ and the resurrection of the body. John saw under the altar the souls of them that were slain for the testimony of Christ and they said; How long Oh Lord dost thou not judge and avenge our blood on them that dwell on the earth? These were the souls not the bodies, of those who were slain. They were also in a conscious state. They know their environments, and they know why they had been slain. But the God I love, cannot be slain.

Brother Gold, I have written just what I have always, and am still preach-

ing, and have always understood to be Baptist doctrine. But I find that a-long with the coldness, carelessness, contentions, strife and unhappy and unscriptural divisions that now blight the progress and prosperity of our people, brain and delusive theories are also being advanced by some that minister questions—rather than Godly edification. Hence the dear old Baptist's are scattered and torn asunder, and the ways of Zion do mourn.

May God enable us all to know and do the truth for Christ's—sake..

Oh Lord turn our hearts to thee and to thy word, and to each other. Brethren, my hearts desire and prayer to God for Israel is that they might be saved.

Dear Brother Gold, I find it impossible for me to put on paper the meditations of heart.

May God help us and bless us, for Christ's sake.

H. J. REDD.

#### WHAT CAN WE DO TO MERIT OUR SOUL'S SALVATION?

Dear Brother Gold:—I feel impressed to write you. On the fourth Sundays, Elder A. J. Moore, preached for us here, and at the last meeting it was his request that Brother J. E. Herndon (licentiate) open the meeting and have something to say. During Brother Herndon's remarks, I felt very forcibly the impression to write you upon the subject of the ability and the inability of man to work out his soul's salvation. Brother Moore followed Brother Herndon in a most able way, and the result of his sermon upon me was to impress me with the idea of writing. Why I know not, but the Lord knoweth.

If I know anything of the saving power of Jesus, I feel that it is all with Him, and I am assured of the fact that there is nothing that a child of God can do to merit his soul's salvation,

and if there is nothing that a child of God can do, certainly there is nothing that a child of the devil can do to effect his presence in the Lord's kingdom. The component parts of the Adamic race are not all on one common level, as some would have us believe; neither are they all prepared alike to receive and understand God's holy word, for unless the hearing ear and the understanding heart has been supplied by our heavenly Father, we will not properly comprehend the scriptures; hence there is not in the reading of them, the comfort and consolation for one in darkness, that is afforded God's dear children. The food and nourishment is contained within the lids of the holy book, but the child must be alive to feast upon it.

Asserting most positively that there is nothing which we can do to merit our soul's salvation, I trust that I speak in the fear of the Lord, who I hope is the Captain of my salvation, and the rock upon which I stand; and though we can do nothing to merit our soul's salvation, I believe that every child of God realizes what he has imposed upon him duties far in excess of his Power-limit—far more than any sinful man of the dust can ever attain unto, to say nothing of assuming a task which the Lord, and the Lord only can perform.

Just here I would say one word to the child of God who is outside of the church; perhaps you feel that the Lord has been a merciful Father to you, in that he has made known to you as you hope, the pardon of your sins; that he has dealt kindly with you in your binding love for the brethren and the church of God, and yet in his mercy he permits you to stand afar off—just over the fence—but near enough for the blating of the sheep to be heard. What now is the trouble? You do not trust in that God who has been all to you, even when in your most sinful

state; and though he has promised you that he will never leave or forsake you, you still hesitate in the performance of what you believe to be your duty. You are not willing to leave the world, and take up your cross and follow him through evil as well as good report. Then if this little word TRUST expresses so much more than you are able to do, tell me where is the authority for proclaiming from the pulpit, as is so often done, that by the free dispensing of money, the salvation of the entire world could be effected.

With all my weakness which I feel to be heir to, I thank God that I have as I believe, been enabled to properly discern this error, and that he has directed my love and confidence to him, who is my strength and my redeemer. And how much more precious to a child of God is such an assurance, than the thought that he must depend upon the strength of poor frail man. "Cursed is man that trusteth in man, or maketh flesh his arm."

To those children of God who have not united with the church, and yet who feel that their sins have been pardoned, and that they long to be one of God's chosen few; to you especially, I want to say that I thank God that I have been enabled to trust him sufficiently to take up my cross, and in my weak way, attempt to follow him through evil as well as good report. With all the troubles which have encompassed me in my trials through life (and they are many) I do as a result of the performance of my duty, enjoy many pleasant and happy moments which the world cannot give, or take away from me. As children of God, we have no secrets to retain from one another, and I feel that the Primitive Baptists as a people should of all people, express their love one to another freely. When I meet one whom I feel is one of God's little ones, I feel to love him for Christ's sake, whether he

be in or out of the church, and if we feel that he is deserving of the love which we so freely bestow, let us as members of Christ's body, make the fact known to him. If Christ be in us the hope of glory, it may be that he is prompting us to throw out one crumb to some little child who is on the outside.

Their mournful cries and pleading looks bespeak for them their suffering condition, and show plainly that they are not at ease in Zion; hence they need every crumb of comfort which we may be in position to offer. These crumbs of comfort though sometimes seem to take with them their stinging pains, increasing the sufferings of the sufferer, all of which however result in good. I remember an incident which occurred when I was a boy; working in the field until I was tired, and for some time after I had decided that it was time to go home. I was cutting down a bunch of bushes, when to my surprise I disturbed a yellow jacket nest. Up to this time I had not known that such a thing as a yellow jacket was in existence. They however abruptly introduced themselves to me, and at the same time introduced their stings into me, and that in many places. After these stings had been injected into my body, I did not find it necessary to defer longer my going home, for I went with all my might. And after I had gotten home my dear Mother and Father lost no time in alleviating, so far as they could, my pain and suffering. And so it is loved ones some evil spirit may say to you do not go home and tell God's people what a sinner your saviour has found, and you may feel to defer until some more convenient season, but I tell you earnestly, the sting will be present with you. You may thus labor on for years in your efforts to serve two masters, but the rod will accompany you if

you are one of his chosen vessels, until you are finally made willing in the day of his power, and like the boy fleeing to his parents for rest and ease, from trouble and pains, you come forth pleading for that rest which remaineth to the people of God. Then you can find sweet peace in the bosom of his love, in consequence of your obedience to his commands. Then let us as much as within us lie, trust in the Lord and be obedient to him, serving him to the best of our ability in our weak way, Thus we show forth that our trust is in him. The promise is to those who obey.

"If you love me keep my commandments."

"When we walk with the Lord, in the light of his word,

What a glory he sheds on our way;

While we do his good will, he abides with us still

And with all who will trust and obey.

Not a shadow can rise, not a cloud in the skies,

But his smile quickly drives it away;

Not a doubt nor a fear, not a sigh nor a tear,

Can abide while we trust and obey.

Then, in fellowship sweet, we will sit at his feet,

Or we'll walk by his side in the way;

What he says we will do, where he sends we will go,

Never fear, only trust and obey."

I feel that requisites contained in this poetry are too much for me to perform, and if I am a child of God, it would only be through the mercy and strength of the blessed saviour, that I exercise obedience, if indeed it is exercised at all. And if a child of God is so helpless in the exercise of obedience, which can only be the performance of a salvation? And if he were to work it out, it would be a merited

salvation, and not free. The poor helpless sinner wants a free salvation like this "for by grace are ye saved, through faith, and that not of boast." And now as the child of God can feel that he has been remembered by the saving hand of Jesus, how he rejoices to know that salvation is of the Lord, and of him only. This thought is precious to, and it is enough for every sin-sick soul. When we become weak, then are we through Christ made strong. Not strong in the sense that we feel to merit anything at the hands of the Lord, save banishment from his presence; yet through the hope which we have of his merciful providence towards us, we are enabled more fully to realize his love for us, and are therefore prompted with a desire to trust and obey him. "Though he slay me, yet will I trust." In the 125th psalm we find consolation for those that trust in the Lord. "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever." "Do good O Lord, unto those that be good, and to them that are upright in their hearts." David says our help is in the name of the Lord who made heaven and earth; and all throughout the scriptures we find the fact portrayed that Christ is all in all, and that except the Lord build the house, they labor in vain that build it. So man cannot work out his soul's salvation, and he is blessed in that this work devolves upon one who is mighty to save. Let us then dear brethren rejoice in the hope which we have through Christ only, and let us try to trust and obey him. 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 savour." And be ye kind to one another, tender-hearted, and forgiving one another, even as God for Christ's sake hath forgiven you."

When we can thus obey, we are in

position to rejoice that salvation is of the Lord, and that however near unto perfection we may have attained, it is all in and through Christ for in him is our strength.

Your brother in bonds of love,  
W. R. MOORE.  
Manchester, Va.

Dear Brother Gold:—For some cause I know not what, nor why it is, I have had an impression for several years to write the Landmark. I dont know whether it is of God or not, I dont feel like it is for my worthiness or anything that I can write will be of any comfort to anyone, but if it is of God I feel like he has a purpose for it, so I hope he will guide my thoughts and pen so that some of ths dear readers will be comforted in reading it. For I know without his help we can do nothing, not even breathe.

I have made the attempt to write several times but I felt so unworthy and my writing so imperfect and scattered I would throw it aside and think I would not try any more but the impression grows stronger all of the time and I cant keep it off of my mind. I often catch myself composing something to write, I wake up at night and stay awake for hours thinking over what and how to write and whether it is of God or not.

If I could write like some of the dear ones that have such strong evidence of being a child of God, I feel like it would be a pleasure to take my pen in hand to write. Some can almost tell the very moment God began his good work in their hearts, but it is not so with me, it often makes me feel like he has never been at with me, but I know I am not like I once was for the things I once loved and enjoyed I now have no desire at all for, and often think how can any body enjoy such foolishness, and the things I once did not care anything for I now love.

These scriptures often come to my mind and gives me much comfort.

"The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth, so is every one that is born of the spirit," John 3rd chapter 8th verse.

"We know that we have passed from death unto life, because we love the brethren," 1st John 3rd chapter and 14th verse.

For I believe I love the brethren, for there is nothing that gives me any more pleasure than going to preaching and meeting with the people of God and conversing with them, time seems to slip so fast I always want to stay longer.

But I will try to tell (in my very weak way) some of what I hope to be the dealings of the Lord with me.

About nine years ago I began to think about the way I was living, thinking, suppose I was to die what would become of my poor soul. Why it would surely go to torment unless there was a change, thinking as good many others I had to take the first step or do my part before God would help me, so I went to work to do it. I would try to pray and all I could say was Lord have mercy on me a poor sinful creature, lead me in the way that I should live and prepare me for that eternal glory. I even asked my husband to lets have family prayer and he laughed at me and asked me who was going to pray? I told him I would do the best I could. He teased me so much about it I never said anything more to him about my troubles until a long time afterwards. I kept it all to myself, but sometimes my burden seemed to be so heavy I could hardly carry it and I would wonder to myself if I was going crazy. I was afraid I was losing my mind and all I could do was to try to call on the Lord for mercy. I also

had an impression to try to pray for my husband too. I would often tell him we ought not to live as we were when he would say he knew it, but would go on in the same old way. I would try to do good and live a christian life but it seemed the more I tried the meaner I got. All was in vain, I had never read the Bible very much and did not know much about its teachings.

I would go to hear the different denominations preach, every one would preach that they were right and would try to prove it by the scriptures, so I did not know what to do nor which was right. I wanted to join the church and live with christian people, and I wanted to join the right one if I could learn which it was but I knew all could not be right.

I would try to pray to God to show me which was right and something said to me, trust in no man but search the scriptures. So I began to read the Bible more and try to compare what I heard preached with the scriptures and I could not find any pleasure or food anywhere except with the old Baptist for they preached just what I wanted to hear. I was raised by Baptist parents and heard them preach all my life, but could never understand until I believe the Lord showed me the true church, and gave me an understanding, for I believe with my whole heart the doctrine of the Baptist preach is the true doctrine and the more I read the Bible and learned of the more I believed and loved them. In July 1904 my husband and I went to a union meeting at Sandy Bottom Church. I never had heard such preaching in my life before, by Brothers C. C. Bland Fly and others. There were a good many visiting brethren and sisters and I thought they were the happiest looking people I ever saw.

Oh I just felt lik, if I could feel as

good as they looked and could commune with them that day I would be happy and I could not help from giving vent to my feeling to save my life. After preaching some of the dear sisters asked me why I did not go to the church.

Oh dear reader you dont know how mean I felt to think I had deceived those dear good people of God. But that was just what I wanted to do, I wanted a home with them but I felt so unworthy I did not feel like they had a place small enough for me, I felt like if they had known me as I knew myself they would not have asked me that question. While my husband and I were returning home he said to me (in a joking way) if you don't quit crying when you go to preaching I am going to quit carrying you. I told him I was either going to quit going to hear the Baptists or I was going to offer to the church, but I felt so unworthy I did not feel like I ever could offer to the church. But the Lord makes us willing at his appointed time.

And to my surprise it was not long after this union before he was made to cry when he went to preaching too and no tongue can tell how it made me feel.

In the following October we went to an Association at Mewborn's church and it seemed that every preacher there knew our feelings better than I did myself, especially Brother L. H. Hardy who seemed to preach to us and no one else. I felt like some one had talked to him about us for he told my feelings far better than I could. I went on in this way until Saturday before the second Sunday in May 1905, when I believe the Lord made me willing to take up my cross and follow my blessed saviour.

We both went before the church at Sandy Bottom that day, were received and Baptized that afternoon by our dearly beloved pastor Brother J. W.

Gardner. I could not talk to the church, I knew it, and felt it, but did not know how to tell it, and all I could say was I want to join the church, I want a home with these people. I often wonder how can the brethren and sisters fellowship with me for surely it must be because they don't know me as I know my-self.

But after I was baptized I was almost happy and everything seemed to be praising God. I thought my troubles were all gone but I soon learned different for sometimes I feel like God has finally forsaken me, my hope is so little, my trials and temptations are so great, I am made to think as the poet "can a mortal be found surrounded with troubles like me.

I often read the 380th hymn in Lloyd's book. "I am a stranger here below," and what I am is hard to know. I am so vile so prone to sin I fear that I am not born again," and think how well it fits my case from beginning to the end, for I know if not free grace then I am lost, for if I had to obtain salvation by my good works I would surely miss it and it is a good comfort to me to believe it is free. My trouble is there any for me? Am I his or am I not? Oh! my greatest desire is to know more of him, love him better and serve him more. For if I am one of his surely I must be the least of all.

With much love to all of God's people I will stop for I feel like the readers will tire reading it, but the half has not been told. Your little sister in hope,

MRS. ANNIE ROUSE.

Kinston, N. C.

Elder P. D. Gold—As my subscription to the Landmark expired February 1=1908, I will renew for another year. I enjoy reading the paper so much I cannot be satisfied without it besides when I don't hear preaching for some time I can pick up the Landmark and find comfort in reading

them for they teach what I believe.

There is only one way to be saved and that is by the mercy of God, for he has all the power in heaven and earth. I know I am a helpless sinner and if I am saved it is by grace as there is no other way.

The Primitive Baptists preach the only doctrine that I can believe in for they give God all the glory and say they are helpless, just as I know I am helpless and without God I can do nothing.

I will stop here as I don't want to worry any of God's people. I feel to believe I am writing to one of the very elect family of God.

I hope you may continue to publish the Landmark and be blessed with an everlasting blessing.

Yours truly,

JULIUS JOHNSON.

Four Oaks, N. C.

Elders Gold and Lester, Dear Brethren:—I have had an impression to write the dealings of the Lord with my poor soul, hoping he will be my helper, for without him I can do nothing.

I was born in Stanley county, N. C. in 1885, and was raised by good parents both being Primitive Baptists. When I was a child I had serious thoughts about death especially when I was sick at which time I thought I would do better but that feeling did not hold long. At last I determined not to think of it until I got older and went on enjoying the things of this world until I was fifteen years of age when I hope it pleased the good Lord to show me my lost and ruined condition. I could not enjoy the company of my playmates as I once could and it seemed I had committed more sin than anyone else in the world. My cry was, Lord have mercy on me a poor sinner. I felt like I had not a friend neither on earth or in heaven and that I was the meanest child my

parents had and that even they had forsaken me. I didn't want anyone to know I was in so much trouble and I didn't see how God could be just and save such a sinner as I and then I would cry to him for mercy, but it didn't seem like my prayer went higher than my head. I would bid farewell to each setting sun never expecting to see it rise again. When I went to preaching and would see people shedding tears I could see nothing to cry for until Elder Gardner preached at Meadow Creek and the first thing I knew I too was shedding tears and I thought the Primitive Baptists were the prettiest people I had ever seen and oh, if I could only be as good as those people, but I couldn't see how they could love such a sinner as I.

I went on in this way until January 25th 1903, when I was married to Mr. Corneilus Benton and I thought then I could lay all my troubles aside, but it seemed they continued to follow me. I tried to keep them from my husband but couldn't and he would say to me, "Cora what is the matter," and I told him I was worried about what would become of me when I left this world.

I continued in this way for awhile when very unexpectedly I hope the Lord forgave my sins. It was a happy day for me and I could say "Bless the Lord, O my soul."

I had a desire to offer to the church although I felt too unfit—was afraid I was deceived and would deceive others. I begged the Lord to show me in a dream whether I was fit to go to the church or not, and he did. I dreamed Mother and I were at Old Crooked Creek church and brother Elias Williams was preaching when I went before the church, was received and was baptized in the prettiest water I had ever seen and there put into a crowd of pretty little children who were all dressed in white and who were singing the prettiest songs I had ever heard.

I was awakened and was very happy.

In March 1904, brother J. E. Williams preached at Crooked Creek and while the congregation were singing the last hymn the first thing I knew I went before the church, was received and the next meeting was baptized by brother Williams. That was a happy day for me and I went all my way rejoicing. If I could only feel that way when I come to die I wouldn't dread leaving this world. I supposed my troubles were ended but how mistaken I was. It seems I see more trouble now than any one else although I am better satisfied since I joined the church.

"I am so vile and full of sin,  
I fear I am not born again."

Last August I had to give up my dear husband and it was heart-rending to me, so I am left alone waiting for my time to come.

Pray for me dear brethren and sisters that I may be kept by a higher power so when I come to die I will meet my God in peace. Since my husband's death I have moved my membership to Meadow Creek.

I must close as I have only written for my mind's relief, but whether it be of the Lord I know not. I humbly beg of you to pardon all errors and pray for poor me as I need the prayers of all of God's people.

Your little unworthy sister in hope  
of heaven,

CORA BENTON.

Locust, N. C.

#### NOTICE.

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Now if those behind on the Landmark will pay up at once it will save me money. Will you that are behind remember this and act on it at once? P. D. G.

## ZION'S LANDMARK

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

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

Volume XLI - - - No. 12

Wilson, N. C., - May 1, 1908

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### PROHIBITION.

This word has been much in use of late. There is an effort being made to uproot the very damaging habit of drunkenness on intoxicating liquors in North Carolina. The effort is to suppress the liquor traffic and thus soberize the people by cutting off all opportunities of drinking.

All sober minded, thoughtful people admit that drunkenness is a sore evil entailing great damage on the State which desires that all its citizens be sober and industrious, great damage on the families of drunken married men, great damage on themselves whether married or not. What right has a man to become a drunkard, and wasting his time and damaging so many other people? The Bible declares that no drunkard shall inherit the kingdom of heaven.

Suppose our women should become drunkards like some men. What an intolerable burden that would be. Why do not women become drunkards too?

The effort to cure drunkenness, or better to prevent people becoming drunkards fifty years ago was by what they call suasion. Temperance societies were resorted to. Pledges were taken of men that they would drink no more. That failing and men getting no better but rather worse, now they aim to pass a prohibitory law forbidding any man to buy or sell intoxicants

in the State unless with permission of a physician. They seem to think it has some value as a curative, hence they lodge the right to sell it in drug stores. This is a question we are to consider and see if there is a remedy for the evil of drunkenness.

My opinion of prohibition has been requested. This a question that often provokes intemperate feelings. I mean men that urge its adoption do not always display moderation in their judgment of condemnation against those who do not think as they do. If a man says I doubt the wisdom of the efforts of prohibitionists to eradicate drunkenness they at once accuse him of favoring drunkenness and opposing sobriety. Why not let each man exercise his own judgment and follow his own convictions? One may be a sober man, never having been drunk, and considering that drunkenness is a crime, and should be punished, yet unless he is voting to stop the sale of liquor under license he is charged with being opposed to temperance. It matters not how often one may be drunk with intoxicants, yet if he favors prohibition, and this often occurs, he is favoring sobriety. Yet men will judge more by what a man says than by what he does. Yet often men appear to favor prohibition, when they intend to sell by blind tiger's blockading for it furnishes them with intoxicants illegally.

I heard recently of a man's wife asking him how he would vote in the issue between prohibition and dispensaries. He replied he would vote for a dispensary. She said I want you to vote for prohibition. He said all right. But when I vote for prohibition there is to be no more intoxicants of any kind used in my house for any purpose. She then said, I do not want you to vote for prohibition. When one casts a vote it should be to rule himself. Some people seem to vote to control

other people. The man who votes for prohibition has no right to take a drink of intoxicants of any sort without stultifying himself.

One intemperate view held is if we could banish all the drinks from the country then we would have a millennium. But the devil is older than whiskey or brandy. It is true that the drink habit occasions much mischief, but to claim that if all liquor were expelled then there would be no crimes, or that would cause men to become Christians is an intemperate claim.

Because some men will have intoxicants is no argument why the State should encourage them to buy them. Because some men will become drunkards is no reason why the State should provide them liquors. Drunkenness is a sore evil. To oppose it arrays its apologists and friends to a bitter opposition to all efforts to curtail its use. Hence we now see the bitter passions of men on each side raging. There seems to be a strenuous effort of the prohibitionists to carry the State. Friends of human liberty and of the rights of men look on this contest as one involving great issues. It matters not which way the tide turns more than legal enactments are needful to eradicate the evil. Not until men are changed in their tastes and principles—not until they see and feel the evil of drunkenness will the curse be removed. The fault is in the man who drinks it, and that love of wrong remains in him if he does not drink it, but often times it is emboldened by drinking.

Property of any sort is a temptation to a thief. But we do not aim to cure thievery by destroying all property.

We do not think the proper way to prevent fornication is to kill all vile women. Guns are often employed to slay men. We do not legislate against

men's selling guns or buying them, but we claim to punish the man who unlawfully uses the gun.

But one says there is no need of strong drink or wine. To take that position is to contradict the Bible and those who favor prohibition provide a way to purchase it. Bible prohibition directly condemns in toto what is forbidden. It makes no compromise whatever with what it prohibits. The first instance of it declared, "But of the tree of knowledge of good and evil thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die."

We have Bible authority for the use of wine and strong drink yet the Bible directly condemns drunkenness.

Let each man calmly consider the matter and vote the way that seems good to him, and let all others allow him this privilege.

I have penned these thoughts not to array one set of men against another. Old men, fathers and mothers, should want their sons to be sober. We desire sober-minded men that build character on solid principle. Now how shall this be best obtained

The people of God are under law to Christ—the law of freedom. They are made free from the desire to become drunkards. Hence they have no need of human laws to regulate their conduct. The law is not made for a righteous man, but for the lawless and disobedient.

P. D. G.

Brother L. Hasking requests my views of James 1: 3-18. Read and ponder these words. James turns neither to the right hand nor to the left in his writing. He leaves the proud man no room to glory, nor does he leave the humble man any room to despair.

Surely he deals faithfully with all classes, nor can he justly be accused of

any partiality. His writing is on the order of a grand exhortation and rebuke, an exhortation to the afflicted to endure and let patience have her perfect work, and a reproof to the haughty and high minded to repent and turn away from wrong doing by that which is right.

On the side of those who attempt to hide their transgressions under the decree of God—that we are delivered to do these things—he says, no man when he is drawn away of his own lust can say that he is tempted of God. For God cannot be tempted with evil neither tempteth he any man. But every man is tempted when he is drawn away of his own lust, and when lust has conceived it brings forth death.

This declaration of the servant of God is clear enough to every one who loves the truth of God, and sets aside as false all theories that furnish man any excuse for his wickedness. Sure I am that when one has an experience of what the grace of God does for and in the sinner it forever settles in him the abiding conviction that man is a sinner, and that he has no excuse for his sins; but abhors himself. Why should he repent if he is not a sinner? Why should he turn away from any thing if that thing is not wrong? The goodness of God leads us to repentance. He shall bless every one of you in turning you away from your iniquities—not after you have turned away; and the iniquities are yours.

Again James says, do not err my beloved brethren. Every good gift and every perfect gift is from above, and comes down from the Father of light. This is his unchangeable course without any change or variability or shadow of turning. Do not think that you have induced the Lord to have mercy on you, that you have begun this wonderful work. "Of his own will beget he us with the word of

truth. Of God's own will and according to his own purpose he begat us. He is the sole and only cause of all this nor can any part of it be ascribed to the creature man. It is too high and blessed and glorious to be in any sense the product of man, or to admit of co-partnership with man in any part of this matter. No man can say if I had not done this or that thing then these good things would not have followed. The exclusion of all boasting of man shall be so plain and manifest that this song shall be sung, Not unto us, not unto or in us, but unto thy name shall be all the glory.

James reproves such unconcern about their conduct as though there is no need of concern about whether the subjects of grace are exercised in the maintenance of good works which are good and profitable unto men. One may say he has faith, but is it proven to be genuine faith by what it does, or is it dead being alone? James does what is wise. He calls up the case of Abraham the noted man of faith, and proves that Abraham's faith caused him to offer up his only beloved son Isaac as God commanded him, and thus he showed that his faith was of the true kind that produces good works or good fruit and hence is genuine. Make the tree good and the fruit will be good, the only way to show or prove that one has the faith of God's elect is to show what that faith does, then its possessor is justified by works also.

He also brings up the case of the harlot Rahab to prove the need of faith that works by love. She was a gentile woman, yet she has the same kind of faith that Abraham had; and it is proven to be true by what it does.

The trying of this faith works patience or the strength of endurance, and hence it proves or makes manifest that this faith stands in the wisdom of God, and not in the power of men. This patience should have her perfect work.

Notice this work is wrought in the creature who is the subject of this gracious work of God, and in whom is illustrated what the grace of God does. How gracious and wonderful it is when God works in the creature of his own good will and pleasure to do such great things in him.

Patience is the perfect work of faith, and this perfect work displays its marvelous perfection in enduring, as seeing Him that is invisible, and hence everlasting life is manifest in us; for God is of one mind and changes not but is perfect and therefore unchangeable. Let us likewise be partakers of his character and waver not, or we will not receive anything.

When we are settled, established how happy should we be in abiding in the doctrine of Jesus Christ and him crucified.

P. D. G.

Friend J. C. Rice requests my views on Isiah 35: 8-11. God called for the sword and destruction to come on the proud and haughty, and all the glory of Israel faded. Characters answering to wild beasts of the desert, the saytr shall cry to his fellow, and the owl, vultures and etc. shall dwell there forever. These wild beasts answer to Gentiles to whom is given this once goodly land of Israel.

In the desert shall spring up gladness though and fruitfulness and beauty, and the solitary place shall be a joyful home for these people. An highway shall be there, and it shall be a glorious way, a garden which the Lord has blest. No unclean thing shall pass over it. No worldly wisdom can find it. It shall be for the redeemed, for the people of God that by nature were not his people, Gentiles whom the Jews considered as dogs.

Jesus is the highway and the Jews are blinded, but the gospel is preached to the Gentiles, and the Jews are cast out into outer darkness. But surely

the ransomed of the Lord dwell here in the love of the gospel, and sorrow and sighing shall flee away. They shall return from the land of pollution and they shall return and come to Zion.

The fullness of the Gentiles is coming and dwelling in Zion.

No one of these shall fail nor want or miss his mate. The mouth of the Lord commanded and his spirit has gathered them. His word never returns to him void, nor fails of accomplishing his purpose.

What a blessed highway this in the desert. Every thing of man is as desert. There is no road nor way, nor life in man, no fruitfulness, nor joy, nor peace, nor love, but all these blessings are in Jesus who is the way, the truth and the life. All the fullness of God dwells bodily in him.

P. D. G.

#### A MIRACLE.

When Jesus was on earth he wrought many miracles, such as opening the eyes of the blind, unstopping the ears of the deaf, cleansing lepers, causing the lame to walk, healing all manner of diseases and raising the dead.

These were works preformed instantly and without any use of medicine. He spake and it was done. No mere man can do these things or explain them anyway. They stand as divine and incontestible proof of the divinity of Jesus Christ.

What miracle if any is accomplished in a believer in Jesus Christ? Are not all the miracles that Jesus wrought on different persons performed in each one that is a partaker of the divine nature of the Lord Jesus? Each one is in and by nature dead in trespasses and sins, "And you hath he quickened who were dead in trespasses and sins." All men in and by nature are dead in sins. For by the one offense of the one man Adam death reigned by one, and death hath passed upon all men for that all

all have sinned. You hath he quickened. Jesus quickens the dead and they are raised up together with Jesus. They are risen with Jesus. This then is a miracle, and greater than the raising of a man to resume a natural life. For he that believeth in Jesus is passed from death unto life and shall die no more. He that believeth in Jesus shall never die.

He is born of incorruptible seed by the word of God that liveth and abideth forever. He is born of God and can never die. He is a new creature in Christ Jesus and is a child of the resurrection: life of Jesus. How much more glorious is this than to be born of Adam. Now are we the sons of God, and 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.

The subject of this wonderful grace is renewed in the spirit of his mind and renewed in knowledge, the eyes of his understanding being enlightened, and he who sometimes was darkness is light in the Lord. Surely this is a far more wonderful eyesight.

The devil is cast out of this subject of grace, for he is free from sin in Christ Jesus. He takes up his bed and walks and leaps and praises God, and he walks by faith and not by sight. He is also cleansed of the sin of leprosy.

A new tongue is given to this subject of grace so that he speaks the pure language of love and peace. Old things are passed away and all things are of God. Is this not miraculous? Are the days of miracles passed away?

As much is done for one child of God as for another. The same healing and saving is done for each one. This healing is in soul and spirit, and effects the body so that the leaven works in the man controlling his life, and raising him up to sit with all the saints in heavenly places in Christ Jesus. This is the marvelous work of grace—the

miracle of salvation wrought as much in one saint as in another, for the quickening, healing, enlightening, clean sing, redeeming is performed as much in one as in another subject of grace. Hence they all believe alike and speak one and the same things in Christ Jesus. What is done in all the body is done in each member.

The world denies such miracles because they have never felt them. But the believer has the witness of these wonders in himself, and should let his light so shine that others might see his good works and glorify our Father in heaven. This light shines from heaven. The natural sun when shining is above us, but here is a light above the brightness of the sun and is within the child of God, and when it shines it gives God the glory, and those that see this light shining give God the glory. For none but God can cause this light to shine out of darkness.

When a man born of God walks out, proclaims, makes manifest this light then his acts if he utters not a word give God the glory, for such are to the praise of the glory of the grace of God.

P. D. G.

"And they could not take hold of his words before the people," Luke 20: 26.

The chief priests and scribes are the most active and bitter enemies against Jesus. How strange that he who knew no sin, and in whose mouth was found no guile, and who was full of grace and truth, and who went about doing good, was opposed by men and especially that he was so bitterly opposed by the chief priests who were to minister in holy things, and whose lips were to keep and teach good things, and that the scribes who copied the law of Moses and had such opportunities to know its meaning, should be so violent in their opposition to Jesus. One would naturally think these men would be the quickest to discern his blessed character

and the first to hail him as the Saviour. Surely God has confounded and put to nought the wisdom of men and the cross of Christ stains all the pride of man.

These men used all their cunning to catch Jesus in his words in order that they might accuse and convict him before the people—the common people who heard him gladly—the people who were humble and received his teaching. It was said by way of reproach to Jesus that none of the rulers or leaders of kind of literature believed on him—and it was only the common people that heard and followed him.

The aim of the leaders and rulers was to obtain some charge against Jesus before the people in order that they might make a case against him, so they sent men to him who feigned themselves just men, but they were spies. They came with flattering words saying master, we know that thou savest

† teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly. Flattery was the mask under which they operated. This often is successful before men, but the more of that one uses before God the worse it is for that man.

Jesus taught as no man ever did, and spake as no man ever did. For he knew the truth for he is the truth. In him was no darkness or ignorance, no deceit, no guile. He always spoke the truth in every thing. Men speak and argue in such a limited an imperfect way that room is left for replies to what they say, because man is so finite and limited in his knowledge that he is not able to utter perfect truth. But when Jesus speaks it ends controversy. His words are final because nothing can be said in reply. Job and his three companions answered each other several times, and though they did not speak the truth as Job did, yet the matter was not closed so far as Job was concerned until the Lord God spake; but when he spake the words of Job were

ended. Job spake no more because there cannot be any thing said in reply to what God says. Who art thou that repliest against God? Shall the creature argue against the creator? The words of Jesus search out all things, and set all things in their true light. His word is sharper than any two edged sword piercing to the dividing asunder of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intent of the heart. That is the reason why when God searches the heart the man thus in the hands of God sees and feels that his thoughts are vile, and he feels that he is unclean. When men differ and argue each one attempting to defend his own position the effect of the contention is to flatter each man that he was too smart for his antagonist, and each one is more entrenched in his own views. But when Jesus speaks it is to tell one all things that one has ever done, and show him his ignorance and vileness, and take away from him all his armour wherein he trusted, and he falls down and worships God. When the queen of Sheba is brought before the wisdom of Solomon he told her every thing that was in her heart, and no more spirit was left in her; but Jesus is infinitely greater than Solomon. There is no sense in which any man can speak, whether in his completeness of knowledge, or of justice, mercy, truth, faithfulness, convincing, healing and saving power, or taking away a man's self-righteousness and false trust as snares or hindrances. There is nothing left to be said or done when Jesus speaks. It is finished.

When his enemies sought to entrap him in the case of tribute money saying is it lawful to give tribute unto Cesar or not? They did not want to pay tax to the Roman Government. They thought if he said it is not right to pay that tax then they could accuse him to the Roman powers as being their en-

emy, for much as they hated Rome they hated Jesus more. If he said yes, pay the tax, then that would cause the Jews to dislike him still more. What they wanted was to take hold of the words of Jesus before the people.

He said bring me a penny, when they brought it he said to them whose image and superscription does it bear? They said Cesar's. Then he said, if it is Cesar's money give to him. Render unto God what belongs to him, and to Cesar what belongs to him.

If they had obeyed God as the law of Moses commanded they would not have been subject to Cesar. How searching are the words of Jesus. There can be no reply, but the wrong doers stand self-condemned.

They bring a woman caught in the act of adultery before him, what for? They think now if he sides with Moses and says she should be stoned, then they could accuse him to the Roman government of counselling rebellion. For the Romans had taken away from the Jews the power or right to put men to death. If he should say do not stone her then they could inflame the people against Jesus as being an enemy to Moses. The law of Moses required that one thus guilty should be stoned, and that the accuser should cast the first stone. Would it not then be a solemn thing to be a witness against another. Jesus stooped down and wrote on the ground, as though he heard them not. While they were clamoring for his answer when he raised himself up he said, let him that is without sin cast the first stone. That was the very spirit of the law of Moses which Jesus came to fulfill. But it convicted the last one of them. Could any one of those men reply to Jesus? Not one could stand before him or utter a word of reply. His answers are final. There is no room to ask a question, no place left for the cavalier to stand or reply.

Jesus is the word of God which we are to preach, that word was made flesh and dwelt among us.

When Jesus speaks to the poor, halt, maimed, trembling, distressed sinner is it to condemn? No, it is be of good cheer, rise, he calleth thee. His word binds up the broken in heart, the sorrowful in spirit. The word that called up Lazarus from the dead is the word that speaks peace to the afflicted, humbling one. The word that created the worlds is the word that quickens the dead, the word that uphold, all things is the word that produces light and joy in the soul.

When Jesus speaks peace to the troubled soul there is no spirit to question his glory or his power. If an enemy accuse one of God's little ones that little one need not defend his own case, could not as the Lord does. Who shall lay any thing to the charge of God's elect. It is God that justifies. It is Christ that died, yea that is risen for us. If Jesus is for me who can be against my cause: I need not say one word in my own behalf. If you take me let those go their way. Nothing can be said in reply to what Jesus has done. We have an advocate with the Father Jesus Christ the righteous.

P. D. G.

Dear Brother Gold—I will write a few lines to you that you may know that I am yet alive, though suffering much from the infirmities of age and afflictions. I hope there is a happy home for us all on the other shore.

We much appreciate the Landmark. It always brings good news to us, yet I can only listen to reading, as my eyes so bad I can scarcely see. May many blessing ever rest on you and your loved ones, and if be the will of our Father may you be spared much longer to publish the glorious truth to a dying world.

As ever your friend and I hope sister in christ,

E. A. EVERETT.

#### REMARKS.

When one is stricken with the infirmities of old age, and weighted with the burden of years that one may well say and feel this is not my home nor place of rest, if that one has received a precious hope through grace as sister Everett I feel has been favored to do.

It is comforting to me to feel that my brethren pray for me that strength and every needed blessing may be given me for my labors here, and that I may find mercy of the Lord to labor in his vineyard for the comfort of Zion.

P. D. G.

Eatonton, Ga.

My Dear Brother Gold—It is with great pleasure I embrace this opportunity of writing you. I am very feeble at this time and have been for several days. Only a few days more will bring me to seventy-nine years of age. More than twelve months ago I lost my dear wife. As time elapses the sadder I feel. But there is a great consolation, and I am made to rejoice from my very soul, that I shall meet her in the heavenly mansion where there is no sin, sorrow, separation, nor death.

If my wife had been spared nearly three months longer we would have been married fifty-four years.

She came home to her people at Old Crooked Creek church three years ago. Oh such rejoicing by the people.

She was born in July 1829, and died in March 1907. I have no continuing city here, am living among my children.

THOMAS R. SPIVEY.

A friend requests my view of Luke 11:26. "But unto none of them was Elias sent save unto Sarepta, a city of

Sidon, unto a woman that was a widow

This woman was a gentile. There were many widows in Israel in the day of Elijah during that great famine but Elijah was not sent to any of them but the gentiles.

Jesus preached election to them, but not for them. They had marveled at his gracious words, but when he preached the discriminating, electing love of God towards his people this so offended the Jews, who considered themselves so much better than the gentiles, that they rejected Christ and sought to destroy him. Surely it calls for a gracious, marvelous power that causes one to deny himself for Jesus sake, and consider and feel it just in God to reject him and prefer others. Self righteousness is the most active, bitter principle in a man that exalts itself against Jesus Christ. Though those Jews could read in the old testament scriptures that God had commanded a widow woman of Sidon (not a Jew) to feed Elijah which was a great favor to this poor widow keeping her alive during all the famine, yet when Jesus preached and stated this to them they were so enraged that they sought to cast him down the hill headlong.

Further Jesus cited the case of Naaman the leper who was a Syrian, and that there were many lepers in Israel in the days of Elisha the prophet, but none of them save Naaman was cleansed. It matters not how gracious the words of Jesus, yet unless he spake what was pleasing to them they sought to destroy him.

How could anything but the electing love of God reach man in this self-righteous nature? When we feel that we are worthy of blessing they do not come to us: but when starvation stares us in the face, we are eating the last morsel and must die then the word of the Lord tells us the first cake—the first fruit must be given to the Lord. When Elijah went to the home of the

widow of Sarepta and asked for water and bread, she said as the Lord thy God liveth, I have not a cake but a handful of meal and etc. and I and my son are preparing to eat this and die. Elijah said make me a little cake first. This she did and there was enough for the three during the famine.

The first fruit must be to the Lord always. He is above all. This slays the principle of self-righteousness, and opens the blessed field of election which save us from all foes.

P. D. G.

#### REMARKS.

What a precious hope to old bereaved people to look for the coming of the Lord will be gathered, and the take them home where all the redeemed of th Lord will be gathered, and the dead in Christ shall rise first, and they that are living caught up to meet the Lord together in the air, and then to be with him forever.

## OBITUARIES

### LYDIA HOLADIA.

Lydia Holadia was born December 2nd, 1810. She married Kanidia Holadia May 5 1835, raised a family of eight children, three of them now living, joined the church at Bethlehem, Tyrrell county, N. C., May 1st, 1857. She was faithful in attending her church meetings, up until a short period before her death when she became too weak to leave home, but was always glad to hear preaching, and to welcome the children of God. After she became too much afflicted to attend her church meetings by request of her children and herself I visited her, and preached for her at her home. She was sound in doctrine, orderly in her walk, and Godly in her conversation, one of the most spiritual minded women I ever knew. The last time that I preached for her she seemed full of joy, exclaiming often bless the Lord oh my soul. On leaving her she embraced me and said, it will be the last time

I will ever see you on earth, which was so, but now that she is gone, we feel sure she died in Christ, and is now in that precious land where they never grow old, "where the wicked cease from troubling, and the weary are at rest." In her last days she made her home, with her widowed daughter Sister Frances Barnes who cared for her, as tenderly as if she had been an infant, and while the blow falls most heavily on her, she being entirely left alone she has that blessed assurance that God is the widow's friend, and conscious of having discharged her whole duty. May the dear Lord comfort her in her declining years, and may she find that assistance as she nears the tomb that she so nobly rendered to her sainted mother. God has promised his blessings to dutiful children. His word is true. Our dear brother—her dear son Thomas Holadia exercises in public to the comfort of God's people who know him was also a great comfort and help to his dear mother. He would often go to her home and read the bible to her and pray for her. He is another one of the noblemen we believe is in the kingdom of God. She died as she lived, in the full triumph of faith. May my last end be like hers. She died August 26th, 1907, aged ninety-seven years six months and four days. May we be prepared to meet her in the happy beyond.

E. E. LUNDY.

#### WASHINGTON HENRY HEDRICK.

Washington Henry Hedrick, infant son of Mr. and Mrs. W. H. Hedrick, departed this life January 23rd, 1908. He was born April 17th, 1907, being nine months and six days old. He was a pleasant child and was like a ray of sunshine in home. He was the favorite of every member of the family.

He was always a very delicate child, but bore his suffering with patience. He died with pneumonia. All that mother and other loving hands could do could not stay the hand of death. God had called this one to dwell with him where there are no pains. Grieve not loved ones, for our loss is little Henry's eternal gain.

The little babe has gone to rest,  
To reign with God forever best,  
Its little tongue will always praise,  
A Saviour's love redeeming grace.

Far from a world of sin and strife,  
It now enjoys a heavenly life,  
And joins to praise, and shout and sing  
And make the heavenly echoes ring.

Could we but hear its little tongue,  
So sweetly sing the heavenly song,  
Could we but see its smiling face,  
Delighted with the heavenly place.

We would not wish it back again,  
But say dear babe with God remain,  
We'll try to gain that peaceful shore,  
Where those who meet shall part no more

Now let us strive the prize to gain,  
Let's come to Christ, with him remain,  
Then we shall share in Jesus' love,  
And meet the little babes above.

#### WILLIAM HILL.

This dear brother was the son of Peter Hill and Sydney, his wife. He was born May 8th, 1823. When he grew up he married Bathsheba Salter. The fruits of this marriage were fifteen children, ten of whom are yet living. Not one of them ever joined any arminian religious denominations, four of them are members of the Primitive Baptist church. Brother Hill was received into the church at Hunting Quarters in May 1874 and was baptized by Elder Benjamin Bynum and was one of the fifteen sheep I saw in my vision when that church was revealed to me in my early ministry. He was a kind and gentle father and husband and provided well for his family working with his own hands. He was a sailor as long as he was able to go by reason of his age. Until he was old and disabled he always bore his part in the expenses of the church.

Four and a half years ago Mrs. Hill was paralyzed in one side, since which time she has set on an invalid chair, but he was very

devoted to her in her afflictions. He passed out of this world on March 15th, 1908, being eighty-four years, ten months and seven days old.

We miss him and feel the bereavement but we feel also that it was far better for him to depart and be with Jesus.

His afflicted wife, dutiful children, the church and their many friends have our deepest sympathy.

By his pastor,  
L. H. HARDY.

#### REQUEST.

We are much in need of money to pay expenses of publishing the Landmark.

Look at your date. If you are behind, please send us a remittance at once. If you cannot send all send a part. Every little helps.

We have a number of poor Baptists that want to read the Landmark, but are unable to pay for it. If our friends wish to help such send me some money and it will be applied that way. P. D. G.

#### P. D. GOLL.

Wadesboro, Friday before first Sunday in May.

Philadelphia, Wednesday and Thursday after first Sunday in May.

#### J. A. SHAW.

Sparta, Monday after first Sunday in May.

Cross Roads, Tuesday.

Conoeta, Wednesday.

Skewrkey, Thursday.

Bear Grass, Friday.

Smithwicks Creek, Saturday and second Sunday.

#### W. M. MONSEES.

Wilmington, first Sunday in May.

Stump Sound, Tuesday.

Yopps, Wednesday.

Wards Will, Thursday.

Bay, Friday.

North East, second Sunday.

Hadnott's Creek, Monday.

Newport, Tuesday.

Straits, Wednesday.

Nelsons Bay, 3 p. m. Thursday.

Hunting Quarter, Friday.

Hog Island, Saturday evening.

Cedar Island, third Sunday.

Goose Creek Island, Tuesday.

Bethel, Wednesday.

Sandy Grove, at night.

Washington, Thursday night.

Smithwicks Creek, Friday.

Bear Grass, Saturday.

Flat Swamp, fourth Sunday.

Spring Green, Monday.

Hamilton at night.

Coneto, Tuesday.

Mount Zion, Wednesday.

#### Bulletin No. 2.

#### PARTY FARES, EFFECTIVE APRIL 3, 1908

For parties of ten (10) or more travelling together on one ticket two (2) cents per mile per capita; minimum per capita fare fifteen (15) cents.

These rates are open to the public and apply between any point on the

#### ATLANTIC COAST LINE.

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Pas. Traffic Mgr. Gen. Pas. Agt.  
WILMINGTON, N. C.

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### Simpkins' Prolific Cotton Seed.

Resembles the "KING" but is earlier by ten days and bolls larger and gives much larger yield both in the field and at the gin. The superiority of this cotton over all others consists in its extreme earliness and heavy fruiting. Makes long limbs which come out at ground, close joints and small seed, giving 40 per cent lint. I originated this cotton by a careful selection of stalks in a field of "KING's Improved." For sale at \$1.50 per bushel, or five bushels or more at \$1.00 per bushel, by

W. A. SIMPKINS,  
Reference: Raleigh, N.C.  
Any Bank or Business House in Raleigh.

## Allen's Nature Compound

A safe and guaranteed vegetable cure for Liver, Kidney and Blood diseases, Rheumatism, Neuralgia, Dyspepsia, Sick and Nervous Headache, Constipation and Skin Diseases. Your money back if you want it. On receipt of a stamp we will send you a generous sample free. Six months' treatment for \$1.00. Sent post paid on receipt of price. Agents wanted. Exclusive territory. Liberal commissions. W. T. Allen Medicine Co., Greenfield, Indiana. Not for sale by Druggists.

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## GILLIAM'S SCHOOL

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**J. A. Clark keeps Lloyd's Hymn Book,  
Wilson, N. C.**

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**Elder P. G. Lester, Floyd, Va.**

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\$12.25

TO

WASHINGTON, D. C. AND RETURN

VIA

ATLANTIC COAST LINE

Account Biennial Session National Association of Colonial Dames,—  
Washington, D. C. May 6th—9th.

Tickets on sale May 3rd, 4th and 5th. Final return limit May 12th 1908. Extension final limit to May may be obtained by deposit of ticket and payment of fee 50 cents to Special Agent, No. 1419 New York Avenue, N. W. Not earlier than May 3rd or later than May 12th.

For further information communicate with nearest Ticket Agent or write,

W. J. CRAIG,

Passenger Traffic Manager

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General Passenger Agent.

WILMINGTON, N. C.

## 500 Mile State Family Ticket \$11.25

Good over the Atlantic Coast Line in each State for the head or dependent members of a family. Limited to one year from date of sale.

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## 15 CENTS

Saved in passage fare by purchasing local ticket from our agents.

## ATLANTIC COAST LINE

W. J. CRAIG,  
Passenger Traffic Manager

T. C. WHITE  
General Passenger Agent.

Wilmington, N. C.

# ZION'S LANDMARK

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P. D. GOLD, Editor

Wilson, N. C.

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.

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

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

### SUBSCRIPTION PRICE OF ZION'S LANDMARK

*The price of Zion's Landmark is \$1.50 per year for less than clubs of ten.*

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

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

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

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

All brethren and friends are requested to act as agents.

All names and postoffices should be written plainly.

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

P. D. GOLD.

Wilson, N. C.

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

Elders Gold and Lester,—Dear Brethren.—I have a mind to write a portion of my past life in regard to what I hope the Lord has done for me. I feel so unworthy and have had so many doubts and fears but this morning I feel to trust in the Lord and hope he will be with and direct me in writing my experience if I have any.

I was quite young when I was made to think of my sinful self and was made to think of dying in my sinful condition and what would become of me. I tried to pray the Lord to have mercy on me and asked him to forgive my sins and prepare me to die. I felt if I should die in that condition I would be forever lost. I would go to preaching and all I heard would condemn instead of comfort me. I did not want any one to know of my troubles, even my best friends, but would visit protracted meetings and when they asked all who wanted to be prayed for should kneel at their seats I would bow down, for I felt need of the prayers of God's people. They would then come and ask me if I wanted religion, if I wanted to live a christian life in the future. I told them I did and then they asked me to go with them to the front bench, they would pray for me—that if I would make one step towards God he would make two towards me. So I went and tried to do as they told me. I supposed they would tell me something to relieve my mind, but they said all I had to say was, "here Lord I give myself

to thee 'tis all I can do," then to get up, praise the Lord, give them my hand join the church and I would be saved. But from what I could learn from reading the bible and testament it could not be as they told me, as I couldn't understand it that way, still I continued to attend their meetings until they closed although I seemed to feel worse than when my trouble began.

I went in this way until I was married, January 10, 1878, when my husband and I began house keeping. I got into so much trouble I supposed it was because I was so much alone and would often go where he was at work and then I wouldn't feel so lonely. But immediately I left him my troubles would return, worse sometimes than others. I continued in this way until 1881, when my mother joined the Primitive Baptists and was baptized. While looking at her going into the water, this bore upon my mind oh, if I were only fit to go in with her, but felt to be a poor lost sinner with no hope ever being a subject to claim a part with these beloved people. I said nothing to any one about my feelings but wanted to ask mama how she felt and if she was ever in much trouble, but was afraid she might ask me something about my feelings.

In 1882, we moved to cambell county where there were no Baptists and for nine years we heard only one sermon and that was by a traveling preacher who came through Leasville. That sermon was preached right to me and

I wondered if he knew my feelings. We would come back to my fathers sometimes and go to Fairview where Elder Peter Right was moderator. I did dearly love to hear him and paid close attention to what he said, but tried to keep him from knowing I was interested in his preaching. I would go home more reconciled than before but the same troubles would return and I felt so cast down would wonder what I was troubled about. I thought maybe something was going to happen in the family that my husband or some of the children would be taken away.

On November 22, 1884, the Lord saw fit to take the only little girl we had. I didn't see how I could give her up but knew she was better off than she was with me, also I felt confident she was a little angel singing God's praises in heaven. It was harder still giving her up as I had no hope of ever meeting her above where all is peace and love. I became so troubled that part of the time I didn't know what I was doing. I would go off to some private place, fall down on my knees and try to pray the Lord to have mercy and to remove this store of trouble from me. My face would be wet with tears and I would wipe them away when my husband came as I did not want him to ask me anything about my trouble.

In 1887, we moved to our present home near Fairview church and I heard preaching every month but my health became very poor and I couldn't go often as I was confined to the bed most of the time. I would lie there and pray the Lord to give me strength to get up and be with my children. I would read the Landmark and wish I could feel as happy as some of the writers did in their experiences and if I could I would be willing to die. Sometimes I could walk about when I would rove in the yard and try to wear away

my troubles, but in vain, they were always present.

I remember one day when my husband and I were walking when I thought I would never get well and said something to him about it. He asked me if I thought I was going to die. I told him I didn't see how I could live with so much trouble. Then he wanted to know what I was troubled about and my answer was I couldn't tell him. As I was lying down feeling very badly a short time after this conversation, thinking that everybody had forsaken me, that the Lord had no mercy for me, not thinking I would live until next morning and with tears streaming from my eyes while trying for the last time I thought, to pray the Lord for mercy, this scripture came to me. "Blessed are they that mourn for they shall be comforted." I raised up and there was the brightest light shining around me I ever saw and I was so happy I felt like I wanted to fly. I loved everybody. There was a dear old member of the Primitive Baptist church who I had had thoughts against and immediately I was made willing to forgive and love her. She appeared as plainly as if she had been with me although we were ten miles apart in person. Tongue can not explain the love I had for her and I thought I would keep this a secret. I felt so happy I wanted to tell all my friends what a precious Savior I had found. All was peace with me and all my troubles were gone. It was the brightest night I ever saw. There was a hymn on my mind and it seemed I could hear all the dear old brethren and sisters singing it.

"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."

was the song and I felt I could not keep my happiness from my husband any longer. I lay down and put my

arm around him. He awoke and asked what was the matter. I told him I felt so much better, there was no more trouble with me, that all was peace and love. I said oh I do love my savior, don't you love him too? but he did not answer. I talked to him about my feelings but he could not talk to me.

When I awoke next morning it seemed everything was praising the Lord. However it was not many days before doubts and fears began to arise and I was cast down again. I thought perhaps it was the devil dealing with me. I tried to pray to the Lord if I was deceived to undeceive me and I thought if it had been the Lord who was dealing with me I should not have felt as I did and worldly things would not be on my mind. I feel that way until this day. When I went to hear the Baptists preach they would tell my feelings so much better than I could it gave me great relief. I wanted to join the church and be baptized and live and die with them. They were the people I loved but when doubts and fears came I felt I was not fit to be with those I believed to be the chosen elect of God.

I went on in this way until the fourth Saturday in September 1886, when I went to hear Elder Peter Right preach. I had no thought of offering to the church so after preaching when the door of the church was opened I sat still as I didn't want to deceive them if I was deceived. But at the second invitation to my surprise it seemed I was lifted from my seat and the next thing I knew I was trying to tell what I hoped the Lord had done for me. I was received, but I have often thought since if the brethren and sisters knew me as I know myself they would be sure to say you are trash and trouble and not fit to be here.

But after all my trials and troubles I am sometimes carried back to that happy night I spent and hope it was

for my good. I can not help loving God's elect it matters not where they are whom they are with.

great deal more .tcmfwpmhrashrrddl

Dear brethren, I have written a great deal more than I expected when I began and I don't want to worry any one. Examine this and if you see anything good in it that will benefit anyone you can have it published in the Landmark as some have requested this of me. If not fit for publication it will be all right. If it is of any comfort to anyone give God the praise, I deserve none.

Pray for me as I feel to need your prayers for my case must be an outside one. I feel as the poet says,

"I am a stranger here below,  
And what I am 'tis hard to know,  
I am so vile and full of sin,  
I fear I am not born again."

Your sister in Christ I hope,  
M. J. HOWELL,  
Thurman, Va.

My Dear Brother Gold.—No doubt you will be surprised to get a scribble from me, so soon after writing you some days ago, but it seems my mind is not relieved, and the scriptures and wonderful things shown poor sinful me, are too great and mysterious for a weak, vile worm of the dust. "Blessed are they who hear the joyful sound, for they shall walk Oh Lord in the light of thy countenance." I don't know that this is exact scripture language, for I have forgotten how it reads. I try to pray that I may not knowingly misquote.

Friday A. M., November 30th.—Dear loved ones I hope in Jesus, this beautiful morning finds me so low down in feelings, I can't express the burden that seems almost unbearable. Is it ever thus with you? Rich scripture has been presented to me, and if not deceived commands viz. "Go doubting nothing," "He that knoweth my

will and doeth it not, shall be beaten with many stripes." "If you love me keep my commandments." "I know my Lord and Savior has done great things for me all the days of my sinful life, naturally and I believe spiritually.

Dear brethren and sister, I feel that we as a people, (if indeed I am a Primitive Baptist,- are going astray in many ways. The question arises in my mind, am I right, or wrong? The scriptures teach that no man can serve two masters, for either he will hate the one and love the other, or he will hold to the one and despise the other. "Ye can not serve God and Mammon." We can not follow after the things of the world and follow Jesus, as he is not of this world. Please read John seventeenth chapter, and may the Lord give us understanding, if his will, is the sincere desire of one, who I hope loves the dear Redeemer and his people above all things. Before my great indescribable sufferings, I knew I was striving hard for the things of this world, not realizing where I was drifting, resulting in the destruction of almost all spiritual pleasure for a time. Why did I do this? Sin had beguiled me a helpless worm of the dust, and I was forgetting to look unto the hills, for we will stand in thy help.

What a sad and terrible condition for children of God, who have been so highly blessed, and who cherish a hope that Jesus has led us about and instructed us; has kept us as the apple of his eye, as he did Jacob of old. For those blessed with spiritual ears hear the soul cheering language, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.

These sweet words are presented so unexpectedly "Follow thou me." Oh Heavenly Father have mercy upon me and all thy people everywhere. Show

Jacob his sins and Israel his transgressions.

I feel I have suffered untold misery for not obeying commands.

"Where the spirit of the Lord is, there is liberty. We are told to hearken unto the voice of the Lord and to follow Jesus through evil as well as good report. He promises never to leave or forsake us, but can we expect his mercy and loving kindness when in forbidden paths? When we forget our tender shepherds care, and from whom comes all our strength, naturally and spiritually, and strive to go in our own strength, we will soon learn there is a way that seemeth right unto a man but the end thereof is the way of death. There are many ways to death in spiritual comfort, and I believe natural blessings too, are with-held from the Lord's people when in disobedience. When ye think ye stand take heed lest ye fall. Oh! that our Redeemer will enable us to stand in the Lord.

May the dear Lord bless us with a spirit of prayer, show us how we are, and where we are. I fear much of the time in trying to pray it is only a form of words, and not true prayer.

May the Lord have mercy upon our unrighteousness and sin, remembering that he is no more against us forever, and lead us in the path of the just, which shineth more and more unto the perfect day.

Last week a dear and much afflicted brother spent the night and part of next day with us. He was so afflicted with rheumatism that he was disabled from working to support his wife and seven children. I felt he had been blessed of the Lord when I heard him relate some of the wonderful dealings of God with him. Next morning I seemed to be aroused early with different scripture language, some of which is not now plain to my mind. I hope the dear Lord blessed us to pray unto Israel's God in behalf of this afflicted brother's

and family, and willingly obey the command, "Bear ye one anothers burdens, and so fulfil the law of Christ." I expressed my desires to my daughter, and I feel she heartily joined me.

"He that giveth to the poor, lendeth to the Lord" seemed to flow sweetly into my mind. Also "withhold not good from them to whom it is due." My husband and I asked him to spend longer with us; he expressed having enjoyed himself so much it seemed his countenance beamed with encouragement, while those sweet words came to me. "It is more blessed to give than to receive" affording me greater pleasure. I felt so glad to see my children greet the afflicted with a pleasant smile, and I believe wait on him willingly. If we were blessed to do these things in the right spirit, all honor be ascribed to the Lord.

A greater feast awaited me on the coming Saturday and first Sunday in December, our quarterly meeting.

I do feel the Lord richly blessed the church with the bread that cometh down from heaven, from the Father of lights, with whom is no variableness, nor shadow of turning." It seemed the Lord's ministering servants were highly favored; were burdened with that or of the Lord, and had the spirit of liberty in proclaiming the unsearchable riches of Jesus to the comfort of the dear little ones. This poor vile one was blessed to be with them and partake of the feast with a thankful heart, also to commune with the saints in remembrance of the sufferings and death of our Lord and savior Jesus Christ. I hope discerning his body, in a meek and lowly feeling, and with a thankful heart. May God forgive all even in this scribble, and enable his children to do the same and bless all.

May the Lord bless you richly brother Gold, and family, for your kindness to me, now and forever, and

may you pray for me and mine.

Lovingly,  
EUGENIA A. HINTON.

Dear Brother Gold,—If I am worthy to call you such. My troubles are so great I seem unable to bear them longer, it seems if I cannot get relief this sinful flesh of mine will go to the dust from whence it came and I pray God that my spirit may go to him who gave it and rest forever more.

I have been a member of the Baptist church about two years but can not go to preaching. Brethren, will you all pray for me. Brother Gold, can you tell me what to do with an unbelieving husband who won't be satisfied by his wife? Can I leave this world and two children behind me with a trouble like that?

Oh, brothers and sisters help me and pray for me. Oh, if I could hear Brother Lundy preach one more time before I die.

Brother Gold, please let me hear from you through the Landmark and although I am not allowed to read them some one will tell me what you have to say.

YOUR UNKNOWN SISTER.

#### REMARKS.

The sufferings of this sister are indeed great, and yet while she is not permitted to hear the gospel preached she could give no better evidence that she is a child of God.

Everything works together for the good of those that love the Lord, and while it maybe hard for our sister to realize and appreciate these trials that are placed upon her, He who seeth and doeth all things right will in his own good time make the crooked paths straight and show that all is for his glory.

P. D. G.

Dear Brother Gold,—This good

and precious letter received a few days ago from brother L. H. Hardy, I send to you to publish in the Landmark as I feel I want to see it in print. I have for a long time had a desire to see brother Hardy and hear him preach and I hope the Lord will open a way for me to do so if it is his will. I also hope to hear you again brother Gold preach the unsearchable riches of Christ as you always do.

I hope some of brother Hardy's appointments will be at Walton or Mountain Springs as I am so anxious to hear him preach.

Love to you and sister Gold.

Your little sister in hope,  
TISHIE PICKRELL.

Java, Va.

Mrs. Tishie Pickrell, Java, Va.—Dear Sister:—It is quite a pleasure to get such a letter from one of the Lord's children as the one I received from you this morning. I surely feel unworthy to receive such evidences of God's love to such a poor vile sinner, but I feel like I know how to appreciate it.

I am often despondent and fearful that I don't know the Lord. I often cry unto him for days and get no answer and am made to feel fearful that I have never prayed in the name of Jesus Christ. Oh, how terrible it would be if after all I have endured and suffered that I should be mistaken and lost.

Once a sister, Jennette Willis, Atlantic, N. C., dreamed something like your dream. In her dream I stood in the pulpit preaching and was suddenly changed into a bright shining angel of God. I am made to question why are these things so? I baptized her and am pastor, therefore she was well acquainted with me while you are not acquainted and therefore it is the more strange that you should have such a

dream and know it was me. It is as the poet says:

God moves in a mysterious way,  
His wonders to perform,  
He plants his footsteps in the sea,  
And rides upon the storm.

If I know my poor heart I love the Lord and want to serve him with every breath and in every act of my life. I know he has been good to me whether he has forgiven my sins or not, for if it had not been for his great goodness to me long before this time I would have been cut off from time—from the land of the living. But I am spared and kept for a purpose that God only knoweth.

I feel I want him to do with me just according to his will and make me his humble and obedient servant that I may ever live unto him and in him. I feel to thank you for writing to me.

The Lord will I will preach at Weatherford, Va., on Tuesday after the third Sunday in April. I don't know how far you live from there but would be glad to meet.

Mr. W. W. Pickrell Seymour, Va., will look out for me there. He has written me to make the visit and the appointments will soon appear in the Landmark. You will see them.

The Lord bless you, my dear sister, and give you grace to love and serve him.

Your loving brother,  
L. H. HARDY.

Reidsville, N. C.

Mr. Gold,—I want to ask you about a church trouble I had some time ago. The moderator of the church where I was a member began begging people around in the neighborhood to join the church and he received one able bodied person as member who lived a short distance from the meeting house. I told some members that I thought all able bodied persons should join the church unsolicited and I did not be-

lieve in that way of receiving members to a church. Well we got up a pretty smart talk about the matter, some agreeing with me and others talking like they did not see anything wrong in it.

Finally the clerk wrote an order to this effect that the moderator with two or more members could receive members away from the church house and could baptize them into the fellowship of the church and then they had the church to vote on the order with the result that every member present voted for it except myself.

I told them I was willing to receive members at water where we had met for the purpose of baptism. I told them I was willing to receive members at the arm and was willing to set up another arm if they saw proper and was more than willing that should any person, young or old, be unable to come to the church house and should make it known that they wanted to talk to the church for the preacher and as many of the members as could should go and hear them tell of the dealings of the Lord with them and if they gave them satisfaction to receive and baptize them, but I believed it best that all able bodied persons should come to the church house to join.

But they would not agree to what I said so I told them I could not submit to their order and wanted them to take my name off the church for I didn't think I could live in peace much less fellowship and I did not want my membership without fellowship.

I yet think the church would be better off without a person who has not love enough for the church to go to the church house to join. I don't think such members would do the church any good. I believe the Lord is able to bring his people to the church also that he will bring them when it is his will to do so. If he is not able to bring them into the church but has

to send the preacher after them how is he going to hold them in the church after the preacher begs them to enter? Now what I want to know is whether or not I was contending for any thing wrong? Do you think a preacher assuming that power over a church is serving the church or the church serving him? Don't you think it is depriving the the church of their privilege, and do you think such a church is in order when they hold such an order on their church book?

Now I have not written this to hurt any one's feelings for I have the same love for the church today that I had the day I joined, and I love to hear the truth preached as much so as I ever did. Whether I am a Baptist or not I do believe the Primitive Baptist is the only true church on earth, but I am sorry to see the new practices among them and destroying the peace of the church, and I think they would do well not to have anything to do with these new practices. Don't you think there is a difference between a preacher going over the country begging people to be baptized and the way Philip baptized the Eunuch?

I want you to give me your views on some scripture—Luke 14th chapter beginning at the 16th verse. Do you think those people that made excuses were changed people or not and what do you think that compelling power is? Also Jeremiah—16th chapter and 16th verse.

Mr. Gold if you think this worth space in your paper you can publish it. If it is not worthy of publication please reply by private letter and oblige, a poor sinner saved by grace if saved at all.

MARY F. WILLIARD.  
Siloam, N. C.

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#### REMARKS.

We consider the above article as

expressing safe and sound views of the matter discussed.

It seems to me that every one truly desiring fellowship of the church would wish every member present when he offers to the church, and that if any member is not satisfied that member ought to speak out then and there, and the church should not wish to pull one in over the head of any member.

I think not one of those who made excuses for not coming to the feast was blest with a good hope through grace. To compel one to come in is not to force him against his own will to come, but to encourage such as hunger and thirst and would be glad to feel that they are welcome. There are those that gladly would come if they could feel that they are welcome. Such as these need exhortation, hand-falls dropped of purpose.

Jeremiah 16th chapter and 16th verse, The Lord sends for fishers that fish men. Also he will send for many hunters and they will hunt men. This shows the blessed power that the Lord displays in making his people willing in the glorious power of his grace. For all the Lord's people have to be led by divine power into the church of God. This does not mean that they love oxen and land and money or wives better than they do the Lord Jesus, but their own sense of unworthiness keeps them away until the Lord makes them willing in the day of his power. I think a pastor is a servant of the church—not a lord.

P. D. G.

Dear Brother Gold,—I have been thinking for some time that I would renew my subscription to the Landmark, but have kept so busy that I have put it off until now. So I am enclosing you check for \$1.50 to renew.

I am so cast down at present I can-

not write anything that I feel would be interesting to you, and yet I do not want to complain; but oh, that I may have patience to endure and be given faith to look to him from whom cometh all my help.

Some time ago I dreamed that I was put up for a target to shoot at. I saw that there was no way to get around it, but that it must be so. And I was given the spirit of prayer, in which language was given me as fast as I could utter it, but I did not know, when I would utter one word, what the next one would be. In this prayer I prayed that the dear Lord would be with me, for I realized that he was my only help, and all my support, and be my strength and stay through the trying ordeal—through the hour of death, as I then viewed it.

If I have ever experienced anything of the christian warfare, I find that it is continually—a daily dying. Paul said he died daily. There is no discharge in this warfare; but oh! how I desire that the dear Lord will go with me through this valley and shadow of death that I may fear no evil.

Since then I dreamed that the enemy was trying to over-power me and take my life when suddenly I was delivered out of his hands by a strong power that raised me up above the earth, and I sailed above the trees, and as I sailed there was a new song one that I did not know by heart, put in my mouth in praise to him who delivered, who doth deliver, and in whom I trust will still deliver. I did not know one word of this song except as it was given to me. I was singing the tune of New Britian, which was given me with the words of the song. The last line, as I remembered it when I awoke was, "O Lord my Savior be," which is the very breathings of my poor heart, realizing that he is my only refuge and strength—my only hope of salvation.

Pray for me. Yours in hope of that rest which is to come.

LOUISA A. EDWARDS.

Elder P. D. Gold,—And the readers of Zion's Landmark and the dear Saints of God. I desire to write to you. I have felt that I would love to write to your dear paper ever since I came home from my trip to your country. But I have felt so unworthy, yet my impressions are so great I will try in my weak way hoping it is of the Lord. I will try to tell you of my trip in N. C., and Va., I left home the 29th day of July and arrived at Stem, N. C., Saturday August 2nd, at 8 a. m. I went to the home of our dearly beloved brother Gooch and ate my breakfast. There I met Elder Gold and Elder Hardy. I had not slept much since I left home and felt very bad, and when I met these able men I felt worse, for it was the first time in life I had been away from home. I felt so little. I shall never forget what Elder Gold said to me, he looked at me and said arn't you a preacher? I doubt whether I would have felt any worse if he had hit me. I felt bad all day. I rode out with brother Gooch, to the association at Tar River. I did not have much to say to him for I felt so cast down, but before that association was over and I heard those dear men preach, salvation by grace it drew me to them until I was not afraid of them any more. I never shall forget their kindness to unworthy me. Brother Gold, your kind words are fresh in my memory. May the Lord bless and keep you by his power. At Tar River I met a goodly number of my relations in the flesh whom I had never met before. They were all very kind to me, as were all the dear Saints I met there but I was cast down while I was at that association. On Sunday night I did not sleep much, but I know not why. I visited Staun-

ton River association next. There I met many precious Saints of God of whose kindness I shall always remember. I cannot give all their names but remember their kindness to poor me. I remember that dear moderator T. N. Walton who was so kind to me, his kind words to me still ring in my memory. May the Lord bless him with all the Saints I met at that place. At the next association Upper Country Line, Brother L. H. Hardy was moderator. He was so kind to me and I esteem him highly for the cause sake. Here I turned back. I bade my preaching brethren good bye. I met J. A. Monsees at the Lower Country Line and was with him most all the time 'till the Upper Country Line. I enjoyed his company and good preaching, and learned to love him for Christ's sake. Here I bade him good bye. Next I went to Martinsville, Va. here I met brother A. L. Moore. I want to say I was glad to see him, he seemed like home folks to me, for he had often been at my brother's and began preaching in the same church I did. I spent a very pleasant night with him and his kind family and tried to preach in his home church in Martinsville. There I met a band of lovely Saints, their kindness to me will always be remembered. From there I visited Pig River association, there I met many precious Saints. Brother Turner was moderator, he was a brother indeed to me. May the good Lord bless him to the good of the cause of Christ. It was here, I met Elder Corn and Minter. They are getting old. May the good Lord bless them in their declining years to the good of the cause of Christ is my prayer. I cannot name all I met on the trip, but I hope to be remembered by all of you. From here I started home on August 26th, arrived home on the 29th found my family well for which I feel thankful to the good Lord for his

goodness and mercy to me. May the Lord be praised. Surely his mercy dureth forever. Love and Godly fear is to reflect to the world the glories and excellencies of the character of the true Savior who gave himself for the poor sinners such as we are, and now may we all be able to come unto Mt. Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel.

May the Lord bless you in your work.

Your brother in Gospel bonds.

W. T. CLAYTON.

Dear brother Gold and a father in the gospel I hope,—I have just returned home from a short trip that my mind had been directing me to make before I left or had promised to go. It seemed like I could see squads of people assembled and saying come, come, and after my mind became centered on those little squads of people my home began to be a prison to me. I agreed to go as mind directed and if I am not mistaken I met some of the children of God who were desiring me to come and I hope I was enabled to hand out some of the broken loaves to the children of the most High God.

Brother Gold do you know I had almost decided to have you discontinue the Landmark to me, but on returning home and being blessed to read the glorious sermon of brother John Youmans which was printed in the last number, I was made to say, surely I can't get along without the good old paper, so you find one dollar enclosed which will renew my subscription for

a little longer.

Hoping the good Lord will continue to bless you in the years of your old age. Yours in love I hope,

J. G. SOUTHERN.

Germantown, N. C.

Dear Brother Warren:—The text in 1st Peter, third, twentieth taken in connection with Genesis sixth chapter and third verse is the only proof I can find of the length of time the Ark was in building. The text in Genesis proves that the Lord had set for his long-suffering to continue with the men of that old world and the one by Peter shows that long-suffering was while the Ark was in building. Therefore I conclude that this is sufficient proof that the Ark was one hundred and twenty years in building.

During that time Noah was a preacher of righteousness. It is said of him as it was of Enoch that he walked with God. This was not said of any others but these two.

God's promise to Noah for his generation was given to him before any children were born to him when he was four hundred and eight years old. At five hundred years old he begat Shem, Ham and Japheth. Thus those sons were prophetically promised sons. They received the covenant in their father Noah. When they were born they were born in the covenant that God had made with Noah. Shem and Japheth honored that covenant in covering their father's nakedness, but Ham forfeited his title in his shameful conduct and his forfeiture fell on Canaan, his youngest son. The tribes of Misriam, Phut and Cush are easily traceable to-day but if the Canaanites are yet in existence I know not where they are. Thus the sins of Ham were visited on his children separating them from Shem and Japheth and especially on Canaan cutting off his seed from the earth.

"The sons of God" doubtless were the children of that royal line from Adam to Noah while the daughters of men were the daughters of the sin cursed Cain. These were fair and their beauty allured the sons of God to leave the pathway of moral rectitude and follow after their carnal lust until wickedness found no bounds only in the vengeance of God against sin.

Then he gave out his decree to his faithful servant Noah who in the midst of all this wickedness could be faithful in the service of the Lord and believe his word. After God's word was spoken to Noah it appears to me that every movement of His, every stroke of the axe and saw or any tool that he might use in the building of the Ark was a sermon testifying to God's long suffering with that wicked, adulterous and God dishonoring generation. But with all his faithfulness and actual building of the Ark he did not convert one soul to his faith. It looks as if he would have become sorely discouraged but the spirit of him who had commanded him was with him and he must obey that word for he feared God and that fear moved him to obedience.

Twenty years after the word of the Lord came to Noah he received encouragement in the birth of his three sons who should live with him and perpetuate his seed upon the earth. These three sons were one hundred years old when Noah had finished the Ark and the time of God's long suffering with that generation was at an end. The last of the royal line up to Noah died that very year.

It appears to me that one of the greatest signs of God's truth to Noah was given in the birth of his three sons, was given in the birth of his three sons. There being no distinction made as there was in his fathers as such an one lived so many years and begat a son and then lived so long and begat sons

and daughters, but Noah lived five hundred years and begat Shem, Ham and Japheth, and nothing of any more children following. Then the names and dispositions of these three brethren infer that they were not of the same color though all of the same birth. Adam means red earth and Shem has about the same meaning, Ham means black while Japheth is white and scattering abroad. This was another link in the warning of God while his longsuffering waited. God always gives the wicked religious Babylonian space to repent and is longsuffering to them in their infidelity until the time that His longsuffering will endure no more. He does not give Jerusalem or his church space to repent but gives them repentance itself by Jesus Christ.

I must stop now. I hope you may see something in scattering outlines of a wonderful field and that God will give us all strength to love and serve him even as Noah loved and served him.

Your brother in hope,  
L. H. HARDY.

Dear Brother Gold:—It has been on my mind for a long time to write a few lines for the dear old Landmark and I hope the Lord will guide me. I can't remember how old I was when I began being troubled about my sins when I would think of having to die and be lost forever. Sometimes after retiring at night I would study about dying until I would get in so much trouble I could scarcely keep from crying aloud. Then I would try to pray. But all this would wear off and I would go on enjoying the things of this world as I always had for a while, until I would hear of a death, or see anything that reminded me of death when I would be gin to study about my sins again.

I went on in this way until the sec-

ond year after I was married when there was a great drouth when I was troubled again. I thought perhaps the world was coming to an end, and I would try to pray. But after it rained I went on very well satisfied. When christmas came I enjoyed dancing as I always had done, but in about two weeks a neighbor died and when I returned from the burial my troubles began again worse than ever. I thought should I have died then I would have been lost. I tried to pray but the more I tried the worse I felt, I got into so much trouble I couldn't do any thing but beg the Lord for mercy. I read the Testament but received no comfort, and could only say Lord, have mercy on me, a poor lost sinner. I went the most of my time with these words in my mouth, but didn't want any one to know it. I would go out in the dark and on bended knees would try and ask the Lord to have mercy on poor me. This continued until the third or fourth Sunday in April.

I read my testament, but it didn't do any good. On one of these days in the afternoon I got up and went out of sight of the house in a little piece of woods where no one could see or hear me, and knelt beside a log and tried to beg the Lord to have mercy on poor me, as I supposed I was going to die. I thought I could feel my breath getting shorter and shorter. Then the first thing I knew I was on my way to the house slapping my hands for joy, and it was a secret no longer. My hands appeared whiter than ever before, and I thought I loved everybody. Then I had a great desire to be baptized. I loved the Baptists better than any name on earth. When I was a child I loved them, but after that change I loved them better than ever before.

I know it is a change in me because

what I once loved I now hate, and have never engaged in any worldly amusements since the change occurred in 1880.

The scripture says we know we are passed from death unto life because we love the brethren, which is the church as I understand it, and if I am not deceived in myself I know I do love the Baptists and believe they are the church of God.

In June we moved to Spray, N. C. where there were no Primitive Baptist. In August the missionaries held a big meeting and I was hungry and thirsty. I went to hear them. In about a week I wanted to be baptized thinking that afterwards I would be satisfied, and was for a while but afterwards became more troubled than ever. I tried to pray but got no relief. At times I wondered if any body felt as I did and felt to be the strangest person on earth. I went on in this way I think for about three years when at the Lord's appointed time Brother Stultz preached at old Good Will church in Henry county, Va. I went to hear him and thought he preached to me that day. I found they were people who believed as I did. Brother Stultz told my feelings better than I could, and I wanted to speak to him, but I didn't. I then wanted to join the church more than ever. Even before I knew it was scripture this passage would often come to my mind, "oh ye of little faith," but after reading the bible trying to find comfort I found it. I felt all this was the dealings of the Lord with me, and that it was not my own work. After hearing Brother Stultz preach I wanted to join that church, but wondered if I was fit. So one day while asking the Lord to make it known to me whether to go to the Primitive Baptist or not, these words came to me in a plain voice, "go to the Baptists." This was repeated three

times and I was so happy. That evening I received a hope if I ever had one and I was satisfied to go to them.

The next opportunity I had I went to Good Will and after preaching when the door was opened for the reception of members the first thing I knew I was going to the pulpit, giving the preacher my hand and telling the church of what I am trying to write. I was received and baptized the fourth Sunday in October 1884, and while at times I feel I am not one of the elect, yet when I hear them preach I feel I am a Baptist too, for they do preach what I believe as I know by experience.

After I joined at Good Will we moved to Patrick county Va., when in about a year I got a letter from Good Will and moved my membership to Pleasant Grove. Seven years later we moved near Ridgeway Henry county to which place I also moved my membership. Five or six years afterwards we moved to Spray, N. C. to which place I again carried my letter, and was admitted where I hope to remain the balance of my life and enjoy the good preaching we are blessed with.

This is just a letter of my trials brother Gold and you may do with it as you like; if it is printed or not it will be alright with me. I desire the prayers of all who feel like praying for me as I feel to be the least if one at all.

"I want to live a christian here;

And want to die rejoicing,

I want to know my Savior's near

When soul and body's parting.

Your sister in Christ I hope,

MARY V. MILLS.

Spray, N. C.

Elder L. H. Hardy:—My own dear brother, this morning after three o'clock while lying on my bed sleepless I was thinking of you and I felt like I wanted to tell you some of my early experiences and this thought came;

What can you tell him about yourself that he dont already know? He knew you before you knew yourself. But my dear brother, I don't want to write something that you don't already know for if we are both children of God then I believe we have been taught in the same school, the school of grace and if our teacher will direct me what to write I will try in my weakness to write you a little of what I feel that I have been taught.

When I was a very small child our dear mother used to take me with her when she went upstairs to pray for her children. I would sit down by her while she read and when she would kneel down to pray, I would think, I wonder if I will ever be as good as mother? I will try to be like her if I can but I know I can't be good.

Sometimes I would read the Primitives and the Landmark. I always looked for the experiences. I liked to read them best of all. I have thought, I wonder if I will ever have an experience like that.

These were my childish thoughts, but I went on in that way until I was nearly grown. I began to have a love for the people of God and I wanted to be with them, but I felt to be such a sinner I didn't feel worthy to be in their company and I did not want to be in any other.

After we moved down the country I thought perhaps these feelings that I have been having will wear off but they didn't. I kept feeling my sinfulness. I don't know that I ever thought I could do any thing to save my soul from eternal punishment. I felt that if I was ever saved it would be by the grace of God. After we moved to Beaufort county where I had Baptist associates I began to have a stronger desire to be with them and I wanted to talk to Brother John R. Rowe about my feelings but somehow I could never do so. While mother was at

your house on Goose Creek Island stay  
ing with you when Lemuel was a little  
baby I was sick and old brother John  
Rowe had me carried to his home.  
They were so kind to me, all of them.  
I didn't feel worthy of such kindness.  
While there on the bed with a high  
fever I believe the Lord spoke peace to  
my troubled soul in these words:  
"Come unto me all ye that labor and  
are heavy laden and I will give you  
rest." I felt a calm, sweet rest and I  
began to get better of my sickness  
from that time. When mother came  
I told her some of my feelings. I  
also told Elder J. T. Rowe. I felt  
like I wanted to join the church, and  
I did so on the first day of July 1887,  
and when you led me down into the  
water I did not feel worthy to receive  
baptism at your hands, I felt that you  
were far my superior in every way  
though you were my own dear brother.  
However I have never regretted being  
baptized. I have never doubted but  
that I was connected with the Lord's  
people but I often doubt my fitness to  
be with them, yet I am not tired of  
them. I often fear that they may be  
tired of me. The older I get and the  
more I am deprived of their company  
the better I feel to love them.

I will stop this imperfect scribble.  
When I look over it it looks like I feel,  
very imperfect but I will send it to  
you.

We all enjoyed your company so  
much while you were with us we hope  
you will soon come again.

I hope the Lord will lead you in  
the right way and that you may be  
spared long to preach his everlasting  
gospel.

Hope you will remember us in your  
prayers that we may ever be found  
walking in the right way.

Your little sister,

PATSY ADAMS.

Brother Gold, the above was written  
to me by my baby sister. I baptized

her the same day I was ordained. I  
send it to you for publication so that  
each one of us (all being subscribers  
to Zion's Landmark) may have it and  
that others may be comforted with us.

Affectionately,

L. H. HARDY.

Dear sister in Christ:—For some  
purpose I know not I feel impressed  
to write to you as I have not heard  
from you in some time past.

We are usually well as for the health  
of this old body, in this life. I hope  
you and yours are well, both in mind  
and body, and are blessed to receive  
health for your poor soul through the  
love of Jesus, and are realising still  
that our health for our poor souls is  
received by revelation of Jesus Christ.  
I feel that I can say with Paul, for I  
neither received it of man, neither was  
I taught it, but by the revelation of  
Jesus Christ, and by it we realize that  
the outward man is decreasing as fast  
as the wheel of time can roll round,  
and we are growing weaker as the  
scriptures teach. Surely every jot and  
title shall be fulfilled for we learn when  
we seek to be justified in Christ that we  
find ourselves sinners. Then is Christ  
the minister of sin; God forbid, for  
if I build that I have destroyed I  
make myself a transgressor. Then if  
we have trouble among ourselves and  
we bury all our pitch-forks tomahawks and  
knives all in the same grave, then if  
satan can ever bring them to a resur-  
rection through us then we are the  
transgressor of the law of righteous-  
ness and have brought to life the hurt-  
ful things that have no need of ever  
being mentioned out of love. Christ  
came to fulfil the law, by making a  
sacrifice of his precious blood on the  
rugged tree of the cross, and paid the  
debt for the children of God.

For he tasted death for every one  
that would believe on him and keep  
the commandments, and take up their

cross and follow Christ, for he is the true one and the great door of the church. Then as we grow weaker in the flesh we grow stronger and wiser in the knowledge of Jesus: if we are born again born of the water and of the spirit we are born of the spirit of Christ. For he said to Nicodemus ye must be born again. Marvel not at what I say, that which is born of the flesh is flesh, and that which is born of the spirit is spirit. Then if we are blessed in the spirit to praise God, I feel we can say with John when he was speaking to the seven churches in Asia, or writing to them, by the revelation of Jesus, signified by the seven golden candle-sticks the coming of Christ. I John who also am your brother and companion in tribulation and in the kingdom and patience of Jesus Christ, was in the isle that was called Patmos, for the word of God, and for the testimony of Jesus Christ, we learn by it that we have the same spirit in the love of Jesus when we are impressed to write to one another as a preacher has the impression to preach to a congregation for relief of mind. This I feel that God has predestinated as much of our duties as it is to preach, and God gives us light and liberty to release our impressions to write in his name for the comfort of a loved little one. Probably one feels as I do to-night to feel to be the least of all saints, if indeed I be one at all. Dear sister so often the times I have visited your pleasant home and you have proved by your appearance to me, you have made me as welcome as you were your self, for the little crumbs that you say you received by the few little scattered remarks. God I feel gave me liberty to speak to you when we would enjoy the lonely moments and talk of the blessed divine things which are not of this world and so much comfort it was to us to enjoy, for that blessed light of Jesus shined in each heart of ours and

caused us to receive comfort crumbs. Oh how sweet the name of Jesus sounds in a believer's ear, and causes us so often to mingle together and sing that blessed little hymn, Amazing grace how sweet, was the that saved a wretch like me. Oh dear sister, I feel that this is as much truth as ever could be spoke, for oh its so much amazing to a poor sinner to realize that Jesus has spoke peace to his poor soul. After realizing and seeing self a sinking sinner and seeing God is just, there he has made known to us the deep myteries in his love, and it was only grace could save us if saved at all. T'was grace that leaped in a poor sinner's heart, and saying come dear child, in Christ we have a part. I once was lost but now I'm found, was blind but now I see. Oh how sweet for a closer walk with God, and our blinded eyes are opened and we are made to see our lost and ruined condition, and lifted from the horrible miry clay and our feet set upon a rock cleft for me. Dear sister, pray that we all may have the faithful hope, and remember, He that has commenced a good work in you will perform it world witout end. You will please make due allowance for my imperfection, for you know I am dependent on the good Lord every hour I live. Your little brother in the bonds of love through Jesus. Please write soon.

A. W. THOMPSON.

Elders Gold and Lester, Dear Brethren in a precious life—Seeing my subscription to the Landmark has expired I will again renew as I cannot feel satisfied to do without it, as it has been my constant companion almost ever since its publication.

I first subscribed for it when brother Bodenheimer was its editor. I sent the money to him but when my first number came you had become editor. It has been a source of comfort to me

through this sin stained world.

I have passed my 70th mile post and you know I have nearly finished my course. May I be prepared to say with the great apostle of the gentiles, I am now ready to be offered and when the time of my departure is at hand, I have fought a good fight, I have kept the faith, henceforth there is a crown of righteousness laid up for me, and not for me only but for all who love his appearing.

May the Lord bless you to continue to fight the good fight of faith. I am I hope your brother in tribulation.

A. M. WILLIAMS.

Jubilee, N. C.

Miss Sallie T. Moore, Dear Sister—Your letter requesting me to write on Music, Dancing and etc. has been received and I will try to comply with your request.

We find that there is praise in heaven, this we know by experience for we are made partakers of it. Where is the christian but in heaven when he is in the spirit on the Lord's day? Then his whole spirit, soul and body are filled with music and praise, to God such as the world as such will never know. This is only a foretaste or earnest of full joy of eternal glory. I do not believe that the christian in his glorified state will enter into something altogether new to him for the Lord gives him here a part of the same blessing that he shall receive there in all of its fullness. The joy thus experienced is an inward fire of love to God and his people and works that can't be seen and known by the world, nor can they know why the child of God should feel about it as he does for it is inexpressible and full of glory.

I have carefully searched every text in the bible where music or dancing is spoken of and fail to find one passage that justifies the modern source of music and dancing. I know that young folks are young folks and we nor any

other set of religionist can make christians out of them or cause them to love the way of the Lord. This is one reason that we see so many church members engaged in balls. They have been gotten in the worldly churches to make more numbers and they love the ways of the world as well as ever and know nothing of the way of the Lord therefore their hearts are to follow the things they love.

I feel sure that the christian's old nature is as much in the love of the world as it ever was but there is another spirit in him to turn him from the ways of the world, the flesh and the devil and therefore he crucifies the flesh with affections and lust thereof. This will lead him away from the common worldly music to the praise of the Lord and from that dancing which gives so much joy to the flesh to rejoicing in the spirit of the Lord in his heart.

Music is very animating but unless it is purely spiritual it is not edifying. To animate is to make one feel lively from a natural stand-point, but to edify is to give comfort from a true spiritual standpoint. I want to illustrate in this way: A preacher may so deliver his sermon that his congregation really do not know what he is saying so as to connect his subject together and yet that congregation may be animated under that very sermon that they will speak in the highest terms of praise of it. Another may speak in a clear, plain demonstration way and set forth the truth of God so plainly that you can read it in your own heart and yet that animation may not be felt at all. However there is edification and a growth in grace under the latter way of preaching that never can be under that animating, unteaching kind of preaching first mentioned. I fully believe it is more damaging than useful in the church of God. It is even so with music: Let a number of skilled mu-

sicians play harmoniously some lively piece of music and in usual double time and it will make a graceless professor forget his religion. Why? because it is so animating. Let a number of christians sing a good spiritual song and it will so build you up within that you will feel that you want a thousand tongues to use in praising the Lord; Why? because you are so edified that you want to speak forth the praise of Jesus Christ, your redeemer. Thus the flesh instead of becoming so animated that it wants to become prominent, it is so subdued that you are made to feel that you want to spend your life in the service of God. That first kind of music is not needed in the church of God for we want nothing to make one feel his importance there, but we want the praise of the Lord so plainly and clearly set forth that there is no mistaking animation for education neither in singing nor in preaching.

Instrumental music was pretty largely connected with the worship under the law as will appear from the following scriptures: 1st Samuel eighteenth chapter and sixth verse. They had music and dancing when David returned from killing Goliath. When the ark of the Lord was brought home and Samuel sixth chapter and fourteenth verse and 1st Chronicles fifteenth chapter and twenty-ninth verse David leaped and danced before the ark of the Lord.

It appears it was a custom for the women of Israel to get together and dance but not with any men. Judges twenty-first chapter and twenty-first to twenty-third verses.

The children of the wicked used to have dances as it appears in Job twenty first chapter and eleventh verse. In Ecclesiastes third chapter and fourth verse, we are told that there is a time to dance, but we are not told when that time is only when we compare the other scriptures and see when the people

of God exercised that privilege. In all of those places in which music and dancing is spoken of it shows the praise of the Lord except when Israel was worshipping the golden calf or the enemies of Israel were making merry over their victories in war.

While we cannot make christians of our children yet we should teach them morals both in word and deed and in this way restrain them from the wickedness of the world. The sons of Eli the high priest were very wicked before the Lord and the Lord visited their wickedness on Eli and his house because he didn't restrain them and cut off his house from the priesthood. This is enough to teach us that we should restrain our children. It is rather hard in this day of evil to be faithful in all things. Clubs are formed to get together for card playing either in spots or in numbers and some of us instead of teaching our children the evil of such things, engage in them ourselves and thus set the example of evil before the eyes of those to whom we should be a pattern.

I find in the New Testament that when the prodigal son returned to his father's house there was music and dancing. This is representing the experience in the hearts of God's children when one comes in with knowledge of the truth in Christ Jesus. Abraham was the father of those who worshipped under the law and as such he gave the portion of his goods to the younger son which under the law belonged to him. Abraham was also the father of the faithful in Christ Jesus and as such he had the fatted calf killed, Jesus Christ, the ring of love, the robe of righteousness and the shoes of preparation of the gospel of peace ready to go on this penitent one as soon as he returned to him empty. When this was done all who were in the home were filled with music and dancing.

There is another case when one came

and danced to show her fine accomplishments. The latter a Herodias who danced before Herod and for her beautiful dancing received the wages of unrighteousness, the head of John the Baptist, the servant of the living God. See how she was ensnared in her vanity? and Herod was eaten of worms and he died a wretched death.

There can be no harm in any kind of musical instrument. The harm is in the use which is made of it. The same is true of the human voice, we may use either of them in an ungodly way. The christian, when he is merry, should sing psalms, hymns and spiritual songs; making melody in the heart to the Lord, and this should be the music of all our churches.

Your brother in hope,  
L. H. HARDY.

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#### REQUEST.

We are much in need of money to pay expenses of publishing the Landmark.

Look at your date. If you are behind, please send us a remittance at once. If you cannot send all send a part. Every little helps.

We have a number of poor Baptists that want to read the Landmark, but are unable to pay for it. If our friends wish to help such send me some money and it will be applied that way. P. D. G.

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#### Bulletin No. 2.

#### PARTY FARES, EFFECTIVE APRIL 3, 1908

For parties of ten (10) or more travelling together on one ticket two (2) cents per mile per capita; minimum per capita fare fifteen (15) cents.

These rates are open to the public and apply between any point on the

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WILMINGTON, N. C.

## ZION'S LANDMARK

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

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

Volume XLII - - - - - No. 13

Wilson, N. C., - May 15, 1908

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

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#### THE LAW: THE GOSPEL.

1st.—The law is the ministration of death; the gospel of Christ is the power of God unto salvation to every one that believeth. Hence by the law is the knowledge of sin and by sin comes death; but through Jesus Christ is preached the forgiveness of sins; for Christ is become the end of the law for righteousness to every one that believeth.

2nd.—Christ was made of a woman, made under the law to redeem them that were under the law. He came under the law which is the strength of sin. When Jesus was made of a woman, made under the law that meant that he the just one should suffer for the unjust in order that those for whom he died and rose again should receive the adoption of sons. All this guilt under the law was imputed to Jesus, so that he who knew no sin was made sin for us. This is the most wonderful love and mercy ever known—that God so loved the world that he sent his only begotten son, that whosoever believeth on him should not perish but have eternal life.

3rd.—The suffering of Jesus surpassed that of any man. He could say Behold and see if there is any sorrow like unto my sorrow. The strength of sin is the law. Not until one is quickened to feel and know the law does he know the power of sin to slay

him. I had not known sin but by the law. When the commandment came sin revived and I died. Sin slew me by the law which is good. Because the law is good, holy and just therefore it condemns sin; but it cannot excuse or pardon sin, nor can it make any allowance for it, not even in the perfect Jesus for he is in the place of his people as their surety, and must restore that which he had not taken away. The soul that sins must die for the wages of sin is death. Hence Jesus must be sacrificed for sin. Nor was it a common death that he died. He must feel the guilt of sin to make an atonement for the sinner. His perfect life could not exempt him from death, nor diminish ought of suffering due for sin. Hence his soul is made exceedingly sorrowful even unto death. While he prayed to his father being in an agony, "Father, if it be possible let this cup pass from me; nevertheless not my will but thine be done," not a whit of the penalty for transgression could pass: but a perfect atonement must be made by death. Jesus offered himself holy, spotless, perfect and obtained eternal redemption by the one offering of himself once. Dreadful guilt is thus done away. Not a sin could be forgiven without the shedding of this blood. Not one of Adam's race could ever have been saved without this sacrifice. While Jesus was under the law he was oppressed and afflicted, a man of sorrows and acquainted with grief.

4th.—The best evidence we can have or do have of the sorrows of Jesus is when we are laboring and burdened with the guilt of our sins until we die to all hope of salvation through any thing we can do. This is the time of Jacob's trouble, the greatest trouble Jacob ever has or feels. It is the death sentence of sin, the justice of God in the condemnation. Here he is brought to submit to God's righteous law, and

fully approve of the holiness and justice of that law in condemning him. When pardon is granted him through the atoning merit of Jesus Christ crucified and risen it is the happiest and most blessed hour of the soul that has felt the guilt of sin. Here is a new world of glory revealed in to him. The love of God is shed abroad in his heart by the Holy Ghost. Then he blesses God and sings a song of praise unto him. It is the song of Moses the servant of God and the song of the Lamb.

But none ever knew the sorrow unto death Jesus must suffer to fulfill the law, and make an end of sin. But in his resurrection a new day begins, the sabbath of rest, the most glorious proclamation of peace and pardon for all our sins, and the giving unto us the purchased redemption of salvation that comes through the blood of Jesus.

5th.—The gospel is a song—glory to God in the highest, peace on earth and good will to men. As when David slew Goliath the giant which relieved all Israel, and enslaved all Philistines typical of the victory wrought by Jesus and revealed in his people—as step by step they find that the things that appeared most against them are removed as we approach them, and instead of being enemies to destroy us are cautious to warn us and make us behave, or nods of correction to hurry us on to safer ground, and better views of the glories of Mount Zion. Often our way seems so hampered that there is no way for us to pass along and escape, but as we approach the seeming danger we are constrained to take the shipping that in the storm calls for the appearance of Jesus walking on the water, and ruling the storm which obeys all his commands, and we are at rest and adoring him who rules all things. Troubles are thrust in our way to make us sensible of our inability

ty to overcome them, but as Jesus removes them they deepen our reverence for him who has all power, and we feel that they work for our good because they call forth a prayer to him to lead us, and his faithfulness appears clearer and plainer to our views.

6th.—The gospel is the power of God unto salvation to every one that believeth. As a dream these things seem as idle tales to our unbelief but as faith provides we find they are greater than we could imagine, and better than all that men could declare. Faith is the substance of things hoped for. Faith is the worker of wonders and the revealer of secrets beyond our power to even think. By faith we overcome the world. The just find a most wonderful living in this hallowed ground. The work is all finished though we knew it not, but as it unfolds it reveals the power of God unto salvation. As sin has reigned unto death under the covenant of works, even so grace reigns through righteousness into eternal life by Jesus Christ.

P. D. G.

#### GLEANNING

God made provision for the poor when he settled his portion in Canaan. He instructed his people to leave some of the crop in the field when they gathered their harvests in order that the poor might glean some food for hunger.

It was not left merely to the will of the owner of the field to observe or reject this matter as he should prefer. But he was commanded strictly to leave some of the crop, and not gather the utmost. Boaz having the mind of the Lord in him, enjoins on his young men a special command to leave even handfuls of purpose for Ruth. This was surprising liberality to this poor stranger.

It was the poor, the needy, the stranger,

and the hungry that this bounty was reserved for. What a favor to live in a faithful land where heaven made such a choice and merciful reservations for the needy? Well all who live in a gospel land are so highly favored.

What I mean by gospel land is not merely the locality or territory where the gospel is preached; but the field or harvest of spiritual blessings. All who hear the joyful sound of the gospel with spiritual hearing and feel their need of the bread of life, find handfuls of purpose.

The poor and hungry bestir themselves. It energizes a man, and incites him to seek bread, when he feels the pangs of hunger. The rich are lazy, and move slowly, and only at their pleasure. But the poor are active and busy, and make many a step in hard toil seeking bread. So it is with those hungering for the bread of life. How they search here and there to find a head of wheat, or a cluster of grapes, or bunch of raisins, or a pomegranate, or fig, or bottle of wine, or drink of cool water. How eagerly and with what a zest a hungry soul will search the bible or providential dealings to find a handful dropped of purpose. For here he likes to find it dropped of purpose for him. He does not want it to be a chance, but a purpose.

What a blessing to be stirred up to diligence. Poverty of soul is a great blessing because it leads and hurries one to fulfill the scriptures, and do those things which the Lord commanded to be done. If not hungry we could never search and seek the Lord with the whole heart.

Then how sweet the food is to the poor and hungry. Every bitter thing even is sweet. Little crumbs are so savory, and a little goes a long ways, and we notice and pick up little things when we are hard pressed, that the full soul would not notice. We watch and trace the good hand of God so much better when we are poor. The rich would despise this small provision, but it is a great matter to the poor. A dinner of herbs and love to give it sauce is king's fare to us then. Our soul eats and

blesse the Lord who left a command that the Lord should glean thus.

The poor are not trespassers when they are gleaning. God has given them the right to glean. We have a right to enter and glean. The king has so ordered it. Nor is it of the refuse and chaff we are to glean, but of the choice crops; and we are to take all we can get; for it is left for that purpose.

Then we can lie down also in green pastures; because the same Lord, who spreads the table for us in the presence of our enemies, is our shepherd. How sweet the rest which the Lord gives. When he makes our bed for us, and the valiant men of Solomon are guards, surely we can say our bed is green, and our rest is sweet.

Then he gives his poor, his paupers, whom he feeds from his own table, the best wine which goeth down sweetly, causing the lips of them that are asleep to speak. Gleaning is good, and I have never heard of a gleaner coming to grief. The richest food, and not too much of it, is gathered for the hungry thus under the command of the Lord of the Harvest.

## OBITUARIES

MRS. A. V. HUDSON.

We, the members of the church at Wolf Island, in conference assembled at the March meeting, 1908, adopt the following:

Whereas, It has pleased our heavenly Father to take from us by death our dear sister, Mrs. A. V. Hudson.

And whereas, We desire to be submissive to the will of Him who doeth all things well, feeling that our loss is her eternal gain.

While the infirmities of age have kept sister Hudson from being with us often in her declining years, yet she has remembered us and sent us letters of love and good will, showing that "where the heart is there will the mind be also." Truly a mother in Israel is gone.

Resolved, That a copy of these resolutions be spread on our church book, a copy sent to the family of our deceased sister,

a copy to Zion's Landmark, and a copy to the Reidsville papers with the request that they be published.

J. T. SPANGLER.  
Moderator.

R. L. SNEAD,  
Clerk.

Sharpsburg, N. C.

Dear Brother Gold:—Enclosed is a very good piece I cut out from an old Landmark printed in 1878. I would love for you to republish it if you think it not amiss. It was written by I guess, as it was in the editorial. I picked it up this morning, and my eyes fell on that piece headed, Gleanings, and I read it and the tears flowed freely as I read. I was so poor and needy and hungry that I felt like it was a handful dropped on purpose for me and it came in such an unexpected way. I dreamed last Thursday night that my father and I sang together, God moves in a mysterious way, and we came to the verse, ye fearful saints fresh courage take, the clouds you so much dread, are big with mercy and shall break, In blessing on your head. I thought I said papa these are sweet words to me, and my dear brother they are sweet, and I know God moves in a mysterious way. Little did I expect this morning that I would receive the comfort at home all alone as I have. But that rich letter that you wrote years ago was dropped on purpose before me to read this morning, and I do rejoice in the Lord that it was. If you don't republish it I hope you will send it back to me, for I shall want to read it again.

Your sister I hope,  
MATTIE LUPER

## THOMAS F. SMITH.

Brother Thomas F. Smith, son of Joseph T. and Rachael Smith, was born April 21st, 1886, and died January 16th, 1908. He was married to Allie I. Sasser February 6th, 1889. Unto that union were born five children, four daughters and one son.

He was received a member of the church at Memorial, Wayne county, N. C., Satur-

day before the first Sunday in October 1859, and was baptized with his wife Addie I. Smith on Sunday following by Elder J. W. Gardner.

Brother Smith was a very industrious farmer, I have been told until he became much afflicted with rheumatism and became helpless. His limbs became so drawn he was entirely helpless and was greatly reduced in flesh. Such suffering as he must have felt to be so reduced and helpless must have been severe, and it continued for years. Patience it seemed to me was greatly displayed in him. Cheerfulness was a lovely trait in his character. Tenderly the Lord lead him. He greatly enjoyed the company of his brethren and friends. While it was distressing to see one so helpless, yet the spiritual mindedness and sobriety of conversation of brother Smith was such as to repay the visitors who desired to talk about things greater and better than anything in this world.

He read his bible very constantly and delighted to converse on the contents of that best of all books. Few men have I met better versed in the contents of this book. The compensation for his suffering, helpless state, and his inability to labor, and his feeling of dependance on others was found in the store of knowledge his mind was enriched with. He was greatly blessed in the constant and kind attention of his faithful wife, though of course it was a trial to him to know that she must so constantly wait on him.

He was blessed with great love, faith and hope, and was gifted in speaking and in writing, and he wrote much. He passed away most peacefully, and those that knew him well felt that the Lord was with him in all his afflictions, and took him home in the merits of the Lord Jesus who was the hope of this afflicted brother.

May the mercy of the Lord be with his bereaved family.

P. D. GOLD.

IN MEMORY OF MY MOTHER.

Mrs. Virginia Ann Dalton. She departed

this life January 28th, 1906. She was the daughter of Archer W. and Fannie H. Roberson, of Stokes county, N. C. She was born April the 13th 1837. When about eighteen years old she was married to Gabriel P. Dalton and was a kind good wife to him as long as he lived. Mama was left a widow when we children were all small. With her own dear hands she toiled to support and school us. My two sisters are dead. Only my brother and I are left to mourn our loss, but God be praised we feel our undoing is her eternal gain. She was a Primitive Baptist from the crown of her head to the sole of her foot. I think it was in the year 1875 she joined the church at Sardis and lived a consistent member up to her death. I would love to say I know I have a good subject to write on, but I feel I am not competent to do justice to the sacred memory of my dear Mother, for I feel she was so pure and good, so humble and christian like in all her ways. She was such a devoted christian and loved the brethren and sisters it seemed with a love almost divine. And I feel I am so sinful that all I do is sinful. So dear friends you can imagine how incompetent I feel. I think she would have liked for me to write a few lines to her memory. I have tried so many times, but my eyes will fill with tears, and I cannot see what I am writing. I can't understand why I feel impressed to write this. I know there are others who would write a much better piece. Mama was not well for several years, but during her last sickness, she was not confined to her bed but three days. Dr. Jones attended her the last two months, said she had heart trouble. She suffered very much at times with shortness of breath, difficult breathing but was so patient in all her suffering. She talked very much the morning of the day she passed away into that beyond. She said she wanted to be resigned to the Lord's will, and said she thought she was, for if it was his will to suffer longer she was willing to suffer. If he saw fit for her to go she had rather go than to suffer so much. About ten o'clock of the same day she told

brother and myself she was perfectly easy and I dont think she suffered any more, for several times during the evening she told me she was not suffering, she felt better. About five o'clock my children came in from school, when they kissed her and asked how she was feeling she answered so bright and cheerful, she thought she was feeling better. This was not five minutes before she passed away without one single groan or struggle.

"Asleep in Jesus blessed sleep.

From which none never wakes to weep.

It seems I could write on and never stop. She was so kind and good to every one. She so much enjoyed meeting with brothers and sisters in the christian faith and love. Elder Alvis Moore preached an impressive sermon and conducted the burial services, January 30th, 1906. We laid our dear Mama to rest by Papa here in the home burying ground where her mother and father are buried. May our lives be as noble and good as hers is my earnest prayer.

Written by her daughter,

LENA C. PUQUA.

Belews Creek, N. C.

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**NEEDAM M. WHITE.**

We, the Primitive Baptist church, at White Oak, Jones county, N. C., realizing the loss we have sustained in the death of our dear brother Needam M. White, who fell asleep in Jesus, February 11, 1908, having been a member and serving this church as a deacon for many years.

Therefore, be it resolved:

1st that we bow in humble submission to the will of the great head of the church, who doeth all things well, as we believe our temporal loss is his eternal gain.

2nd. that a copy of these resolutions be put upon our church record, a copy sent to brother White's widow, and a copy sent to Elder P. D. Gold, with a request that he publish same in Zion's Landmark.

Done and signed by order of conference this fourth day of April 1908.

Elder E. E. Lundy, moderator.

C. C. Smith, clerk.

**SPECIAL NOTICE.**

Allow me to say that I have collected nearly 500 sketches for proposed book biographies of Primitive Baptist ministers of U. S. Many other sketches have been proposed. Please send them on, brethren. It only a few words about life in ministry, age, etc., that will do, but give all the information you wish. I will re-arrange for publication. Now please don't delay. There is not a more worthy, self-sacrificing and honorable body of men and women than the ministry of the Primitive or Old School Baptist church. A book of this character will be interesting, and useful, as well as commemorative of their memory. No mooted questions, Baptist differences or "bones of contention," will be published, but only that which will be edifying, unifying and representative. The work will have an appendix containing much useful and valuable information, in brief form, gleaned from the best authorities. This alone may be worth the price of the book to you, which will be between one and two dollars. Can't name exact price yet. It depends upon size number of photos, binding, etc., and the orders I receive. The larger the edition the cheaper the book. Now if you would like to commemorate the memory of these "Soldiers of the Cross," as you like to see their grave marked when they are dead, then send your order, for one or more copies. Don't delay, but tell me how you feel about the matter. It will cost me about a thousand dollars, and if the Baptists and their friends don't want it I cannot afford to publish. Kindly write me.

R. H. PITTMAN,

Luray, Va.

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Dear Brother Gold—I know nothing by experience about stealing goods, but since I have been in the ministry I have many times stolen time from myself to go see the brethren, who have written for me that I might impart to them some spiritual gift. My pastoral labors have been very heavy for thirty years, and to be faithful in that

and then to steal my rest time to fill up outside invitations has told very heavily on me for the last three years. I am now experiencing a rebuke for this over work. This was my rest week and I came over here in Virginia to see some brethren and friends who have been writing for me. For two days I held up and enjoyed filling the appointments they had made for me, but on the evening of the second day, which was yesterday I had to give up, and now I can't read my appointments for today and to-night, but must try to get home as soon as I can. I want to take this step to let those who may be disappointed know why I was not with them.

Even a preacher is flesh and can endure only so much, and if I don't go to see those who have invited me it is not because I do not want to do so. For three springs I have broken down under the strain.

I must try to be faithful to the churches that I have promised to serve, and that will keep me from visiting many others even very destitute churches that I feel are neglected.

I must try to go home to my family to-day sick, but I am glad to say in behalf of my brethren and friends, not financially hurt.

The grace of our Lord Jesus Christ and the sweet ministration of his Holy Spirit be with you all.

Your brother in a good hope.

L. H. HARDY.

Brother Riley Sheperd's Post Office is Wallace, N. C., Route No. 2, Box 37.

#### UNION MEETINGS.

The Mill Branch Union meets with the church at Simpson Creek.

The Dutchvill Union will be held with the church at Tar River, Saturday and fifth Sunday in May.

There will be a Union meeting held with the church at High Point on Saturday and

fifth Sunday in May. Brethren and sisters and all lovers of the truth are invited to meet with us, especially the ministering brethren.

The Skewarkey Union will be held with the church at Hopewell Friday, Saturday and fifth Sunday in May 1908.

The Black Creek Union will be held Saturday and fifth Sunday in May at Cross Roads.

The next session of the Smithfield Union will be held with the church at Mt. Gilead, Clayton, Johnston county, N. C., on Saturday and fifth Sunday, May, 1908. Brethren and sisters, especially ministers are cordially invited.

The next Staunton River Union meeting was appointed to be held with the church at Banister commencing Friday before the fifth Sunday in May 1908.

The next Contentnea Union was appointed to be held at Pleasant Hill, fifth Saturday and Sunday in May. Elder C. C. Bland to preach the introductory sermon, and Elder J. W. Gardner, his alternate. Visiting brethren will be met at Rocky Mount on Friday before, and conveyed thence. All lovers of truth are cordially invited to attend.

D. A. MEWBORN.

Tarboro, Monday after the fourth Sunday in May.

Skewarkey, Tuesday.

Flat Swamp, Wednesday

Skewarkey Union at Whitakers, Friday, Saturday and fifth Sunday.

Falls of Tar River, Monday, June 1.

Pleasant Hill, Tuesday.

Upper Town Creek, Wednesday.

Lower Town Creek, Thursday.

Sparta, Friday.

Autrey's Creek, Saturday and first Sunday in June.

He will need conveyance.

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WILSON, NORTH CAROLINA

**J. E. ADAMS.**

Sister A. M. Barnards, Saturday and fifth Sunday in May.

At Brother Winslow Wright's, S. C., Tuesday and at night after.

Mount Pleasant, S. C., Saturday and first Sunday in June.

Black Creek church, Tuesday.

Please meet him at Nichols Tuesday morning.

Feathery Bay, Wednesday.

Mount Tabor, Wednesday night.

Conway, Thursday night.

Pee Dee, Saturday and second Sunday.

Pleasant Hill, Tuesday.

New M. H. (at Wampee,) Wednesday.

Bethel, Thursday.

Pireway, Friday.

Simpson's Creek, Saturday and third Sunday.

Mill Branch, Tuesday.

Whiteville, Wednesday and at night.

Wilmington, Saturday and fourth Sunday.

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The Skewarkey Union is to be held with the church at Hopeland—not Hopewell.

The next session of the Eastern Union is appointed to sit with the church at Beulah, Hyde county, N. C., Friday, Saturday and fifth Sunday in May.

A. W. AMBROSE,  
Union Clerk.

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Durham, N. C., May 9, 1908.

The next session of the Dutchville Union is appointed to be held with the church at Flat River, near Roxboro, on Saturday and fifth Sunday in May, 1908. Elders, brethren, sisters and friends are cordially invited.

G. C. FARTHING, Clerk.

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Dunn, N. C., April 30, 1908.

Brother Gold, Wilson, N. C..

Will you please give notice in Landmark that a few of our churches in the Seven Miles Association have agreed to met at Black Creek church in Dunn to organize a union meeting on Saturday before the fifth Sunday in May 1908. Done by order of the conference Saturday before the third Sunday in April, 1908.

ELDER B. WOOD, Moderator.  
J. F. PHILLIPS, Clerk.

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# ZION'S LANDMARK

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PRIMITIVE OR OLD SCHOOL BAPTIST

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18409  
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P. D. GOLD, Editor

Wilson, N. C.

P. G. LESTER, Asso. Editor

Floyd, Va.

PRICE \$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.

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.

## GLORYING IN THE LORD.

*A Sermon Preached at Cranbrook, on  
June 4th, 1871, by Daniel  
Smart.*

"That according as it is written, He that glorieth, let him glory in the Lord."—1 Cor. i. 31, from ver. 18.

I have often told you that all divine teaching tends to two points—may you examine whether the teaching you are under tends to the same. One point is, "That no flesh should glory in his presence." And he knows best how to bring the sinner off that sandy foundation. The other point is, "He that glorieth, let him glory in the Lord." And friends, the happiness of all saved sinners in this life and the next is to glorify the God of all grace. The first point is gained by a deep knowledge of self. How can one then glory in self? And the second by a knowledge of Christ. As Christ is revealed, He must wear the crowns as the author and finisher of salvation.

We noticed in the morning that the "preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (ver. 18.) So Paul tells the Romans: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (i. 16.) "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent" (1 Cor. i. 19) We find Christ rejoiced in spirit, and

said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." God's word pronounceth a woe to those that are wise in their own eyes. Theirs is not a case for Jesus Christ. (But I know of one in particular that is a case for Jesus Christ.) He says, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? 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" (vers. 19—21.) And He will often work by weak instruments. When they thought the disciples were unlearned and ignorant men, they "took knowledge of them that they had been with Jesus." And may they take knowledge of us on the same ground. You see, preaching is God's appointment. Under Peter three thousand were pricked in their hearts. Many now in heaven had reason when on earth to thank God for a preached gospel; many can date their first wakening from the preached word; many have been refreshed many brought into gospel liberty by it. For "it pleased God by the foolishness

of preaching to save them that believe." It is a mercy that many in heaven, and many on the way there, have received blessing from the living God in their living souls without any means at all, but God's people dare not in their right minds, slight the means of his appointment. And put matters at the worst, can it be wrong to mingle with God's saints? Who can tell but that an arrow may strike thy conscience, and bring thee into concern? I can say in truth that in my wanting to come to Cranbrook, it was to come where there was a spirit of hearing. And when a red hot shot is cast, who can tell who may be hit by it? and if it should be so with you, you will never repent coming under the word. Ah, we never went guilty to bed for anything that is right. Once I opened my Bible with no expectation, but I read down the 22nd Psalm, and I shall have reason to thank my God as long as I am in this world that I read that Psalm. I read, "I was cast upon thee from the womb; thou art my God from my mother's belly." I felt I was cast upon his providence and his grace as his child, he in love being willing to take charge of me. O sinner, it is a mercy to be found waiting for him, and who can tell "whether shall prosper, either this or that, or whether they both shall be alike good?"

"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." You know many poor, ignorant people say, "How can any preach unless they have been to college?" But Tiptaft said he wondered any could preach Christ's gospel that had been to college. The wiser men are in natural science, the greater fools they often are in divinity. Paul says, "When it pleased God, who separated me from my mother's womb and called

me by his grace, to reveal his son in me." He puts God's pleasure at the beginning. And if we are saved, it is according to the "good-will of him that dwelt in the bush."

"For the Jews require a sign." Now the Jews looked for the Messiah to come in grandeur; but his own way was as Bethlehem's Babe, cradled in a manger. They asked, "Have any of the rulers believed on him?" There was no room for him in the inn; and there will never be any room in thy heart for Jesus Christ until he makes room. Bless God for a contrite heart if you have it. "And the Greeks seek after wisdom; but we preach Christ crucified." I have thought again and again about Christ crucified. You know, if Jesus Christ had not been crucified, we must have gone to hell; and so it is not enough to preach Christ, but it must be Christ crucified, Christ resigning his life for his people, Christ in his life, Christ in his death, Christ in his ascension, and as our intercessor with the father in heaven. And, I say, if he had not died that death, what would have become of you and me? "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." Now the greatest manifestation of the wisdom and power of God ever made, shines forth in the incarnation of our redeemer God. And yet to them that perish it is foolishness. Now suppose God had referred the matter to angels and men, and given them an eternity to look it over, to look at his justice and holiness, and at our condition, and said, "Now find you a fit and proper person to put away sin, and bring life and immortality to light;" it would have beggared angels and men to all

eternity. Thus the great display of God's wisdom that could ever be made, was God in our nature, "Immanuel, God with us." And think of our wretched fall. I say it with reverence, the mighty God, the maker of heaven and earth, could not have remained in heaven and reached us from the jaws of hell. There was a necessity that the co-equal God, the co-eternal Son, should come down to this earth, to put away sin by the sacrifice of himself; and all in a way of holiness, to his eternal glory and church's good. And I tell thee, it is God's wisdom devised it, and God's power accomplished it. The faith of God's elect knows it to be the power of God and the wisdom of God. God is a just God as well as a Saviour; he will in no wise acquit the guilty. Hence a necessity for God our creator to take our sins, in order to bring in everlasting righteousness. And you cannot find a single thing belonging to the Son of God that can be done without. Take away his deity, and where is the efficiency of his blood? as it is said, "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?" Take away his deity, and where are the efficacy of his blood and the merit of his obedience? Take away his humanity and where is the blood, where is the bone of our bone and flesh of our flesh? (Eph. v. 30.) He is very God and very man. Now you cannot point me to anything connected with the person of the Lord Jesus Christ which my soul can do without. There is nothing but what his people shall receive partly in the world to come. Thanks for Jesus Christ, the "new and living way" to the living God. He has ever been, and ever will be, acceptable and suitable to all in whom the father is pleased to reveal him, precious in

every point of view to him that believeth, 1 Peter ii. 7.

This was the greatest manifestation of the power of God that ever was made. It was great when he said, "Let there be light: and there was light." Again we are on an island, the sea comes close around us, and yet the island has never been overwhelmed—the power of God puts boundaries to the sea. David says, "When I consider thy heavens, the work of thy hands, the moon and stars, which thou hast ordained: what is man, that thou art mindful of him?" You may well say so, David. And one of our poets says,

"Lord what is man, Thy desperate foe,

That thou could'st love and save him so?"

I know of no greater display of God's unspeakable power than was manifest in the incarnation of Jesus Christ, our Husband, Brother, Friend. Mary his mother could not make the mystery out. What a riddle to her! "The Holy Ghost shall come upon thee and the power of the highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." You know he that atones for the sins of others must have none of his own. "Ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." Bone of our bone, yet without sin. What a marvellous wonder that, nothing could accomplish but the power of God.

And I will tell thee another thing. You and I came into the world enemies to God, and now we are friends; we came into the world dead as Beelzebub, now we are alive to God; we came into the world Pharisees, and now are heartily willing to renounce all things. "For whom I have suffer-

ed the loss of all things, and do count them but dung, that I may win Christ." Now we are made numble followers of the Lamb; and though spotted as a leopard, yet are panting after God. Is not that a manifestation of his power towards us? Moses might well say, "I will now turn aside, and see this great sight." A bush on fire and not consumed: and who preserved it but he that dwelt in the bush: "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." "Whom he did predestinate, then he also called: and whom he called, them also justified: and whom he justified, them he also glorified." Why justify them? Why, because they feel the depth of the fall. Here are God's predestination, effectual calling, justifying grace, and glorification; and I have realized my interest in three out of the four. It is God's work to adopt and justify, and he can take thee to heaven, though reason cannot see the way to get there.

The top of Jacob's ladder was in heaven, the bottom on the earth—very God and very man. And what a mercy to have known something of him!

"Sinners can say, and only they,

How precious is the Saviour!"

The fourth point, is God's work to settle, and I know he will have the glory. "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." I could not help thinking, about ten o'clock this morning, it will be a good thing when this poor soul is happy with God; but while one is here; one must go on preaching; and it is a blessed thing to preach that Christ

that has been the power of God to one's own soul.

"Because the foolishness of God is wiser than men." "Well but," say you, "is not that blasphemy?" What you call foolishness is God's wisdom. "He taketh the wise in their own craftiness." You see what your wisdom will come to. And you may look upon the preaching of the cross to be foolishness; but it is because "the foolishness of God is wiser than men." You look at the wise men after the flesh, and talk to them about the incarnate God, and about needing salvation by his blood, and you will often find them the biggest fools under heaven. If they look at these things as folly, it is because they are "foolishness" to them; but they are God's things, and the "weakness of God is stronger than men." The poet says,

"No less almighty at his birth

Than on his throne supreme,

His shoulders held up heaven and earth,

When Mary held up him."

And though reason may cavil, faith stand in the power of God never will. Oh, sometimes how I do want to drop into the grave because I know, "Absent from the body, present with the Lord." No more spot, no more lust; but I shall see him whom my soul loveth, and not have a doubt about it. "And the weakness of God is stronger than men." Now it is not so much to be wondered at that God in our nature should withstand every foe, but there is something marvellous in a poor sinner standing up before mighty foes and yet, with an atom of saving grace, he shall obtain glory. "Because 'I live, ye shall live also." And I, if I be lifted up, will draw all men unto me."

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many no-

ble, are called." See how that is carried out; how few wise and noble there are. How true the word of God! And what does God say? "Let not the wise man glory in his wisdom"—if not under divine teaching he will: "but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord." O what a mercy, to know anything of judgment and lovingkindness! It is a marvellous thing that God should bear with a poor sinner.

"Sometimes the Lord bestows on me,  
His fretful child a toy,  
On which I raise my prospects high,  
And look for certain joy.

But soon there's something intervenes,  
I've something else in view;  
The former mercy is forgot,  
And I want something new."

Who can bear with children like parents that love them?

"Not many mighty, not many noble are called." It was asked, "Have any of the rulers believed on him?" No man can make a believer in the Lord Jesus Christ, but he that made the world out of nothing. O sinner, if you have an atom of faith in the scriptures, or the God of the scriptures, be thankful. The God that made the world must make a penitent. There is nothing done but by the power of God. How he could make iron swim! And, to come to the point at once, how he could redeem, save, justify, and glorify countless myriads of the human race by the blood and obedience of the Babe of Bethlehem.

"For ye see your calling brethren,"—  
"God hath chosen the foolish things of the world to confound the wise;

and God hath chose the weak things of the world to confound the things which are mighty; and base things." How I have thought of that! Are you one of these base things? If any were to send me to find anything baser than I, I would not stir an inch; for I know I should not find it. "And things that are despised hath God chosen." I have no hope of your religion unless you despise yourselves and your sins; and those that despise themselves will be esteemed by Jesus Christ "Yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." Let me once more entreat thee, if thou hast any concern for thy soul, to consider, what art thou taught? what is the influence of that teaching? If Jesus Christ is all in all, who is to wear the crown but himself? "For great is thy mercy towards me; and thou has delivered my soul from the lowest hell." There was no room for David to glory in anything else than the Lord God of Israel.

"Thus falling before thee,  
We laud thy loved name,  
Ascribing thy glory  
To God and the lamb."

"But of him are ye in Christ Jesus." Look at that word, "in Christ Jesus." No final condemnation to such. The apostle wanted to be found in him, and the language of every penitent is "Did he die for me?" For "there is therefore no condemnation to them that are in Christ Jesus." "Who of God is made unto wisdom." Look at these solemn words. If Jesus Christ is never made wisdom to you, you will perish in your ignorance. It does not say, "He is wisdom and we must claim him;" but, "of him are ye in Christ Jesus, who of God is made unto wisdom;" and if God never makes him

wisdom to thee, thou wilt die in ignorance. "Wisdom is the principal thing therefore get wisdom." Get a personal knowledge of thine interest in the Lamb. Solomon says that "wisdom is better than weapons of war." God came not by weapons of war when he came to redeem, but in a way of wisdom. "We speak the wisdom of God in a mystery." He saves poor sinners and every attribute of deity shines forth in the face of Jesus Christ. "There was a little city, and few men within it, and there came a great king against it." Who was that? The devil. "And besieged it, and built great bulwarks against it." And only to mention one bulwark—"dead in trespasses and sins," who shall deliver thee? "Now there was found in it a poor wise man." Who was that? why Jesus Christ, who, "though he was rich yet for your sakes he became poor, that ye through his poverty might be rich." "A poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man." And you and I should never have remembered him but for his remembering us.

"Who of God is made unto us wisdom and righteousness." "I will greatly rejoice in the Lord, and my soul shall be joyful in my God; for he hath clothed me with the garments of salvation." And so with the man in filthy garments. "Is not this a brand out of the fire?" "Take away the filthy garments from him. And unto him he said behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." "I bring near my righteousness; it shall not be far off." And what is righteousness but being clothed in Christ's obedience, being washed in his atoning blood?

"And sanctification." There is nothing sanctifies the sinner but the

blood. "Set a mark upon the forehead of the men that sigh and cry for all the abominations that be done." O the sanctifying, peace-speaking blood of the Lamb! "Through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Peter i. 2). Does God command every man to repent? Then has he worked that repentance in thy poor soul?

"And redemption." The redeeming price that ransomed thee from hell has made a way for the ransomed to pass over, and sing the song, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake." "That according as it is written, he that glorieth, let him glory in the Lord."

Robersonville, N. C.

Elder P. D. Gold—Dear brother—It has been on my mind for some time to write my experience, but it will be impossible, for the best scholar in the world could only hint at it, for the depths of sin in a human heart can't be fully described by neither pen nor tongue.

About the year 1879, from some cause there was a feeling of condemnation upon my mind. Of course while growing up to manhood I often did wrong and often received the mother's hand which I often deserved, but after receiving chastening from her it was all over for I had suffered the penalty of that sin and it soon passed off.

But this feeling of condemnation is different in some sense from that of my mother's rod for I was flesh of her flesh and bone of her bone, so I didn't think that she would destroy or forever banish me from her home.

But the condemnation I was then under was from a perfect just and holy God and while I stood justly condemned before him I felt that if I would

stop sinning and live upright that he (God) would be pleased with my obedience and would accept me in his embrace and all would be well, so I resolved I would live upright and not sin any more. But alas, how foolish I was and how little I knew of the deception of my heart, for when temptations would present themselves before me I found I had not strength to resist, so my hopes were darkened and blighted from that stand-point. But as my mother was a member of the church and as I often went with her to meetings and was frequently with the members of the church I would often hear them tell the trials of their souls and how they were without hope and how discouraged they were until it pleased the Lord to reveal Christ unto them as having borne their sins in his own body and suffered and died on the cross, and there suffering the most shameful death that mortal ever did to take away their shame and guilt, and present them unto his father perfect pure and holy. So I often heard them with great interest as they told my feelings until they came to their deliverance when it made me hope that the Lord would sooner or later deliver me from sin and condemnation. So I was often looking and expecting the Lord to manifest himself unto me in some way and take away my guilt and give me a good hope that when I died I would be received in everlasting glory to praise him forever. Thus was the meditation of my mind for about twelve months.

About the close of 1880, as I had not been delivered as I had hoped, I concluded all the trouble I had been in on account of sin was all imaginary and that the Lord had never began a work of grace in my heart, and as the pleasure of the world still lingered in my heart and I still had a love for the things of earth I concluded that I

would try to take pleasure in the things I once took pleasure in. So I went to a party and was asked to take a part in the dance. I did so but not with a clear conscience for I felt condemned, but I thought I would overcome that feeling by getting drunk so I bought a pint of whisky and drank it but it only added trouble to trouble for I felt I had forever sealed my eternal destiny in that lake from which none ever return, for I knew that I had sinned against light and knowledge so I felt that the time had been when I might have repented but now it was too late. Thus I passed the year of 1881, the agony of which no mortal tongue can express.

I often went to the woods to weep and cry and try to pray to the Lord for mercy, and yet feeling he could not remain just and hear my cry.

At the close of 1881 I did not feel that I could remain in the country where I had always lived and I felt I wanted to go to the forest and dwell with wild animals for I was unfit to dwell among the civilized creatures. So the last Sunday in December 1881 I concluded I would seek solitude in unknown parts but didn't want any one to know any thing of my whereabouts so I put on two suits of clothes and started to Tarboro as that was the nearest train point. About 7 o'clock in the night I reached Bethel. After passing Bethel a short distance I sat down in a corner of the fence feeling that it was death to go and death to turn back and after sitting there a few minutes I arose and turned homeward.

Oh! could any criminal condemned to be hung standing on the scaffold receiving the rope around his neck, with the trap sprung and soon to be thrown by the officer into everlasting eternity have felt worse than I did at that time, but as I kept walking back

home over the road I had just traveled a few hours ago in deep meditation over my awful condition I began to feel some relief of mind but could not tell from whence it came. But I reached home about one o'clock in the night. I was about like the criminal on the scaffold ready to be justly hung but when the last ray of hope is taken away and he is in the hands of the executing officer and the officer bound to obey, and just before the trap falls here comes a message from the supreme authority commanding his release. Just think if you can how you would feel, none but those that have been there can know. I have never felt that I could worship, praise and adore him half as much as I ought to for the free and unbounding grace for it was absolutely free to me for if he (Christ) had dealt justly with me I would have been forever banished from his presence and cast into that lake where the heat dieth not out and the fire is not quenched.

Oh! glorious thought to thus be delivered and to be blessed with a hope in Christ.

Now my reasons for wanting to unite with the church was not to be eternally saved or to become a child of God for what I have written above is an evidence that I was already born of God, if I am not mistaken in what I had passed through during these two years, but it was because I loved that in substance which had passed through the same trouble that I had and the ordinance of baptism was beautiful to me, for Christ who is my righteousness if I am not mistaken was baptized and what he did was right and I wanted to follow him if I could and I thought I could. But my dear brethren I often feel if I was ever in the way that Christ walked it was when I crossed his path and am wonderfully blest to be permitted to get that near in the

right way. But Paul the great apostle of the Gentiles, saw nothing good in his fleshly nature, only a spirit of rebellion. Sin still dwells in our flesh so that we cannot live the life that we want to, for when we would do good evil is always present. Paul could say without a doubt that there is no power that can separate us from the love of God which is in Christ Jesus.

Christ laid down his life for his people and if he did lay down his life for his people how can they be separated from the love of God without Christ being separated from his love. Oh! may the love of God bind his people together and if it dont nothing else will.

Brother Gold I commit this for your consideration to do as you please with it.

May the grace of God abound in the hearts of his children is my humble prayer, if not deceived.

A sinner saved I hope by the grace of God.

M. P. SMITH.

Elder P. D. Gold and all lovers of the Truth—greeting—Loved one I have had a mind to pen a few thoughts by way of endorsing Elder S. C. Jones, article in the Landmark of February 15 on the ten virgins, but owing to my vileness and the corruption in every thing else we see and hear almost, I have tried from time to time to keep silent. But the Lord says, I have placed watchmen upon thy walls Oh Jerusalem that shall not hold their peace day nor night, ye that make mention of the Lord keep not silent. So I feel it is as a fire shut up in my bones and I must speak.

I must say to my dear brother Elder S. C. Jones and others that I and the sound doctined brethren of my home church Old Mount Arraat and others of our association, heartily con-

cur with you in your explanation of the subject throughout. It is just what I have contended for ever since I began preaching both in and out of the stand. So may the good Lord who alone reveals secret things to his servants bless you still more and more.

Now I feel to say that the parables generally embrace only the heir of the promise, the obedient and the wise ones and the difference between the two classes of heirs is here in this life, while the wise or obedient child has the oil or joy or an acquitted conscience here, for the Lord says, well done thou good and faithful servant. On the other hand the foolish or disobedient child has his darkness here and feels condemned.

Yours in hope

THOMAS N. WALLON.

Danville, Va.

Elder P. D. Gold Dear Brother—It has come into my mind to again cast my mite, and "the word of the Lord is sharper than any two edged sword" and etc. And he says, "My word that goeth out my mouth shall not return to me void but shall accomplish the thing whereunto it is sent."

I would never take my pen to write again were it not that I feel constrained by some power and I trust it is the power of God, yet I see both natural and spiritual blessings held form me and I feel so distressed that life is a burden. So pardon me readers not that I would by any means compromise the truth, but that it should come from such a sinful unworthy worm as I feel myself to be, for I cannot do the things that I would and I often feel I am a reproach to the precious cause of Christ also still feeling I had rather die than do anything that would dishonor his holy name.

Now I would say that if any of you children of God hold anything against

one another pray to God to enable you to lay it down. Just think of how much Jesus suffered for you and how great a debt he has forgiven you. It seems to me I see the abominations of desolation spoken of by Daniel the prophet "then know ye that the end is nigh even at the door, watch ye therefore and pray, for ye know not at what hour the son of man cometh." The last commandment that our dear dying suffering Lord gave was, "Little children love one another." If I have ever in my life done anything by word or act to offend or hurt the feelings of any of the little ones, I am willing and ready to fall on my knees at their feet and ask forgiveness and I am willing and do with my whole heart forgive and want to forget any hurtful word or act that has ever been said or done to me and if I should never see the opening of another day I can say in meekness I have done what I could but grieved because I couldn't do better. I leave all things in the hand of a faithful creator, our covenant keeping God, and commit to his care my spirit.

I desire an interest in the prayers of the saints and may God give me the spirit and desire not only to think but do his will. This is the prayer of the least if one at all of the numer saved by grace.

BETTIE Z. WHITLEY.

Tarboro, N. C.

Elder P. D. Gold, My dear Brother—Another year has passed and gone and I have read and reread the sweet consoling words in the dear old Landmark, and I feel like I could never do without it. It is such a comfort to me. I hope you may be spared to continue your work for many years. I have wanted to write you something for publication for a long time, but I feel that I am not competent. I have so many disappointments, fears and

trials. I hope you won't forget to pray for me and my household. I know the dear Lord has blessed me all along in many ways through life, and I want to be thankful. We obtain each and every perfect gift through and by him, and were it not for his strong arms to comfort me I would never stand my great and sore trials and troubles.

Pray for me brother Gold, and may God's greatest blessing rest upon you. I feel so low spirited I desire the prayers of all the children of God.

I am your sister in hope,

MAGGIE A. JONES.

Elder P. D. Gold, Dear Brother—Enclosed find check for two dollars, for which please give me credit on Zion's Landmark. I regret that I am behind a little, but such is often the case with me though it is my desire to be more prompt if I could be so. I think nothing becomes a Baptist better than faithfulness to all his obligations. I know you are very much dependent on your subscribers or you can't meet your obligations as you like. Therefore I feel for you and pray the Lord to impress the minds of the readers of the Landmark to be faithful to you that you may be able to continue its publication to the praise of God and to the comfort of his people. Hope you are well.

Yours in hope,

J. P. TINGLE.

Dear Brother Gold—As the good Lord has blessed and enabled me to work and get money sufficient to pay for the dear Landmark, I will say I am glad and hope I am thankful as it a great comfort to me. I have grieved because I couldn't get the money sooner but the Lord knows my mind and my chance. I feel I am blessed to

send this and hope you will continue sending me the paper.

I don't feel I can write as some do but sometimes I can sing and feel it is true that Jesus died for me and it lifts me up to things above. Again I think it a wonder I could ever be saved but one thing is certain I love those I believe are christians. At best I only intended writing a few words in order to send you my due but if you have room you may print this as I love to see the other names in the Landmark because the crumbs are a part of the loaf and I have been told by a still small voice to call nothing common that God giveth. I hope he gave me what I have and I know I was not taught of man.

I have often desired to be at the feet of Jesus but most of the time I am tried in various ways but my hope is strengthened when I can sometimes feel I am a member of his family. Brother Gold I am poor in the flesh but still I feel I ought not to complain for I had rather be with you all in fellowship than to possess everything else.

Your sister I hope in Christ,

M. M. CURREY.

Tarboro, N. C.

Elders P. D. Gold and Lester—Dear Brethren in the Lord, I see my time is out and has been for two months. You will find a post office order for \$1.50. Will you please send me the Landmark for another year. I have been taking it about thirty five years, and have never got tired of it yet. Brother Gold, we have a good church here. I mean good Baptists. We number twenty seven, and I think we will soon have another church at Rocky Ford. I am trying to preach for them once a month. This is a fine country, and I would like to have any Baptist that is coming west

to come and see us. I mean any sound Baptist. I would like to visit old Virginia again, but it seems that it is hard for me to get away.

W. C. PERDUE.

Lamar, Colorado.

Elder P. Gold, Dear Brother—Enclosed you will find money order for \$1.50 for which please continue the Landmark for this year. I should have sent this in January but failed to do so.

I do enjoy your articles so much and hope you may be spared to us many years yet. It seems to me that God has so richly blessed you with that meekness, always so calm and it appears to me, so Christ like. Oh! if I could possess that spirit then I should know that I was one of his little ones. My imperfections and short comings do rise up before me like a great mountain I cannot surmount them, they keep me down. When I would do good evil is present and it seems that pride and everything mean is mixed with all I do. But I am grumbling when the Lord has so wonderfully blessed me. When I realize most fully his exceeding kindness and goodness to me, I feel the more humble and unworthy.

I hope you and your family are well. Please remember me to them and I hope you can visit Winston again soon. I had promised myself the pleasure of having you last time when sickness prevented.

Your little sister in hope,  
BERTHA H. CHAMBERLAIN.  
Winston Salem, N. C.

Elder P. D. Gold—I feel this morning so cast down and destitute of any thing to write, but the impression comes with so much force, comfort ye, comfort ye my people; and how helpless and despondent I do feel. No rest, no peace do I find, and no com-

fort do I receive. I feel forsaken by earthly friends, and also our Lord and Saviour Jesus Christ.

I united with the church at Old Hickory Grove on Saturday before the second Sunday in September, 1906 and was baptized on Sunday, by Elder Bernice Wood, have felt great relief of mind and conscience since, although very disobedient and following after evil more than good, it seems to me

I received a hope at the age of seventeen. At the age of twelve years I dreamed of going down through the earth three times to where there was nothing but water, and the last time a man met me at the bottom step and carried me out into the water. Then I knew I must be baptized. I became willing to be baptized about three years before I would obey, and the burden grew heavier and more burdensome to carry until I asked the Lord to show me if I should go, and I saw a light among some trees which seemed to me to be brighter than the sun, and I cried out Lord what can it mean, and the answer was, unite with the church. I stayed away two months then, and oh! the agony I suffered, I never can tell. I would walk and pray repeating every step what shall I do? and why were my sufferings so great? and a voice spoke and said, you are so prone to sin, and now when I hear any one say they are living clear of sin it makes me think they have never been born again. I find no good thing dwells in the flesh. I often wish that I could rise and fly and say farewell to this earthly cage. I know that if any one on this earth hates sin and nature any more than I, they have my sympathy. When I would do good evil is present.

The day I united with the church when they opened the doors of the church I began to murmur Lord I can't go, as soon as I did there arose a dead body before me, and something says

you may join the church and live, or not join the church and die. This was repeated twice, then I said, Lord I will go. Then when I rose up to go and talk with the church there formed a light around the members, and they were placed in a little narrow path marching in a straight row singing the sweetest little song I ever heard. Then as soon as I was received I was carried up in that light, singing the same song, above the skies. But doubt and fear filled my mind before I got home, not believing I was fit to be baptized, but just as I arose the next morning Christ appeared and says, I am the way, the truth, and the life: then I could feel more willing and ready to go, for he says my yoke is easy and my burden is light. I often tell my husband the travels of this world is like wading in deep water, every step I take the deeper it gets. I am sitting by the fireside to-night writing at three o'clock. I threw aside my paper and pen this morning and said I had no impression to write, and retired as usual at bedtime, but found I could not rest, for it seemed that the devil would tear me to pieces, and my poor sick child would be taken from me before the sun rose. I raised up and said to my husband get up and build a fire for I feel like I am lying in hot water and everything in my earthen vessel being torn to pieces. Dear kindred in Christ, I think we should try to live and walk as near like Christ as we can. See what a meek and lowly lamb of God he was, while living here, taking our sins upon his shoulders, and suffering for us. Oh! to think of the agony he suffered and we should never complain for no lot is ours to compare with his. I dreamed about fifteen months ago of seeing Christ and the Father. They looked to be lifeless as pictures of two different men. When I first viewed them, I was in my kitchen fixing to

put down bread when they appeared in my bread griddle. I went to the stove to see if it was ready when it appeared and my mind was filled with wonder as to what it meant. Then they both united in one and became a living being and it began to rise up dressed in white with a white cap on his head. Then I knew it was Christ and when I saw it was going to leave me I said if you must leave me go love not his brother whom he hath seen, how can he love God whom he hath not seen?" I do not expect every one to think as I think or feel exactly as I feel. There are diversities of operation of the same spirit.

What do we know of God's purposes or designs, save as he reveals them. Why quarrel about the "absolute predestination of all things," or "eternal generation of Christ," or "Time salvation?" It is enough for us to know that God governs in all things, and we are not his councilor, nor can we teach him. "What we don't know now we shall know hereafter."

I have felt moved to write to you, my brother. Forgive me if I have said what is wrong. I desire the prosperity of Zion. Oh! that God would revive his work in the hearts of his people and in the church. Do with this as you please; if you think best burn it.

When it is well with you remember your aged brother,

LEONARD COX.

Charlotte, C. H. Va.

REQUEST.

We are much in need of money to pay expenses of publishing the Landmark.

We have a number of poor Baptists that want to read the Landmark, but are unable to pay for it. If our friends wish to help such send me some money and it will be applied that way.

P. D. G.

# ZION'S LANDMARK

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

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

Volume XLII . . . . . No. 14

Wilson, N. C., . . . June 1, 1908

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## HOW TO SETTLE TROUBLES.

"If thy brother trespass against thee go and tell him his fault between thee and him alone." In the 18th chapter of Matthew a rule is given that when observed never fails to settle troubles. The reason it so often fails is because men disregard these words of Jesus and make themselves transgressors. This command of Jesus strikes directly at man's rebellious nature. When my brother wrongs me or trespasses against me, my corrupt nature, my carnal mind, begins to rule, and it magnifies what he has done until I feel revenge in my heart and I resort to the thing very common among carnal men. What is that? I tell some other man—any other man or person, is the wrong one—what has been done to me, how wrong he is that has done it, and I magnify the wrong that he has done, and I am very careful to set forth my own conduct as very nice and proper, and thus I set him forth in a bad light, and ignore him in the eye and mind of the man I am talking to.

The truth is I am mad and do not wish to save the one that has trespassed against me. Instead of being grieved and sorry of what he has done, and endeavoring to hide it I am spreading it abroad by telling another of it, and increasing the difficulty of settling it.

Soon I tell some other one of it, and

then it begins to spread and a party is formed against that brother that has wronged you. Well suppose he had wronged you? Is that worse than you or I have done? If you love him you are sorry he has wronged you, and you pray for him, and go alone to him. If you go in prayer you have no bad company with you, and you tell him of his fault between you and him alone. You do not make any great demands that he cannot pay. You appear to him to be reasonable and merciful. He feels he has wronged you, and that you are better than he is, and he confesses his fault, and you are glad that he has confessed, and you are glad to forgive him, and here the matter ends. How good that is. You have hid a multitude of faults and saved a brother from death.

But suppose you transgress by disobeying the word of Jesus, and a church is divided, and two parties are formed in the church; and the peace of the church is destroyed, for a house divided against itself cannot stand. Then misery follows. Now what have you gained by disobeying the word of Jesus, and walking after your own carnal nature? You die to the peace and joy of the church, and are miserable.

P. D. G.

## THE POWERS THAT BE ARE THE ORDAINED OF GOD.

That is the reason why the people of God should submit to these powers. They are to protect the innocent and punish the guilty. Hence they are not made for a righteous man. He has the love in himself to lead him to do right. He is a law unto himself, because the laws of God are written in his heart. If the principle of desire to do right is not in a man's heart then there is no acceptable obedience to law in him. Law is not made for a righteous man, but for the lawless. It is

to restrain them by its terrors, and if that is not sufficient to prevent their commission of crime, they are to be punished as evil doers.

Whenever a man is found transgressing the law he cannot put in any defense, for he stands guilty, and is known by his wicked conduct to be a transgressor. His mouth is shut from making any defense.

If a man does not like a law that gives him no right or excuse for not obeying it, unless it is in violation of the revealed will of God. Then whether he should obey God or men any man could say obey God, for he is above all law.

The more laws there are on the statute books the greater the evidence of the wickedness of men. If a righteous man need no statutory law the greater the number of such laws the clearer the evidence of an unrighteous people. It is a pleasure for a righteous man to submit to the powers that be. For to him there is no evil, for all things work together for good to them that love God, and are the called according to his purpose; and he that loves God beholds in him and in his government nothing but what is good. As God is above all even so his government and dominion is above all, and seeing the hand of God in the powers that be he submits to them as ordained of God. If the love of God is in a man that enables him to do all things unto the Lord. This is the highest liberty and the greatest freedom. Nor is there any such freedom as this, for this is freedom that brings no bondage, nor any barrenness to the soul. To stand fast in this liberty wherein Christ has made us free is the liberty purchased by the Son of God, and revealed to us by the Holy Ghost. Then because I am commanded of the Lord to submit to every ordinance of man for the Lord's sake I

do this as unto God and for the good of men.  
P. D. G.

### LOVE.

There is not so great a principle in man as the love of God when shed abroad in the heart by the Holy Ghost. God is love and there is none so great as God, and when the holiness of his love is bestowed upon us no greater treasure is ever given us.

While this love is so great it works no ill to man, but works good to him. It wrongs no one, but it does good to others. It is the fulfilling the law which is holy, just and good. It brings joy to the man in profession of that love, and strengthens him unto all long suffering with joyfulness. No man can be miserable who loves God and his people. Nor can this love be destroyed, for many waters cannot quench it, nor can the floods drown it.

He that loveth is born of God for love is of God. We love God because he first loved us, and this love manifests itself in loving the brethren. The strongest evidence one is born of God is that he loves the brethren. This is the highest knowledge the people of God have of a spiritual birth.

This love or charity thinketh no evil. It does not impute guilt to the brethren, nor wrong motives, nor does it charge them with wrong. It does not hold ill with or malice against any. It lays aside all malice, all evil speaking, guile and hypocracies. It does not entertain an evil report, nor does it repeat a slander. It hopes for the best, or hopes all things. Surely to have this heavenly love is the greatest of all blessings. It hungers for or covets earnestly the glory of God and the peace of Israel and its labor is one of love. How can people that bite and devour each other be possessed of this love? How can people that delight in confession be born of God who is not the author of confession, but of

peace as all churches of the saints?

Jesus said, hereby shall all men know that ye are my disciples if ye have love one to another—love that reaches from one to the other—not that it boasts of what it does. For true love vaunteth not itself, is not easily puffed up. It relieves the suffering, it suffers long and is kind. It prefers the good of others to its own case. It loves better things than these that are in the region of selfishness.

If trouble breaks out as a plague of leprosy in the tents of Israel he that loves peace becomes a mourner in Zion, and wears the sackcloth of a sad and heavy heart; nor can he rejoice until there is peace in Zion. Such will be very careful not to lay any stumbling block in a brother's way.

Now brethren let us labor for peace, deny self, hate the garment spotted by the flesh, endeavoring to keep the unity of the spirit in the bond of peace.

How ready we should be to pity and forgive the wrongs of others, and remember that we are all in the flesh; nor should we expect more of others than we give unto them. For it is easy to live in peace with others while we remember that it is more blessed to give than to receive. Where there are no tattlers nor reporters of an evil matter the fire soon dies out. But if some throw trash of evil speaking on a matter of strife that will cause the fire to burn more fiercely. In the day of strife and confusion is a good time to hold your peace, and pray to God. When strife is rampant so many of us turn that unruly member the tongue loose so that it causes the fire to rage with redoubled fury. When wrath is kindled it is so hard to control it. What is done in the heat of passion is hard to curb.

To shun the appearance of evil is commanded in scripture. To watch

self as an enemy that must be kept under is no easy matter, yet it is so important for our peace and for the peace of Israel to do this. To love good things, and seek those things which are pure, honest, just, of good report, and one so noble and praiseworthy.

"Love is the golden chain

That binds the happy soul above;  
And he is an heir of heaven,

That finds his bosom glow with love.

P. D. G.

Brother George W. Carter requests my view of Genesis, second chapter and seventh verse, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

The man thus formed of the dust of the ground by the Lord God is the subject of redemption. The proof of this is that this man is brought to see he is helpless and vile as dust and ashes. We read what Abraham said of himself (Genesis 18: 27.) "Behold now I have taken upon me to speak unto the Lord which am but dust and ashes." When Abraham stood before the Lord he felt himself to be what man is at his best estate—altogether vanity. Why should man then be puffed up and exalted in his own conceit? When man feels and knows he is dust-formed of the dust—then he ceases boasting of what he can do. Abraham could do nothing but beg. He could not work.

The class of men that boast of the ability of man and what he can do to help the Lord have not felt that the Lord has fashioned them of clay. They appear to belong to that class that offer their own works which like the ground is cursed for man's sake. They are of that class that go about to establish their own righteousness and boast of their moral dignity. For Satan's malice and cunning and his poi-

sonous, deathly bite infects the race of man. The greatly increased conception and multiplication of Eve's sorrow appears, and Cain who was of that wicked one and slew his brother comes on the stage of action. Jesus said to the Jews—John 8: 42-45—ye are of your father the devil and etc. The tares or children of the wicked one are sown in the field which is the world said Jesus. This generation of evil doers does not feel that they are dust, but are full of pride which is of Satan the wicked one.

But the people that know the truth that man is dust, that have the faith of Jesus, and know their nature to be of the dust, and having the inspiration of the almighty have by the faith of Jesus that understanding to bring the offering that God gives to their faith, even the Lord Jesus who was found in fashion as a man, and was humbled unto the shameful death of the cross that we through his poverty might be rich. Hence it is in this name that the poor and vile approach unto God, and are accepted in Jesus the beloved. Those that feel they are dust depend alone on that God who quickens the dead and is able to change our vile body, and fashion it like unto the glorious body of the Lord Jesus according to the mighty power whereby he is able to subdue all things unto himself.

When the Lord God breathed into the nostrils of this man formed of the dust of the ground and man became a living soul—not divine, not immoral as God who only hath immortality, for if he had thus been the substance of God he could never have sinned nor died. But this shows that the Lord Jesus could come to us. For when he breathed in man whom he had made the breath of life he came to man as he did not to any other part of the creation which he had made. Adam was the figure of him (Jesus- who was

then to come, the substance, the quickening spirit.

In the generation the people born of God, those sensible of their condition in nature, are created in Christ Jesus unto good works which God hath before ordained that they should walk in them. These elect people according to God's foreknowledge are his workmanship. Note that not one of these good works is in Adam, or according to him, nor of him, nor in the flesh, but they are all in Christ Jesus who is the second Adam, the quickening spirit, (not a quickened spirit,) the Lord from heaven. Even Abraham had not whereof to glory before God in the flesh, or by any works of man. For dust cannot bring forth a spiritual work. But when the Holy Ghost is given of God unto his people then they are spiritual, and the works wrought in them are spiritual, and they are acceptable to God by Jesus Christ, and their fruit is unto holiness, and the end is everlasting life.

It is the spirit of the Lord Jesus in man that constitutes him a spiritual man, and the tree being made good the fruit is also good.

One must know that he is dead in Adam as the consequence of transgression in and by Adam, and hence by him see and feel the justice of that death must be felt: then the revelation of the second Adam whose obedience causes the justification unto life eternal of all that receives abundance of grace and the gift of righteousness by one. For as by the destruction of one many were made sinners even so by the obedience of one shall many be made righteous: and that as sin hath reigned unto death even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

But does not this save all of Adam's offspring? Only such as receive the abundance of grace and the gift of

righteousness shall reign in life by one Jesus Christ, Romans 5: 17.

Everything in the carnal, natural mind of man is opposed to God, for it is of the earth, and to dust it shall return. Then the resurrection is not according to fleshly reason, for the things Jesus taught are not according to natural reason. Why should nature tell us if we die we shall live again? Yet when in the power and light of revelation the wonders of the soul are unfolded in the glory of creation the resurrection life is not an incredible thing, but it is the crowning wonder and blessing of immortality.

But the resurrection of the wicked shall be to shame and everlasting contempt.

P. D. G.

"Out of the abundance of the heart the mouth speaketh."

What a willing servant the mouth is, and how it is as a glass reflecting what the heart meditates, and vile in spirit when his mouth utters these things they will not seem to him to be hateful, because his spirit does not hate them. That is the spirit or abundance of the heart dictates what is agreeable to that heart, and its utterances are pleasing to the man. How poor a judge therefore is a corrupt man of what should be the thought he uttered. He is a fool and all his thoughts and words partake of 'hot corrupt fountain.

Out of a pure heart flows pure thoughts, and therefore pure words. Gracious words emanate from a heart of purity, and hence by his words such a man is justified.

First I wish to say that I endorse all you said in May first Landmark in regard to prohibition. I wish to say that no one abhors drunkenness any more than I do; but does prohibition stop it? No and not only fails to

stop drunkenness, but it causes people to violate both the laws of the land and of God by running the blockade, stealing, telling lies, or any other unlawful thing they can think of to get something to drink.

I say it would be better to follow the teaching of the scripture and I have never been able to find any place in the scripture where the Lord instructed any one to remove anything of an evil nature to prohibit the people from having access to it. He has condemned the intemperate use of anything he has blessed us with. And not only so but he punishes each offender. For instance Noah when he began to be an husbandman planted a vineyard and became drunken of the wine. But the Lord did not say remove the fruit so that there should not be any more wine. But he laid a punishment on any one who drank too much of it. How a man can contend for prohibition and tell men it is wrong to drink even a single drink, and then vote prohibition and slip it and drink I cannot understand. Just think of the scriptures that: if thou teachest "Thou shalt not steal" dost thou steal? "Or thou shalt not commit adultery, dost thou commit adultery?" And it will apply equally to the man who says thou shalt drink. Is not that trying to get the mote out of thy brother's eye, before you get the beam out of thine own eye? You remember the Saviour calls such hypocrites. If you will read carefully you will see what the hypocrite's portion is. I think each and every voter should consider well the question to be voted upon, and be thoroughly satisfied in his own mind regardless of what any one else says before he votes, and then vote according to his honest convictions. Then he should not be blamed nor ridiculed for it. That principle of trying to degrade and ridicule every man that does not vote for the prohibition

ticket is one of the most intemperate principles of the prohibitionists. A temperate principle is willing for every man to vote as his mind bids him. How can those that try to ridicule and degrade those that have a mind to vote against prohibition claim that scripture that says as ye would that men should do unto you, do ye even so to them?

I would to God that every one that has a mind to drink too much would get rid of that mind, and have another in exchange and power to control it never to drink too much any more. But I nor any other man has power to make that change which power belongs to God alone. For nothing but the grace of God has ever made a sober man out of a thief. I would to God every man was for temperance. It was that intemperance principle that accused John the Baptist of having a devil, and the son of man being a gluttonous man and a wine biber, a friend of publicans and sinners.

My advice is and always has been if a man cannot drink any without drinking too much, he is not to drink any. As for myself I have never been able to see any good in drinking any except as a medicine. But there are others that are just as sober and temperate, not only in drinking, but in their dealings with their fellow-men as I or any of the prohibitionists. They claim they have been benefitted by drinking a dram when they are cold and enjoy it, and do not get drunk or do any harm, and are just as reliable and sober as any prohibitionist.

I have written more than I intended and will not worry you further.

May God so lead the minds of the people in the coming prohibition election that they may cast their votes in that way that the result of the election may bring peace and harmony over the state, and stop all the prejudice and ridicule that is being so practiced a-

mong the people at present.

As ever yours,

ALEX WIGGS.

Pine Level, N. C.

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#### SCRAPS.

Sister Auribo E. Johnson, wishes to know who are those that God turns to the left hand, and to whom he says I know you not; and who are the five foolish virgins?

We must refer this and all questions of importance to the Lord who is the just judge. Some people have dreams to guide them. But a dream beside the word of God is as chaff compared with wheat. Let him that hath a dream tell it, and such people are pretty apt to do this; and let him that has the word of the Lord tell that. The chaff will be blown away by the wind. The wheat is gathered into the Lord's garner.

People think that because the Lord calls the foolish ones virgins therefore they were his people. But he says to them I know you not. But the foundation of God stands sure having this seal "The Lord knoweth them that are his."

The door was shut against the foolish ones, and there is no evidence that when the door is shut that it is ever opened to those against whom it is shut. When a comparison is made between the two classes one wise and the other foolish, those not among the wise are classed with the foolish, and all are included in one or the other class. If all the foolish are saved then who is lost.

Interpretations of scripture are very important if they are correct, but very dangerous if they are untrue.

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Come now and let us reason together saith the Lord. Though your sins be as scarlet they shall be as white as snow, and etc., Isaiah, first chapter and eighteenth verse. If my sins are

all forgiven what greater blessing is ever bestowed on me? Blessed is the man whose iniquity is forgiven, Blessed is the man to whom the Lord imputeth righteousness without works. The forgiveness of all my sins makes me clean and pure, or I shall be as white as snow. How could one be in a better state than this? The blood of Jesus Christ his son cleanseth us from all sin. Surely this would bring us nigh to God. Would perfect reason allow one to be any better or more holy than to be as God makes him? To be clean in the sight of God would be to receive from God all that is needful to make us perfect in the perfection of divine beauty.

A friend writes that years ago he came among the Primitive Baptists, and then the members would give good heed to their preachers who would warn them of approaching danger, and then there was peace and love among them. But since that good time divisions have sprung up among them, and like a house divided against itself cannot stand they have become weakened. Now the preachers are not so much heeded when they give warning. The Catholics are gaining ground among them, the Holiness people are increasing, the Unknown tongue set are decoying off their children. If a preacher attempts to warn them they say he does not know what he is talking about. Now what think ye of such a state of things?

He refers to Micah the prophet who, when the Assyrian enters our borders then we will raise against him seven shepherds and eight principal men. The seven shepherds set forth the seven attributes of God, or his perfect power and glory. The eight principal men set forth the writer of the New Testament who are empowered to declare the law in Zion. The attributes of God shine in the government

of Israel as shepherds that guard and feed their flocks, and where these rule there is a security for the sheep. This our defense against the Assyrian who was a great enemy of Israel in the older time, and carried off the ten tribes into their captivity and dispersion among the heathen.

In the new dispensation or new covenant God dwells in his people, and has inspired the writers of the new testament to declare and interpret the holy law in Zion for the guidance and protection of his church. While the good people of God give heed to these blessed safeguards they dwell in peace and truth, and no enemy shall exact on them. But when they depart from the perfect law in Zion their distress comes. Oh! that we were wise and knew where our strength is, and would give heed to the things that make for peace and comfort to Zion.

Sister Fannie E. Wells requests my view of Rev. 20: 5-6, especially that part concerning the saints reigning a thousand years with Christ.

We must wait for the fulfilment of scripture in order to know the meaning. It is always a mystery until the Lord reveals it. Blessed and holy are those that wait until the Lord unfolds the meaning of scripture. I think that we know enough to understand that all power belongs to Jesus, and that when he delivers us none can hurt or molest us, nor make us afraid, and that time is not measured in such a state or condition as that is. So judging from what we have tasted, handled and felt of this blessed estate we know that all his word is true, and shall all be fulfilled in his own time and way.

P. D. G.

Dear readers of the Zion's Landmark, and to all whom it may concern.

What is this we see coming up out of

the sea (the people) having great power, after which the multitude is wondering, save those whose names are written in the "Lamb's Book of Life," slain from the foundation of the world. Is the beast that John saw, which had great authority, which made war with the saints, to which power was given over all kindreds, and tongues, and nations? Is this the beast which had two heads, one of which was wounded to death? But John saw another beast, with two horns like a lamb, and he spake as a dragon, this beast exercised all the power of the first that was before him, and causeth the earth, and them that dwell therein (not thereon) to worship the first beast, whose deadly wound was healed. This beast will be worshipped, and those who refuse, must be burned at the stake and cast as it were into the fiery furnace. Again I say, what is it? Yonder in the distance we see its headlight, its banner emblazoned with the word "Religion," as with lamb like reproach its whistle sounds around: "I am praying for you." This is the beast, with its locomotive power, "Prohibition," taking aboard all who are blindly led; the end of which, (I tremble to say) will be the persecution of the church of the Most High God. History repeats itself. Is there one in the ranks of the Primitive Baptist Church who will stand and see Gog and Magog, gathering together the delivered nations of the earth, going to battle with the saints, with their number as the sand of the sea, and not raise voice against it? Do you not fear even to stand upon neutral ground? These things must come, the Bible must be fulfilled, but woe to them by whom these offenses come! Therefore "Touch not, taste not, handle not, the unclean thing." Designing men, in deceitful guise, are leading "Innocence" to the poles to vote thus, "Against the sale and manufacture of all intoxicating liquors." Has it been: "Against Prohibition or for Prohibition," it would not be so very trying for him to cast the vote he desired. Brethren, fear it as you would a viper. "Stand fast there-

fore in the liberty wherewith Christ hath made you free and be not entangled again in the yoke of bondage". Come out of her ye people, and be not partakers of her sins that ye receive not of her plagues, "Prohibition does not prohibit, it is simply a right that does not belong to one. Drunkenness is horrible, and is a curse, but morality cannot be ignored, and to sum up the matter, nothing but the grace of God can make a sober man out of a drunkard. They are trying to bring about the millennium, therefore let's have none of it, God's time is appointed, no man can change it, how glorious to know this. Put not one stone into this tower they are building to heaven, then you'll have no part in the confusion of tongues. Take no part in a popular movement, for you know all such is of the Devil, who shall be able to stand?"

"What I have written, I have written," nor do I know why, my impressions, to do so were strong. If God is for us, who can be against us?

Dear brethren, if this be faulty throw the mantle of charity over the writer, who is prone to do evil, and feels each day to know less and grows weaker.

Yours in love, I trust,  
LIZZIE HOLDEN GARRARD.

## OBITUARIES

### ANNIE K. BOAZE.

By request (though I don't feel competent) I will write for publication the obituary notice of the death of our highly esteemed sister in Christ, Annie K. Boaze, daughter of Z. W. and Lucy Boaze, which occurred February 25, 1908, of that dreadful disease consumption. She was in declining health for two years. Sister Katie was twenty-six years, one month and seventeen days old. All was done for her that parents and human aid could do, but could not stay the icy hands of death. She joined the Primitive Baptist church at Strawberry some five years ago and was baptized by Brother Hundley her pastor. She lived and died a loving, delightful and consistent

member. She leaves behind a heart broken mother, father, three sisters, four brothers and a host of friends and relatives to mourn her demise, but they should not mourn for any one with such bright evidence as hers. Let us remember that a good name is rather to be chosen than precious ointment and the day of death than the day of one's birth. It was my privilege to visit her during her sickness and was by her bed-side when she died. I never witnessed a more triumphant death. She died an easy death as one fallen asleep. She expressed such willingness to go. Sister Kate had the pleasantest way of greeting her many friends when visiting her. To be loved, to know her was to love her. She told her loved ones good bye and not to grieve for her, that she would soon see her aunt Kate who had passed away three weeks previous. Sister Kate was a lovely character. I have loved her ever since I met her. She told me at her place of worship she wanted to wash my feet, I thought it was so lovely for a young sister to speak so Christ like. She was blessed with a bright mind susceptible of high culture, a winning and sweet disposition. Her life was like the rising of a brilliant sun on a gentle spring morning.

I asked her the night before she died how she was, she said she hoped she was most gone. How those words did pierce me to show such strength in her Lord. I never heard of her complaining at her lot. She talked so beautiful during her sickness, desiring to depart and be with Christ which is far better than this world of sin and sorrow. Precious in the sight of the Lord is the death of his saints. She requested Brother Hundley to hold service which he did, speaking very comforting to a large audience of friends, also her friend Mr. Moore led in prayer and spoke consoling after which her remains were laid at rest in the family burying ground near Swansonville. I desire to say to those behind that while the beautiful flowers that may shed their sweet fragrance over her sleeping dust

through the oncoming years will all wither and die, yet your own cheerished one that you loved so well, will live forever, and will love you on and on with a love that will never cease. And your love for her, so wonderfully manifested here on earth will but intensify as the countless years go by and you rest with her radiant and immortal life in your Father's house.

While your troubles are great you have the sweet consoling grace belief that Katie is now unspeakably happy, and rejoice in the hope that when our trials of life are ended we too will be wafted on angels' wings in the presence of the blessed Jesus to rejoin the darling one. Thanks be unto God who gives us the victory through our Lord Jesus Christ.

Weep not loved ones for dear Kate,  
For her toil in life is over,  
And we too must soon or late  
Pass over yonders' shore.

Her friend,  
LAURA POWELL.

Whitmill, Va.

#### CHARLOTTE ELIZABETH ROBBINS.

Dear Brother Gold—The Lord saw fit on the 24th day of April 1908 to call from our midst Charlotte Elizabeth Robbins, (better known as Bettie,) who was born February the 18th 1879. She was the daughter of Richard and Luther McKaughan. She was married to Luther E. Robbins December 2, 1906. To this union was born one girl. She professed a hope in Christ in the year 1903 and joined the Primitive Baptist Church at Saints Delight and was baptized on Easter Sunday of the same year by Elder P. W. Williard where she remained a faithful member until death. Her natural life was one worthy of consideration. She was an affectionate wife, a loving sister and an obedient daughter.

Since she joined the church when she didn't fill her seat on meeting days it was generally believed by all, there was an unavoidable hindrance—She endeavored to honor her faith by her works.

The humble writer while chronicling her death is made to remember the many kind and comforting words she has spoken to him. Her kind and affectionate way and manifestation of the love of God in her heart made to her friends and brotherly love wherever she went. But her days are accomplished, her race is ended, and she is gone, leaving a mother, two brothers, a husband and a sweet little baby behind, together with a great line of friends to mourn her loss. But may the God of all grace reconcile us to his divine and most perfect will, and may we realize our loss is her eternal gain, and when the summons comes for us may we, as did she, not fear, or dread to go, in the prayer of the unworthy writer.

JIMMIE M. CREWS.

#### ELDER NEVILLE BENNETT.

At his residence near Wadesboro, Anson county, April 6, 1852, died Neville Bennett, aged 52 years after some 20 days' confinement, leaving a wife and 12 children, with a very extensive connection and a large circle of acquaintance to mourn their loss. Mr. Bennett has long been known as a man of great perseverance in the farming department, and thus by economy, prudence and honesty accumulated a large portion of this world's goods. He was distinguished for his firmness and integrity both in politics and in his religious sentiments. He was a true abig and a firm Primitive Baptist. Although he was rich, he did not seem disposed to mind high things but condescended to men of low estate. He was very much noted for his readiness of mind and boldness of spirit to speak his mind, or give his views on any subject he understood, whether it was liked or disliked believed or disbelieved by many or few; and in this way made manifest that he loved the praise of God, more than the praise of men; and that he would do at all times, and on all occasions when it seemed to him to be necessary, even if he was looked upon as an enemy because he told the truth. Yet, he was a man of

tender and condescending feeling in a good cause, but never was he known to shun the truth for the sake of honor, popularity or wealth. For these reasons, with many others, we mourn his loss, nevertheless though he is dead, he is only, we trust fallen asleep; and though he has left his friends and inheritance below, has gone to a better society and richer inheritance above.

The above is from the Fayetteville Observer of 1852.

#### REMARKS.

Elder Bennett was the father of Hon. R. T. Bennett, a prominent lawyer of Wadesboro, who represented that district in Congress and is noted for his strength of intellect and eloquence of speech.

P. D. G.

#### EMMA McKINNEY.

Was the youngest daughter of the late deacon John W. Harris, and wife, (both of precious memory) was born July 19, 1854, and died February 18, 1908, being fifty-three years and nearly eleven months of age.

December 18, 1879, she was married to Mr. J. T. McKinney and was baptized as a member of Lick Fork church, by Elder James S. Dameron, in June 1894. Afterwards she moved her membership to Reidsville, it being more convenient.

She has gone from our midst but how consoling and pleasing to contemplate the different periods of her beautiful life—first a little girl always meeting friends with a bright smile and open arms—a few years later, an affectionate and dutiful daughter ministering to the wishes of an invalid mother—afterwards a faithful, kind, and helpful wife to her husband while as a mother her soul went out in love and labor and prayer continually for her children—finally as a church member fearing God and striving to keep his commandments "The law of kindness was in her tongue," consequently she had many friends, and few enemies if any.

As though she had a premonition that the

end of her life was near, on the 31, of January she wrote a letter of love and advice for her children to find and heed after her departure.

On the 11, of February two of her daughters who were teaching in Eastern North Carolina, N. C., a married daughter whose home is in Leaksville, and a son at the University were summoned to the bedside of their parents, both of whom were extremely ill of pneumonia. In one short week the mother was called to her long home and the father was too ill to be informed of it. When he recovered sufficiently to realize that his best earthly friend was gone his grief was pitiful.

The whole family have the sincere sympathy of their many friends in this sad bereavement. May the Lord reconcile them to his will, and may the dear daughter who has laid aside her favorite employment to take the oversight of the younger children, in compliance with her beloved mother's request, be blest to perform this duty with cheerfulness, courage and wisdom from the Heavenly Father.

Sister McKinney was laid to rest in Green view cemetery on the 19th of February after a funeral discourse by Elder L. H. Hardy her pastor.

KATE E. DAMERON.

#### HASTEN BLALOCK.

Roxboro, N. C.

Elder P. D. Gold.—By request of his family I endeavor to write for publication the obituary of brother Hasten Blalock who was born September second 1827, and fell asleep March seventh 1905. His stay on earth was eighty years. He united with the church at Camp Creek September ninth 1866, and was a faithful member for forty years. He was elected clerk of the church in 1879, ordained a deacon in 1884, and served until his death.

He was sound in the faith and a strong believer in salvation by grace, and remained so until his departure.

I visited him in his sickness, and he expressed himself as greatly desiring to go to

preaching. You were with me brother Gold, on one occasion and preached for him and he enjoyed it.

He was faithful to his family as a father and kind to his children. He was married to Miss Martha Childs. Unto them was born a family of children that greatly loved their father, and waited on him patiently until his death.

May the mercy of God be given unto the family according to the will of God.

Unworthily

J. J. HALL.

#### PEARLIE MINTER.

Gone but not forgotten. On the first day of October the death angel visited the home of Mr. and Mrs. Buck Minter and bore their loving daughter Pearlise away. She was 18 years old lacking just one month. She was taken with typhoid fever, and after a lingering illness of several weeks she passed from her earthly home to dwell with those gone before. All that loving hands and good physicians could do, rendered her no service. She leaves father, mother, brothers and sisters to mourn her loss besides a host of friends. She was laid to rest in the Richardson burial ground beside her sister near Leatherwood church.

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.

God in his wisdom has recalled,

The boon his love had given;

And though the body slumbers here,

Her soul is safe in heaven.

Written by one who loved her.

#### THOMAS BLALOCK.

Roxboro, N. C.

Elder P. D. Gold.—I write for publication the death of Thomas Blalock, who was born in February 1892, and died February 1905. He married Miss Patsy Aiken June 1892. He joined the church May ninth 1897, and was faithful in his service, kind and loved to go to preaching. He was kind to his wife and made a good husband.

He went off from home the morning of his death to cut wood for a neighbor. During the day a tree lodged when cut down knocking him down, and falling on him killed him instantly. His death was a great shock to all his family.

May his bereaved and stricken wife have grace given her sufficient to encourage her to trust in the Lord realizing his goodness and mercy through life.

Your unworthy servant in Christ I hope  
J. J. HALL.

Elder W. M. Monsees could not fill all his appointments on account of sickness of his wife.

#### Remedy For Epileptic Fits.

By Mary Etheridge, Rocky Mount, N. C. route 1, box 46. Send one dollar for bottle.

This remedy has wrought wonderful cures.

P. D. G.

Elder F. D. Gold—You will please give notice through the Landmark that the Cedar Island Union, is appointed to be held with the church at Bethel, Friday, Saturday and fifth Sunday in May 1968. All lovers of the truth are invited.

J. P. TINGLE, Clerk.

P. S. You will also publish an appointment, that Elder L. H. Hardy will be at the Cedar Island Union.

Yours in hope,

J. P. TINGLE.

Dear Brother Gold—You will please give notice through the Landmark that after consulting the church at this place on our return from the Association, we decided not to take the union meeting this year, as we have just had the Association last year, and are now trying to pay the balance we owe on our house and make some improvements.

J. W. CHESHIRE, Clerk.

W. T. Broadway and W. R. Galomere.  
Silers, S. H., June 18, at night.  
Brush Creek, 19.

Gain's Grove, 20 and 21.  
White Oak Spring, 23.  
Suggs Creek, 24.  
Calicuts, 25.  
Rock Hill, 26.  
Pierce's Chapel, 27 and 28.  
Will preach funerals of Mr. Henry Small's at 11 a. m. and Mr. Charley Nance and wife at 2 p. m.

C. J. FARNCOMBE, OF LONDON,  
ENGLAND.

Wilson, August 6.  
Flat Swamp, 7.  
Skewarkey, 8 and 9.  
Kehukee, 10.  
Whitakers, 11.  
Falls, 12.

#### J. D. Draughn.

Raleigh, Tuesday night after second Sunday in June.

Clayton, Wednesday.  
Little Creek, Thursday.  
Bethany, Friday.  
Beulah, Saturday and third Sunday.  
Upper Black Creek, Monday.  
Healthy Plains, Tuesday.  
Conectanea, Wednesday.  
Scotts, Thursday.  
Lower Black Creek, Friday.  
Wilson, Saturday and fourth Sunday.

#### W. W. BARNES.

Washington, June 7.  
White Plains, 8.  
Moratoc, 9.  
Jamesville, 10.  
Skewarkey, 11.  
Spring Green, 12.  
Bare Grass, 13.  
Flat Swamp, 14.  
Conoeto, 15.  
Mt. Zion, 16.  
Kehukee, 17.  
Lawrences, 18.  
Williams, 19.  
Hopeland, 20.  
Falls, 21.  
Tarboro, 22.

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**P. D. GOULD PUBLISHING COMPANY**

**WILSON, NORTH CAROLINA**

**J. E. ADAMS.**

Sister A. M. Barnards, Saturday and fifth Sunday in May.

At Brother Winslow Wright, S. C., Tuesday and at night after.

Mount Pleasant, S. C., Saturday and first Sunday in June.

Black Creek church, Tuesday.

Please meet him at Nichols Tuesday morning.

Feathery Bay, Wednesday.

Mount Tabor, Wednesday night.

Conway, Thursday night.

Pee Dee, Saturday and second Sunday.

Pleasant Hill, Tuesday.

New M. H. (at Wampee,) Wednesday.

Bethel, Thursday.

Pireway, Friday.

Simpson's Creek, Saturday and third Sunday.

Mill Branch, Tuesday.

Whiteville, Wednesday and at night.

Wilmington, Saturday and fourth Sunday.

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The Skewarkey Union is to be held with the church at Hopeland—not Hopewell.

The next session of the Eastern Union is appointed to sit with the church at Beulah, Hyde county, N. C., Friday, Saturday and fifth Sunday in May.

A. W. AMBROSE,  
Union Clerk.

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Durham, N. C., May 9, 1908.

The next session of the Dutchville Union is appointed to be held with the church at Flat River, near Roxboro, on Saturday and fifth Sunday in May, 1908. Elders, brethren, sisters and friends are cordially invited.

G. C. FARTHING, Clerk.

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Dunn, N. C., April 30, 1908.

Brother Gold, Wilson, N. C.

Will you please give notice in Landmark that a few of our churches in the Seven Miles Association have agreed to meet at Black Creek church in Dunn to organize a union meeting on Saturday before the fifth Sunday in May 1908. Done by order of the conference Saturday before the third Sunday in April, 1908.

ELDER B. WOOD, Moderator.  
J. F. PHILLIPS, Clerk.

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## **PARTY FARES EFFECTIVE APR. 3. 1908.**

For parties of ten or more traveling together on one ticket two cents per mile per capita; minimum per capita fare fifteen cents. These rates are open to the public and apply between any point on the

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WILMINGTON, N. C.

# ZION'S LANDMARK

Published Semi-Monthly at Wilson, N. C.

PRIMITIVE OR OLD SCHOOL BAPTIST

Vol. XLI

JUNE 15, 1908

No. 15



P. D. GOLD, Editor

Wilson, N. C.

P. G. LESTER, Asso. Editor

Floyd, Va.

PRICE \$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.

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

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

### *SUBSCRIPTION PRICE OF ZION'S LANDMARK*

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

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

## THE SAINTS OF GOD RAISED UP TO SIT TOGETHER IN HEAVENLY PLACES IN CHRIST JESUS.

"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in kindness toward us through Christ Jesus."—Ephesians ii. 6, 7.

What a wonderful golden chapter is this! What thousands of saints now in heaven have felt it good in the days of their tribulation when here upon earth. How wonderfully clear the apostle in this chapter has set forth the state of all mankind; and yet God, in the riches of his grace has had compassion upon his people—toward his people; and oh! how he (the apostle) treats upon this quickening operation of the spirit which you and I must feel if ever we reach that blest abode. Man by nature is born dead to God; dead to spiritual things; yea even his carnal heart has no desire for God. Till God sets up his kingdom in a poor sinner's soul, there will be no going out after him. Man may have a natural religion, a religion that may seem to please the flesh, but while he is a stranger to God, he knows nothing about the operation of the Holy Ghost in his soul.

When Paul wrote to the Ephesians in this wonderful chapter you see how he could speak, how he could call them

"brethren" how he could say the Holy Ghost had quickened them into divine life. Why, my friends, could the apostle say this? Because they knew that language that no others could ever utter. And mind you this, how they came upon a real right foundation; they had a real religion.

"And you hath he quickened, who were dead in trespasses and sins. Mark that! Not partly dead. And oh! this is it we are born into this world satisfied with this world, and we should have gone on, beloved, satisfied with the things of time till we finished our few days and dropped where hope and a crumb of mercy could never come. And when we come to good works, as people sometimes talk about, this is it—the work, the best work that a man can ever have in his soul is joy through the atonement of Christ. Ah! that blessed feeling! And he will never be able to utter it in this time state. Oh, to be humbled! to sit at the feet of Jesus Christ! Oh! to feel he has had mercy upon thee; chosen thee "before the foundation of the world, that we should be holy and without blame before him in love." (Eph. i. 4.)

"Wherein in time past." Turn it over, poor sinner, in thy mind, where were you and I? Why, were we pursuing the downward road: satisfied—contented here, so to speak, with time things; but when the Holy Ghost sought us out, quickened us into divine life, we could no longer follow the

course of this world. Why so? Because the end of these things is death. Ah! that is it. It is death. So that, as dear Bunyan says, "a man is brought to turn his back upon the world"; he sees it, and feels it to be empty bubble. As dear Daniel Herbert says:

"There's nothing here can satisfy,  
Nor gold, nor house, nor land."  
"Sometimes the Lord bestows on me  
His fretful child, a toy,  
On which I raise my prospects high,  
And look for certain joy."  
But soon there's something inter-  
venes."

Has it been so with you? I can say, my friends, it has been so with me; and I have proved it for many years to be a wilderness. Yet, what a mercy to have one proof that we are longing, yea, as Bunyan says, we have a few of those "long necked desires." At times our minds run after him; and we can say he is our best beloved, and "he is the chief among ten thousand, and the altogether lovely."

"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in time past in the lusts of our flesh fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." And how the apostle then comes to this: "But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved,) and hath raised us up together." Now some people never draw the line, my friends, but the apostle here, he speaks to the Ephesian church, and he says, "Hath raised us up together," showing, you see, that nothing but power

can raise a dead man, nothing but the power of omnipotence.

"And hath raised us up together." What does the Psalmist say of our state in sin and condition that we all were in? Yea, how he speaks of God "Who remembered us in our low estate," with that mercy that endureth for ever. So that it is not mercy today and tomorrow, and then forsake a man it is not conditional upon what you and I can do. No, my friends, but when blessed with his mercy, blessed with his compassion, humbled in the dust, brought to feel our nothingness before him, and when he raises us out of that depth of sin, and the law has come home—the law speaks, as I read to you just now, "to them who are under the law," and if you look, whatsoever the law of our nation saith, "it saith to them who are under the law." "That every mouth may be stopped, and all the world may become guilty before God." Can you say with Mr. Hart, has there been a time when you could say?—

"Though we are guilty, thou art good;  
Wash all our works in Jesus' blood;  
Give every fettered soul release,

And bid us all depart in peace."

"Poor Jacob said, "All these things were against him." I was saying to a servant of God the other day, "I fell down," and I said this—I feel as I could preach upon that text, "All these things were against me." But my friends, it is not all the dark side; it was not so in Jacob's case. There was now and again a glimmer of light; and the dear old patriarch said this—"It is enough." And Doddridge said:

Enough, my gracious Lord,

Let faith triumphant cry;

My heart can on this promise live,  
Can on this promise die."—Gads-  
by's, 345.)

'Ah! come, if he has ever given you a promise—look at the dear old saint

he had got into the land of Goshen; he was numble, so to speak, and he had to say, "few and evil have the days of the years of my life been" (Gen. xvii. 9.) And I believe this, it will be the language of God's saints; and if it is not their language, it will be their feelings. "Few and evil have the days of the years of my life been."

You and I cannot look back upon a well spent life. No, there is nothing of that; but we can look back and see what unbelieving creatures we have been. And how God has pitied us! And we can at times bless him for that portion—"If we believe not, yet he abideth faithful; he cannot deny himself" (2Tim. ii. 13.)

Now, then, has God made thee to differ from thy neighbors? Has he blessed thee; expanded thy desire toward himself? He says this: "The desire of the righteous shall be granted" (Prov. x. 24.) And you will bear this in mind, that in him the church is righteous. For without holiness no man shall see the Lord;" and the apostle says, "Ye are complete in him" (Col. ii. 10.) Dear Toplady says: "Complete atonement thou hast made, And to the utmost farthing paid

Whate'er thy people owed;

How then can wrath on me take place,  
If shelter'd in thy righteousness,

And sprinkled with thy blood?

If thou hast my discharge procured,  
And freely in my room endured

The whole of wrath divine,

Payment God cannot twice demand,  
First at my bleeding Surety's hand,  
and then again at mine."

No, Never.

"Turn then my soul unto thy rest;  
The merits of thy great high priest

Speak peace and liberty;

Trust in his efficacious blood,

Nor fear thy banishment from God,  
Since Jesus died for thee."—Gads-  
by's, 227.)

Died to raise; died to redeem; died to save.

"And hath raised us up together."

Now you look at the mind of man, it will never run beyond this time state. The people at Athens, how they worshipped an unknown God. "Whom therefore ye ignorantly worship, him declare I unto you," saith the apostle. Ah! then, this "raising." When the blessed spirit works in the poor sinner's soul, he raises his mind to God. And then we may say this: "Ye believe in God," said Jesus, "believe also in me" (John xiv. 1.) Now here was a time when you and I, poor creatures, believed in God. Ah! we believed, in this, that all his judgments upon the wicked must be fulfilled; and we were brought to believe this—we must sink for ever; we could not pay one mite. No. Mr. Hart says:

"While we can call one mite our own,  
We have no full discharge."

Oh! to be brought here, poor creature, and to lie under the sentence of death. The apostle says in writing to the Corinthians, "we had the sentence of death in ourselves; that we should not trust in ourselves, but in the living God." Ah! you know this, that man would trust in something; until driven by sheer necessity, he will never trust in the Son of God; and when he raises us up he says, "Set your affections on things above, not on things on the earth;" and, "Where your treasure is, there will your heart be also." Come now poor creature, has there not been a time when your expectation has been from him? Has there not been a time time, though he may try you? You know the wise man saith, "Hope deferred maketh the heart sick; but when the desire cometh it is a tree of life" (Prov. xiii. 12.) Ah! the desire accomplished is sweet to the soul; it is a tree of life."

All that you can ever wish or want

can be found in the Son of God. How suitable! Look at his suitability to meet thy case. All that must have ever fallen upon us, fell upon him; and John Newton says this:

"Tis he instead of me is seen,

When I approach to God."

And the Psalmist had something of the same feelings. He said, "Look upon the face of thine anointed" (lxxxiv. 9.) Why my friends, if the eternal God were to look upon you and me apart from his dear son, we must sink for ever beneath his wrath; but he is well pleased in what his dear Son did. Hart says:

Righteousness within thee rooted,

May appear to take thy part;

But let righteousness imputed,

Be the breast plate of thy heart."

"And hath raised us up together."

Come, poor creature you know there is a difference in those people's religion that know something of his blessed power. What thousands are satisfied with the form. Ah! a dead form; and they will live and die in it if grace never makes a difference. That is it. And when grace makes a difference, God raises them up; and, you see, they are a people that walk in peace then; peace through blood.

"Peace by his Cross has Jesus made,

The Church's everlasting Head;

O'er death and hell has victory won,

And with a shout to glory gone."

"And hath raised us up together;

and made us sit together, in heavenly

places." Come, poor creature, now

there are times when you read the

word of divine truth; there are times

when it is confirmed in thy poor heart.

Ah! say you, "After all the changes

I shall see him face to face." And

it may be a just crumb; and after a

little time you will call it into question.

You will see it was "eaten in haste;"

it was the Lord's passover. As I was

telling the people last evening at Ticehurst, what a feeling I have had, and a union of spirit to that poor crooked woman who was bent down under a spirit of infirmity for 18 years, who could "in nowise lift up herself." And what make God's people feel they can do nothing with this spirit of infirmity their helplessness. You cannot accomplish your desires. No," say you, "I would put everything straight if it were possible." The Lord said, "Ought not this woman, being a daughter of Abraham, whom Satan hath bound lo, these eighteen years, be loosed from this bond on the Sabbath day?" Ah! you know that is it, my friends. There is a rest prepared for his people. Mark tells us, "The Sabbath was made for man, and not man for the Sabbath" (Mark ii. 27.) That rest was accomplished through the Son of God.

"And hath raised us up together,"

You know there is something in my

mind runs to heaven and God's saints.

A month today I was in Yorkshire,

and a gentleman said to me, "You

have been coming to my place for a

long time; I will fetch you to-mor-

row." Well, you know, my friends,

one sometimes feels tired; and some

people have an idea that a man can

always be going and never get tired;

and I felt like this—run down. Well,

I went, and after dinner he said, "You

don't mind going for a drive." I did

not know where he was taking me.

He said, when we stopped, "Well, you

have read in old Mr. Warburton's

works of Pool Moor, this is the chapel."

Why, my friends, you might have

thought I was another man altogether.

And I say this: Nothing has ever

confirmed my poor, feeble, shattered faith

at times like old Mr. Warburton's

works, next to the divine word of

truth. And I said, "We will go in

and look at the chapel." You will remember this, you who have perused the book: Mr. Warburton was between 30 and 40 years of age and he had so wished to settle at Pool Moor; and oh! how he begged, how entreated of God; and he leaves this testimony behind him. He dearly loved the people, and the people loved him. God had "raised them up together." They had had a little of that feeling together. And the last Saturday night he was there, Mr. Warburton put out a feeler; and what was that? He said, "Well by this time I suppose you are settled with a minister?" A Mr. Webster had supplied for them, and the church intended to give him a call. They replied it was settled for Mr. Webster to come; that was in the year 1808; and he lived and died with them. There is a tablet up in the chapel to that effect; and you could hardly believe the state poor Warburton was in, and he went out of the house and roared like a bear bereaved of her whelps. And, my friends, as I have read this, the feeling that I have sometimes had towards God's people! Those that I believe know these things in reality; and like poor John, sometimes, the many things that have tried me! What a feeling I have had! But now I feel there is a vast deal of difference at Pool Moor. I said to the gentleman that was with me, "They would not endure John's preaching now." He replied, no, they would not. They handed a pamphlet to me, and on it he was called the "Reverend John Warburton." He would not have liked that; that is only attributable to Jehovah. "Holy and reverend" we read in the Psalms, "is his name." I say it seemed to revive me a little to walk round and see the chapel. I was speaking about it the other Lord's day at Abingdon, and the poor old deacon

said to me, "What a comfort it was to me what you said this morning about Pool Moor. I have been reading Mr. Warburton's book." And it seemed according to his feelings it was a church—a confirmation.

And hath raised us up to gether, and made us sit together in heavenly places." You know some of those free-willers, and people who have never been in the depths—lost and saved, they say—"We do not care about that." My friends, Watts speaks to this effect.

"'Twas love that made his willing feet In swift obedience move."

Ah! it is love that does these things. It is wonderful what love will do. "Many waters cannot quench love, neither can the floods drown it." (Song viii. 7). No, with all that ever the dragon could throw out of his mouth after the woman, he could never destroy her. "If a man would give all the substance of his house for love, it would utterly be consumed."

Then what a favor, beloved, it is to know something of these heavenly places. Ah! Paul could say, "Whether we live or die we are the Lord's;" and he tells, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us, from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 38, 39.) Ah! these heavenly places! "Why," say you, "man, they are so few and far between." This is it. Have you ever had

"Just enough for the proof  
Of your proper title"?

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." And hark at what

Hammond said:

"If once the love of Christ we feel:  
Upon our hearts impress'd,  
The mark of that celestial seal  
Can never be erased."

You may forget; you may get into such confusion; your days of darkness may be many; the unbelief of your heart and infidelity may work at such a pitch, till you are ready to give every thing up. But remember this, his eye is upon thee. Yea, he that keepeth Israel shall neither slumber nor sleep." And the Psalmist tells us, "Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy" (Ps. xxxiii. 18.) Not them that hope in themselves." It is said of Noah, he found grace in the eyes of the Lord.

"And made us sit together in heavenly places in Christ Jesus." Ah! poor creature, that is my only safety. Hart says:

"Venture on him, venture wholly,  
Let no other trust intrude." ;

But you are ready to say, "How can I come; I am nothing but a mass of sin. The leprosy is about me; that terrible disorder." You may feel you cannot go to God, but what a mercy he has a long arm; he can reach thy case; he can heal the leprosy you feel within, and smile upon you; and when you feel that you can say with the apostle, "And made us sit together in heavenly places in Christ Jesus." And you know you have never set in these heavenly places with Godly humility, and will perish at last. It would be an utter impossibility. "All that the Father giveth me shall come to me," he said. Oh what a wonderful thing; and "him that cometh to me I will in no wise cast out" (John vi. 37.) No, he never will. And you are enabled, at times to come with a little of that precious faith; and you glorify him with his own glory, and

put the crown upon his blessed head; and said the apostle—"And made us sit together in heavenly places in Christ Jesus." How persuaded I am if you have a little of this sweet making it is not a servile thing. There are times perhaps, when you have met with God's saints, and you have had a little conversation, and they have unbosomed their feeling so that deep waters have seemed to run; and you have been a man of understanding; you have drawn it out of them; and poor creatures, they have thought like this when they have got away,—the enemy has seemed to tempt them, and they have sunk nearly into despair, and wished they had never said any thing; but nevertheless their language has gone forth, and it has been blessed to God's people. This is sweet conversation! "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. iii. 20, 21.) To subdue that carnal mind; yea, to subdue whatever may rise against him, like, you see, the beasts that Noah took into the ark, it is said, they were all subdued.

"And made us sit together in heavenly places in Christ Jesus." It is God who gives us to realize this blessed communion and this feeling. And what a feeling you have to those poor creatures that know a little something about that sweet humility. "To this man will I look, even to him that is poor and of contrite spirit, and trembleth at my word" (Isa. lxvi. 2.) You know the word of God has searched us through and through. He has said he will "search Jerusalem as with candles." What is that but the church? And oh! there have been

times when we have had such searching looks! Those have been times when we have said we must give it up: darkness has seemed to cover us. But O he has turned; he has smiled upon his child; he has turned the "wilderness into a fruitful field." And what have you done? You have blessed him in return; and, I say, you cannot help it. O to praise him!

"Weak is the effort of my heart,  
And cold my warmest thought;  
But when I see thee as thou art,  
I'll praise thee as I ought.  
Till then I would thy love proclaim,  
With every fleeting breath;  
And may the music of thy Name  
Refresh my soul in death"—  
(*Olney Hymns*, 57.)

Ah! look here, poor creature, you will be brought near, you see, to that time when heart and flesh must fail; and he says this: when heart and flesh fail, he will be strength of their heart and their portion for ever; but "The Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye" (*Deut.* xxxii. 9, 10.)

"That in ages to come he might show the exceeding riches of his grace." O it seems to beggar all language, my friends, to set it forth—"the exceeding riches of his grace." Say you, "What is that?" Why, it exceeds all the world; it exceeds all wealth, all friendships so to speak. Paul said, "The grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners of whom," he says, "I am chief" (*1 Tim.* i. 14, 15.) Come poor creature, can you say you are the chief of sinners? And only to think of this—"the exceeding riches of

grace." Neither Abraham, nor Isaac, nor Jacob, nor any poor creature would ever have entered the portals of heaven but for the exceeding riches of his."

"O to grace how great a debtor,  
Daily I'm constrained to be,  
Let that grace, Lord, like a fetter,  
Bind my wandering heart to thee.

Prone to wander, Lord, I feel it;  
Prone to leave the God I love;  
Here's my heart, Lord, take and seal it  
Seal it from thy Courts above!"  
That is what we want. You know we may go through a form, as we do sometimes. A fortnight ago I was at home, and I thought, "What a formality!" (What forms we may seem to use!) and a few minutes after God dropped a portion of his word into my soul that humbled me in the dust; yea, and that verse as a clencher:

"He sees me often overcome,  
And pities my distress;  
And bids affliction drive me home,  
To anchor on his grace."—

(*Gadsby*, 209.)

Ah! that is it, my friends. You know there are a few will say to you, it is not right; but God's work is going on—(how many men will pick up different things; but we must come personally; it must be me; it must be you)—and if we have not an experience that will tally with it, it will be a blank when we come to die. You will say sometimes, "Lord, do give me another lift: do grant that I may feel a little of the exceeding riches of thy exceeding grace." Nothing puts a man in the dust like this. God puts human nature in the right place; and he puts the crown upon his blessed head; and he says as dear Swain,

"Think, O my soul, if 'tis so sweet  
On earth to sit at Jesus' feet  
What must it be to wear a crown

And sit with Jesus on the throne!"  
(Denham's 745.)

Why, this is it, my friends. We shall never have a fullness here; but only now and then just a touch of his favour. But what will it be when we get home? How we shall crown him! How we shall extol him and lift him up for ever! That is it.

"That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." Yes, while endless ages roll. O you try and cary home a little of that feeling—"the exceeding riches of his grace in his kindness toward us through Christ Jesus." Look at it; he became a man to suffer. Do you ever say what Watts says?

"Was it for crimes that I have done  
He groaned upon the tree?  
Amazing pity! Grace unknown!  
And love beyond degree."—  
(Gadsby's 763.)

O think of the love—the power of the Son of God! O to make everything, so to speak, and to feel this, that if you had ten thousand crowns you would put them all upon that dear head that was once crowned with thorns. Yea you can say then, when you feel a little of the "exceeding riches of his grace;" "He is the chief among ten thousand, and the altogether lovely." "Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart" (Song iii. 11.) Ah! you know, my friends some people say this—"O then I am going to preach Christ." But no man can ever do that without a gracious experience. It does not matter what mortals tell you; a man must know what is to be lost, and that he has been saved, and that by the blessed power of God. There are many deny a feeling religion. I am

very bold on that point. If a man tells me that, I tell him he has no religion at all; and

"A form of words, though e'er so sound,

Can never save a soul;  
The Holy Ghost must give the wound,

And make the wounded whole."

What a mercy it is to have a right religion, and to know something of the "exceeding riches of his grace in his kindness toward us through Christ Jesus!" It "rises high and drowns the hills" in our souls' feelings—all the guilt that we have felt; and we crown him with his own lovingkindness and goodness, and say that he is

".....the friend of sinners,  
Be that forgotten never."

May the Lord add his blessing.  
Amen.

#### "LEST."

That is, lest ye fail of the grace of God to see the Lord, and plant roots of bitterness that cause trouble and defilement.

Therefore an apostle says, "Follow peace with all men; and holiness; with out which no man shall see the Lord. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you and thereby many be defiled." eHb., 12: 14-15

To follow peace with all men is to study, consider, endeavor, strive, and that continually, by every means of gospel law, love and obedience, to make for the things that give peace to all. So there can be no partiality or selfishness in the work. And thus we attain to holiness; that is, a legal gospel holiness; or holy in the sense of perfect gospel obedience to which the same apostle refers when he said, "Present your bodies holy, acceptable

to the Lord which is your reasonable service. Rom., 12: 1. Showing that practical obedience to the law creates that holiness; without which no man shall see the Lord; hence, in and by which we do see him. And we want to see him in proportion to our obedience to him. So that thus holy, we want to see him—we love his appearings—we desire faith to see when good comes—to see the times of refreshings from his presence—to discern him in others; and especially in our own heart working in us that which is well-pleasing to God—to will and to do his commandments. For he embodies our hope, love, faith, light and life; wisdom, strength and righteousness, and how could we bear to live this life not seeing him? Therefore, "Looking diligently lest any man fail of the grace of God;" that is, lest failing in following peace with all, and holiness, nor seeing the Lord, you fail of this grace of God, and as no more prompting, directing and sustaining you. For as not looking diligently to it, or trusting in it in all your preceding work—your failure proving it—your denial has aggrieved that spirit—the same whereby ye are sealed unto the day of redemption to your body—has quenched that spirit, or its influence in your heart, as that you have, as said, denied—done despite its promptings; and it is now withdrawn as your divine, infallible guide that has heretofore directed you, and prevented troubles springing up from your wrongdoing.

Then, we gather that to follow peace with all, and holiness, is to see the Lord; and to see him as our infallible guide and inward spiritual monitor, as well as otherwise; and then to see him is to have looked diligently unto him. Not only to acknowledge him working in us both to will and to do, or as causing us to love, and wish to attain

to holiness, and giving the power to perform; but he to whom we still look lest we stray, lest any root of bitterness springing up among the brotherhood trouble us as the cause, and whereby some of them be defiled. Thus, we do not fail of the grace of God; nor by faith, of seeing the Lord, who thus gives us the sweet experimental assurance in heart that that holiness fruit of righteousness which sows peace abroad to all men, shall harvest it at home—that they who follow after and make peace, shall in like manner obtain peace—that to follow peace with all men, and holiness, is to stand with the righteous at the harvest time of "peace sown to righteousness."

But of all in apparent jeopardy here by a "lest," this "grace of God" is by far the most important and to be the most diligently looked after, lest we fail of it; for failing of it we fail of all; as without it we could not follow peace or attain to holiness, or prevent those dire-after-consequences. Then our first and most important work in all this, to look diligently, lest we fail of this grace of God. And which grace is given to every one eternally saved or born of God. And which grace is synonymous with "God working in you both to will and to do." And that this work, thus willed to be done, was to be performed by the hand of "you," or the person in whom he worked the will; and that it pertained exclusively to practical gospel obedience, is made plain and undoubted by the same apostle when writing to the brethren on this obedience. He says "As ye have always obeyed, not only in my presence, but now much more in my absence, work out your own salvation, with fear and trembling for it is of God which worketh in you." Phil., 2: 12. And which was as much as to say "continue in practical obedience to the law of Christ." And

"your own salvation" they were to work out, can be none else than our own which saves us from the terrible results of disobedience to the same in time. It is called "our common salvation" in James, as that each one in common must work his own out. And, among other things, saves us from failing of this grace of God and the planting of roots of bitterness, &c., together from their evil consequences.

Then having this grace of God, or God in spirit working in us to will and to do or as giving us the desire to attain unto holiness as given to love;—and the power—as diligently looking to it—to perform it practically, with impressions and promptings in spirit directing us, it is indeed with fear and trembling that should essay to approach to it, for it is the great God working in you; hence what a fearful thing to disregard these promptings, as that is a fearful thing to fall into his hands for such; and it is a fearful thing to turn from or deny his rule to "follow peace with all men, and holiness, lest thus grieving that spirit—thus quenching it by denial—we fail of this grace of God as bereft of it and left to the darkness and disasters of the flesh we have served in preference. "For every disobedience shall receive a just recompense of reward." Heb., 2:2.

Looking at it thus, how can one deliberately and knowingly deny the inward impressions and promptings of the spirit, looking to the written law of God? In this case it is "follow peace with all, and holiness." That this is God's law, and that you love and crave to attain holiness by obedience, is that it is God's spirit prompting you. Hence how can one come before it without fear and trembling and looking diligently to God for strength and guidance, lest they fail of this grace as withdrawn? For who could lightly

or carelessly be bereft of this heart monitor?—this infallible spiritual guide?—this only power to perform in an acceptable manner to God?—this, as it were, pillar of cloud by day, and of fire by night, to surely guide and safely lead unto the paths of peace and holiness, without which no man shall see the Lord; and thus be left to darkness and the promptings of the will or desire for holiness and the power to obtain it: for with the divine Spirit goes this "working to will and to do." I repeat, how can one take such a fearful risk as to fail of this grace of God without which he can do nothing? And failing, lest his shortcomings be as planted roots of bitterness whereby many be defiled.

But says one, "I did not know to do this, or not to do that, was to deny this gracious spirit prompting. I only know by the results that I fear I have failed of this grace of God." Then let me beg you to try the spirits—try your own—try your every intention, word and act, as gauging them by the given rule to "follow peace with all men; and holiness." If they accord with this you are in the right way. For I do assure you that as to holding or losing our peace, or as working out our own salvation, in time saving us from the dire consequences of these "lests," together with all results of disobedience, this is an unspeakably important question—yes, a paramount question; and, from the fact that if you should fail of this grace of God, you will fail of all, and in all as good and acceptable to God. Ah, then, take heed and look diligently lest you fail of it. Remember in taking heed that be that gathereth not with Christ, scattereth abroad. Then let us remember that not to follow peace with all men is to scatter it abroad and let trouble and roots of bitterness spring up in its place. Then always in start-

ing to say this, or do that, look closely, diligently, consider it it tends or will work for the things that make peace—peace to all, generally, and not for this or that particular person involved, while it may disturb another—then look diligently, certainly to the grace or Spirit of God for guidance and strength to perform; for any work you cannot ask God to guide and help you in must be a wrong work. Any word, or act, or general work that follows peace, or tends to make peace with and for all men!; and holiness—that is right in itself as commanded—is a right work. Anything to the contrary is dangerous.

Then I repeat, always think—consider where this work or that step will lead, lest you fail of this grace of God: weigh your motives, search your way as a law—watch and pray so as to retain this grace, and you never will plant a root of bitterness among the brotherhood, as that you have followed peace and holiness, and the grace or spirit of God dwells in your heart.

One of the surest ways to the contrary, and most prolific of roots of bitterness, is to gather up and circulate all the evil reports against the brotherhood. One has doubtless "failed of the grace of God" to do so. And a paradox is, that they who so eagerly gather and circulate these evil reports do, in words, deeply deplore their circulation. Never touch such things—never take up reproach against your neighbor or brother, lest you fail of this grace—lest you plant roots of bitterness that bring you trouble; and whereby many thus provoked and offended retaliate in kind and thereby are themselves defiled.

P.

Dear Brother Gold—I am sending you \$1.50 for the Landmark, which comes to me regularly, and which I

love to read for the truth's sake. You will very readily understand how I esteem and appreciate the Landmark, when I inform you that I have had 288 copies bound in book form. I have six books, each book has two volumes, the six books representing a period of twelve years. I prize them very much and I believe that all Baptists ought to take the Landmark, or some other good sound periodical, as they are not only comforting, but instructive, especially those who live in remote sections, where they are not blessed with the sweet privilege of hearing the gospel preached in its purity.

Now I do not believe that we should allow the Landmark, or any other paper to come between, or prevent us from reading the scriptures. I would that I could encourage all lovers of the truth to read the Bible more, to study it more, and pray God to give the understanding, for the Bible is the only book—it is the book of books. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. The scriptures cannot make a man of God, but after he is made, they can thoroughly furnish him unto all good works. If a hose is thoroughly furnished it would be impossible to furnish it any better. If we could improve upon it in any way by putting a few extra touches upon it, it would be evident that it was not thoroughly done before. But the scriptures thoroughly furnish the man of God. So that it is not needful for one to go elsewhere nor to step outside the bounds of Holy writ. It does seem to me that the plan of salvation, the paths of righteousness, the way of holiness is so clearly and plainly marked out, that all dutiful and obedient

children cannot fail to find it and walk therein. For we read, "And a 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 way-faring men, though fools, shall not err therein. Isaiah 35: 8. Now, Brother Gold, do not understand me to mean, nor insinuate in the least that it is the intention of the Landmark, nor any other of our good sound Baptist magazines to influence or in any way cause those who read them to not read the scriptures. I do not mean any such thing, nor do I believe they do. On the contrary, I believe they cause, or have a tendency to influence those who read them to search the scriptures, like the Bereans, who "searched the scriptures daily, whether those things were so." Acts 17: 11.

Brother Gold, I hope the good Lord will spare your life many years to come, to publish the Landmark, and to preach the blessed gospel of the Son of God. Now I do not feel like closing this letter without saying something about how the Lord has blessed us here in Manchester. The church of Hopeland has extended us an arm, so when Brother A. J. Moore comes up and preaches for us we can open the doors of the church and receive members of Hopeland church. I feel glad to say that there has been added to our membership lately, one by letter, brother G. S. Wilder, and two by experience, one the wife of brother Wilder, the other was my dear wife and companion in the flesh, and I hope also in the spirit. They were baptized last fourth Sunday about 3:30 p. m. in the James river, by Elder A. J. Moore. The place we have selected for baptising is a very suitable place in many respects, has a solid rock bottom, with any desired depth in easy access, over-looked by a beautiful land-

scape, which portrays the wonderful works of nature. Owing to a wreck on the Southern rail road, several hundred people witnessed the sacred site. I feel that there are others who will shortly come home. I feel the Lord has a people here. Brother Gold we enjoyed your preaching. When can you come again?

In hope,  
J. E. HERNDON.  
Manchester, Va.

Elders Gold and Lester:-

Dear Brethren—I write this to let you know how I am—"So vile so prone to sin, afraid I am not born again"—Feeling lifeless to all spiritual things, pertaining to God, my little hope is almost gone and at times I seem to be enshrouded in midnight gloom, my heart so hard and strong that spiritual rest cannot enter there, so afraid I have been deceived in my self and have deceived the church and have brought reproach upon Christ and his cause. Caught at the shadow and missed the substance.

My daily walk has been so far from what I profess to be, doing things I don't want to do, and those I want to do I do not. Oh! what a deplorable state to fall into. My dear brethren and sisters, is it thus so with you? My heart is so corrupt, hypocritical, and deceitful. How I grieve and mourn over my imperfections, trying to pray to the Lord to keep me in that straight and narrow way, and strengthen my faith in him who doeth all things well. How often I have to look back when I claimed to have a little hope in Christ and could pick up a few crumbs dropped here and there for me and how precious they were.

The day I offered to the church near ly 18 years ago, I know the Lord was with me and gave me the few words I told to the church, and when broth-

er Gold began asking me questions the answers were given me, which were these: "I am here for the cause of Christ, him crucified, and I love him and his people." I knew of a truth this was so. Those words had never crossed my mind to tell to the church, and how I enjoyed going to the church and hearing the gospel preached I know of a truth it was a joyful sound that I had been mourning and praying for so long. Meeting and singing with the brethren was a feast to my hungry soul, but I have changed so much since then I have almost lost the sight of it all.

The last of January I was taken sick with heart and nerve trouble and was prostrated for nearly two months. What darkness of mind then and I felt like the Lord's time had come to take me away for better or worse. Nor was I reconciled to his will for I didn't want to die as I dreaded death so, being afraid I was not born again. I sought the Lord daily, nightly, and hourly at times, but found him not. The breathings of my soul went out in prayer to God to be saved, but I was hedged in on every side with death on one side, and my sinful life like a mountain on the other and not the least ray of light did I see. How I prayed to know if Jesus died for me and to think I had professed a hope in Christ and death so near and I afraid to die. I felt like I had been deceived and had deceived the church and was a vile miserable sinner I was, needing the prayers of every righteous sinner on earth, and yet knowing without Jesus it would be of no avail.

I hope my afflictions have been for my good for through the Lord's merciful kindness I am improving and able to be up. I may never be well again but feel thankful it is as well with me as it is. I have been able to "praise God from whom all blessings flow"

and was able to go to my church where I found a feast of fat things.

Brother Gold I felt impressed to write this and hope it is of the Lord. If you see fit to publish it do so, if not it will be allright with me. Your unworthy sister with little hope,

SARAH J. REDMOND.

Tarboro, N. C.

Mrs. Sallie B. Newman—My friend it seems to me your dreams are all good ones and point to some of the things I hold to be dear to a child of God.

How sweet the name of Jesus sounds to one that knows that name. To you that believe he is precious. For precious in the sight of the Lord is the death of his saints.

The next dream your grand mother, who has been dead for years led you through a river of the clearest water into a house where was an aunt of yours, who had been dead for years, and you three ate together showing your fellowship and love for each other.

In another dream you went into a river where was a rock, and in that rock was the prettiest spring you ever saw, and the best water that you ever drank.

Such dreams leave a delightful impression on the mind of him that dreams such pleasant dreams. As Jeremiah dreamed of the everlasting love of God drawing him, and his sleep was sweet to his taste. It is like the wine of the best beloved causing the lips of them that are asleep to speak and surely the speech is good and pure.

P. D. G.

#### Married.

Mr. James Elliot Britt and Miss Frank L. Worsley, in Tarboro, N. C., May 27, 1908,  
Elder P. D. Gold,

## ZION'S LANDMARK

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

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

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

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### UNCLEAN SPIRITS LIKE FROGS

Brother B. F. Liles, of Texas, requests my view of Rev. 16: 13-15. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God almighty.

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

This is a very mysterious book, yet a most wonderful one. If Jesus has given me understanding of this book, it belongs also to the saints. I entreat the readers of the Landmark to search the scriptures to see whether what I write is approved therein, for if not my writing is worthless.

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

The dragon is the old serpent, the devil that deceiveth the nations. He began that work of deception in the

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

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

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

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

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

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

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

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

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

P. D. G.

#### RESTORING.

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

This last phrase—"lest thou also be tempted," shows that one thus over-

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

devoid of all these graces serve to gratify and establish a personal prejudice or a partisan principle, regardless of the law or honor of Christ, or result to the brother involved.

Then, indeed, if a brother is overtaken in a fault, ye which are spiritual restore him; for those thus tempted into error have the spirit, but as intimated, in less measure. Romans 12: 8. For there is no appeal from, no resistance that can stand against that spirit using the weapon of meekness and lowliness in gentle and tender forbearance in Jesus' name. Whatever mind, whether the spiritual or carnal mind goes out to search and try a brother, it will at once provoke its like. Hence the admonition, "Ye which are spiritual restore the brother overtaken in fault." The strongest power, the mightiest force and influence in the church on earth in this spiritual meekness and lowliness of mind. A brother or committee is known as to nature by their report, the result of their labors with such as are thus overtaken in fault. At the same time I repeat that the spiritual—this mightiest force in self estimation—is the least of all; and hence the furthest from desire or intent for authority or rule in church matters; indeed, it has no discernment of itself as a power; it only seeks to minister. For herein God reverses the laws of nature whereby the great rule, and makes the least not only the greatest, but also to judge and rule, though all unconsciously. Matt. 20: 26-28; 1 Cor. 6: 24.

Suppose a majority of the members of a church, though sound and orthodox, God fearing and humbly-walking should be overtaken in the fault of tradition, or of believing it gospel to continue to observe all things of church work just as their fathers did and handed down to them; for instance, that the church should commune and

wash feet only on Sunday afternoon. Remember, this restoration by the spiritual applies only to those overtaken in fault, or such as had been deceived and tempted by others to do or believe wrong. These as born and trained amid the more pure but less highly cultured environments of country life, in their old fashioned love and respect for parents and their religion, had imbibed these traditional ideas we will say. But a few more advanced members wanted to cut off here and amend there, so as to get the church out of the old ruts into new ones. Of course this was resented as if asking them to deny Jesus. Now here was a chance for the spiritual. But suppose the few instead are impatient, seeing it will take unusual time and labor to uproot and eradicate that so long and deeply taken root, and so adopt a hasty, summary measure, and by force rend loose from these. But now alas, have they not become guilty of a worse fault than they have thus escaped from; and of a worse nature; as that they are not overtaken, but have walked into it deliberately? They have cut themselves off—or provoked it—as one arm at the shoulder from the body as it were, to be rid of some little sores on the body, leaving a terrible wound to the body—yes to both—that will be long in healing. I had rather have borne with these little sores though often irritating than bear the responsibility of having made an left that grievous wound to the body. Oh, how much better to have sent the spiritual to restore! how much more conscience appeasing, and honoring to Jesus, though it took years of patient work, though Jesus said in approbation "because thou hast borne and hast not fainted through all these years of labor in love for my name's sake, well done, good and faithful servant."

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

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

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

What is so lovely, so beautiful, so endearing, as well as mighty, is this power in lowliness. What a sweet

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

But what a comment on our churches in some sects today. Is it that they have withheld the spiritual from the work? Or has God withheld the spiritual from them?

P. D. G.

Our brother, Elder Kilby, presents serious and important questions for consideration, and by consideration I do not mean merely to think and talk about it; though it is good to think and speak of such things, and of all the things we should act upon; for by our words we are justified or condemned, as they are good or bad. Still we are not to be hearers only, nor vain talkers, but doers of the word.

Every established child of God knows that it is evil to depart from the whether it be good or evil; and that we must all appear before the judgment seat of Christ, and receive according to our works. We know too that there is no long credit extended to the sinner. In the day that one sins he dies. It does not require three months or six months, or a year, or even a day to elapse before the sowing ripens. How quickly the harvest comes. If we sow to the flesh we shall of the flesh reap corruption. Whatsoever a man sows that shall he also reap. So that if one has the mind to do wrong the curse begins in that, and if he walks after that mind the

plague at once breaks out. Nor is a child of God ignorant in these things. Whatsoever is not of the faith is sin. The condition one is in when doing wrong is itself an evil, and punishment follows quickly.

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

Giving diligence add to your faith the due reward of his deeds, then he acknowledges the justice of God in his condemnation, and God reveals his son full of grace and truth, the end of the law for righteousness to every one that believeth. Jesus shines in glory, and the soul receives him as his Lord and hope, and faith acknowledges him as the Lord, and that soul trusts him. The power, therefore, that is manifested, is God's power and wisdom displayed in Jesus. This is God's power unto salvation. How free this one now is in the faith of Jesus! There is, therefore, now no condemnation to them that are in Christ Jesus, who walk not after flesh, but after the spirit. Because the law of the spirit of life in Christ Jesus hath made him free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own son in the likeness of sinful flesh—sin—condemned sin in the flesh. Of course if the law itself could not help the sinner or do anything to justify him, the sinner himself could do nothing to that end. But God laid help upon one that is mighty, whom he made strong for himself. Jesus comes in the likeness of sinful flesh and for sin, and Jesus condemned sin in the flesh—not only in heaven, but its own stronghold, in the flesh; so

that sin shall not have dominion over you, for ye are not under the law, but under grace. Now faith beholds, owns, loves and dwells in all this blessed truth of Jesus crucified and risen the Lord our righteousness. Faith is the substance of all these blessed things hoped for, for we never hope for that we do not love or desire, nor do we ever hope for that we have no expectation of ever receiving.

Faith dwells and operates in the spiritual world, even the heavenly, or in the gospel kingdom—not in the legal kingdom. It hath no place in earthly kingdoms. Faith says the work is already finished, Christ is already come in the flesh, has already been crucified, is already ascended into heaven. The word of faith which we preach is nigh thee even in thy mouth and thy heart, saying, if thou shalt believe in thy heart that God hath raised Christ from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

The faith of Jesus puts his strength in you by putting you in his strength. Your standing is thus in him, and the life that you now live in the flesh you live by the faith of the son of God. What a life of joy, peace and hope this is! What a pure life, a holy life, and complete life is the life of faith!

The faith of God never fails or blunders, nor misleads. It has never blundered. It has never come short of triumph. There is no sin in faith. Surely then faith is the gift of God!

How do I know I have it? Jesus is precious to him that believeth. It is the knowledge of Jesus, trusting in him, serving, obeying him that proves that we have faith. This faith shows what it is by what it does. It works by love, it purifies the heart, it overcomes the world. P. D. G.

"Now faith is the substance of things hoped for, the evidence of things not seen."

This is the inspired bible definition of what faith is—not of its author, nor of the power which produces it, nor of what it does; but of what it is. The domain of faith is above or out of reach of the domain of sight or senses. We walk *by* faith, not by sight. That is, to walk by faith is not to walk by sight. For the things of faith are not within reach of natural vision, or natural reach of earthly power. They are not attainable by human effort. The things of faith are things hoped for, therefore they are not in possession; for we do not hope for that we have in our natural or literal possession. Faith is the substance of things hoped for. The things hoped for are not any carnal or worldly things, but they are heavenly or eternal things. They are not such things as carnal nature ever wants or could desire. One must be born again before he could desire things of faith.

Faith is not a shadow, figure or type. It is not a speculation, notion, theory or dogma. It is not that which will be greater sometime than it is now or has been. It is substance of heavenly things. The law was an image or shadow of good things to come. The law could never make such as came unto it perfect, for it made nothing perfect. Faith never deals with anything that is not perfect. It is substance, divine, eternal realization, and the very substance of that which every one born of God hopes for; and it is the evidence, witness or proof of that which is not seen. Then what a wonderful thing faith is! It is the just man's income or support—that by which he lives. Without it there is no coming to God, nor pleasing him; but with it the world is overcome, and witness that one is righteous is obtained. There is nothing too hard for

faith to do, for to him that believeth all things are possible. All that have ever had this faith have a good standing—have obtained a good report, are owned in heaven as of the seed royal, as of the children of God. It is the correspondence of the children of God with that spiritual world by which they receive of the blessed fullness of Jesus. Faith works by love. While charity or love is greater than faith or hope, yet charity or love owns faith to be of the heavenly family, and always honors her in all her doings. Love thinketh no evil, and faith beholds and owns only what is truth.

The things that faith does are always above nature or natural performances. Look how it guided Abel in his offering, and what witness he received by it that God had respect unto him, and then unto his offering. Noah did by faith what no man had ever done before, or will ever be able to do again. He did that which condemned the world, and by which he obtained witness that he was righteous.

Among all the performances of faith recorded in Heb., 11th chap., there is not one thing done naturally, or as a carnal or natural man does things. Then faith must be substance of heavenly things, or of things hoped for.

Not one of the things faith did when Jesus was on earth was as a natural man does anything. Those that had faith owned Jesus, and received him as God's Son sent into the world; owned him as the just one foretold by the prophets, and as coming from heaven; received him, embraced him, loved him, worshipped him, and trusted him. Faith never questions the power of Jesus to do right, or ever fears he will do wrong, nor does it ever question his power to do as he pleases to do, nor does the soul blest with the faith of Jesus ever claim any worthiness, or that blessing should come because of any good or meritorious thing he has

done. It deals alone with divine power, and rests in the divine will; sees the wonderful unlimited power of God, and trusts in that. It says, Lord, if thou wilt thou canst. It says, if I may but touch his garment I shall be whole, for I know, O Lord, thou canst do everything and no thought of the heart can be withholden from thee. Creature help or effort is perished in the thought or expectation of him whose faith is in God. He has been translated out of the darkness of the flesh into the spiritual world, and deals now with him who is risen from the dead, and has all power both in heaven and in earth.

As long as one trusts in an arm of flesh there is no faith, nor substance of things hoped for. When one passes into the agony of death as the wages of sin, and thus feels that he receives virtue. Faith is the foundation. That is already laid. Let us build wisely on this foundation. Let every one take heed how he builds thereon. Virtue is strength or solidity, heavy growth—valor to fight, to labor and endure. To this and as a consequence of this knowledge or experience of God's faithfulness add and his blessing is given. For if any man do the will of God, he shall know of the doctrine whether it is true or not. Knowing this to be true, what moderation, what sobriety of mind, quietness, rest and confidence it gives. This also increases our brotherly kindness to the family, and makes our conduct so lovely in the household of faith, and also calls out that charity that thinketh no evil, and reveals the saint so that a blessed, glorious entrance into the joys of salvation is given to the diligent soul.

But here is one who has received the pardon and forgiveness of his sins, but confers with flesh and carnal reason. His hope is not big enough he

says, and declares he is not fit to join the church, and that is denying his Lord. He Hlays up in a napkin or in the earth what is given him. He walks the flesh or world, and falls into divers temptations. He is not under what the flesh or carnal reason calls the church restraint. He says, if I am a christian I can live outside of the church as well as inside, and if I do wrong the church cannot bring any charge against me; and so he drags along in this miserable plight until he quite forgets he has been purged from his old sins that he was guilty of before he was forgiven; and has committed so many since then that he has scarcely any hope that he is one of the Lord's people, and is ashamed to even own that he is one of the Lord's people.

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

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

shall live by every word that proceedeth out of the mouth of God. Forever his word is settled in heaven.

P. D. G.

conference at Wilmington, N. C. Saturday before the third Sunday in May 1908.

ELDER ISAAC JONES, Moderator.

E. S. BUCK, Clerk.

## OBITUARIES

### WILLIAM Y. LOVELACE.

He was born in Caswell county, N. C., August 1822, and lived there until he married Celena Paschal in January, 1842. After which he moved to Rockingham county, and lived the remainder of his days.

He joined the Primitive Baptist church at Wolf Island in 1879, where he remained until his death March 15, 1898, at his daughter's Mrs. Fannie Smith, in the southern part of Reidsville. Though he was visited by all his daughters, some living in Reidsville, and some in High Point, who administered to him all they could. In a talk with his daughter, who told him that she had been praying for his recovery, he replied that he had been praying, and had a hope that he would be better off after he was gone. He did not appear to desire to get well, or even had any fear of dying.

### MARY A. TULLUCH.

#### Resolutions of Respect.

Where as God in his providence has been pleased to remove from our body by death our beloved sister Rosa King, who has been for 50 years a faithful and consistent member of the Primitive Baptist church at Wilmington, N. C., and possessed all the traits that constitute a lovely christian.

#### Resolved:

1.—Therefore while we are grieved at our loss we believe it to be her eternal gain, and we bow in humble submission to the will of God who is too wis to err, and too good to be unkind.

2.—That a copy of these resolutions be inscribed upon our church record, a copy sent to the family of the deceased, and a copy sent to Elder P. D. Gold to be published in Zion's Landmark.

Done and signed by order of the church

### LETTIE HAMILTON.

Dear Brother Gold—With a sad heart I will attempt to write the death of my daughter Lettie Hamilton who departed this life April 4, 1908, making her stay on earth 22 years, two months and twelve days. She died of that dread disease pneumonia suffering ten days, but never was heard to murmur. She bore her suffering patiently.

I did all I could for her, and the Dr. did the same; but there was one above who could do more.

She was in her right mind to the last. She called me and said mama I am dying, and I was so heart broken I could not talk to her, but said to her you are not dying. She said yes I am but I am not afraid. She asked me if her clothes were ready. I said yes. She asked me what I was going to lay her out on? And I said what do you wish to be laid out on and she replied it did not make any difference with her. Then she took her handkerchief and looked up at me and put it around her jaws.

Brother Gold, was not that heart breaking?

Then she said she heard the angels singing on the other shore, and they were coming over after her in a boat. She told me to not let the children make so much racket until half past three o'clock, and then they could make all the racket they wanted to. Just at half past three o'clock she fell asleep in Jesus. She was not a member of any church, but loved to hear the old Baptists preach. She cared nothing for worldly pleasure, fine dress, nor dancing, always was kind to every one.

She leaves father, mother and seven sisters, three brothers, and a host of relatives and friends to mourn their loss.

MARY HAMILTON.

Pamlico, N. C.

Dear Brother Gold—When I was a small girl, ten or twelve years old, I would study very often about death. I knew I had to die, and this gave me great trouble, especially of a night. I would dread for night to come; for I could not sleep for studying about death and misery. This seemed to wear off, and never troubled me very much till when in my 17th year I became troubled. I hardly knew what was the matter. I wanted to be off to myself where no one could see me. Then I would pour out my tears in prayer to God, asking him to have mercy on me. Sometimes when I would go to the spring I would stay so long pouring out my prayers to God, when I got to the house they would ask me what I had been doing. I did not want any one to know I ever tried to pray. After this the Missionaries had a protracted meeting not far from our house, or the place, where I then lived. I went to meeting but I was afraid I could not hide my feelings and that they would want me to go to the mourner's bench. I went in and took my seat as far from the pulpit as I could, trying to hide my tears. After they got through preaching they called for those that wanted to be prayed for to come and kneel down and they would pray for them. I don't believe I knew any thing right then, but found myself at the bench on my knees. I went there three days. Sometimes I would be almost melted away in tears; at other times I did not have any feeling for prayer or any thing else. On the third day I felt I was humbled down at Jesus' feet, begging him to save me or I perish. If I ever obtained a hope in Christ it was on the same day that I felt so near his feet—July, 1872. I did not only fall at his feet but in his arms, praising Father, Son and Holy Ghost. I wanted to tell everybody how good the Lord was, and what he had done for me. Pen nor tongue can describe my feelings that day. I went home thinking I would not say any thing, but to my surprise when I got to the door I commenced crying and telling what the Lord had done for me.

After talking about the goodness of the Lord I lay down on the bed. I felt like the Lord had done great things for me, whereof I was glad. I had no trouble for several day; but it was not long before I thought I was deceived, and had made people believe I was a christian. This gave me trouble at time. Some times I can say, "The Lord is my God and my Saviour," and feel like he died for me.

I feel like some times it would be a pleasure to me to leave this world of sin and sorrow, but the thoughts of death and judgment make my heart burn within me. I think no christian would have such carnal thoughts and foolish talks as I have. If I am saved I know it will not be by my good works. If I ever did any thing good I don't know when it was. When I feel so little and worse than nothing my mind goes back two years when I was confined to my bed. Three or four weeks I could not hardly raise myself up, nor hardly move myself in the bed. I was heard singing. I don't know when I commenced, but when I came to myself I was singing these words:

"I know his courts, I'll enter in,  
Whatever may oppose."

My husband came to my bed and asked me what was the matter. I told him I had gotten well and I never would get done praising the Lord for this good night's rest. He brought me some water. I raised up with as much strength as I ever had, and I thought every thing was light and joy. I at this time belonged to the Missionaries. I had never heard a Primitive Baptist preach till after I was married, but I heard people talk about them. They said they preached infants to hell, and let a man do as he will he will be saved, and a great many things that I find now to be false. When I heard them preach I thought that I had never heard men pray and preach like they did. If I am not deceived it was sweet food for me. I thought I would keep this all to myself, but these words would be ringing in my mind: "Never man spake like this man."

Brother Jones preached at Big Meadow the fourth Sunday and Saturday before in June, 1884. It seemed to me it was Christ speaking to his disciples. They looked so humble—so lovely—I wanted to be with them, but I did not think I was fit to be among such a people. I thought I would just go up and tell them how I felt. I would be a friend to them if nothing else. Then it seemed like something would say, "You have nothing to tell. If you go up there you can't speak a word." So you know it was a cross to me. When the door of the church was opened I went and related as best I could the reason of my. Before I said as much as I wanted to say, unworthy as I felt, they received me into the fellowship of the church. I went into the water the next morning with my husband and my husband's brother, and was baptized by Elder Isaac Jones. It was a pleasant day and a sad one, too. I believe there are tares in the true church, and I fear, I am one. I was with the Missionaries twelve years. Why I was I can not tell. It was a cross to me, that is to the flesh, to leave mother, and brother and five sisters with the Missionaries, but I have heard the doctrine of men 'till I don't want to hear it any more. My letter is already too long. I did not think I would write so much.

MARY V. BUCKNER.

#### ELDER HENRY PEELE.

This aged brother—in his 80th year—departed this life May the 24th. He was a member of the church at Smithwicks Creek, and had long been their pastor.

He was an exemplary man in good things such as truth, honesty, industry, economy and the noble, useful qualities required of a gospel preacher. He was gifted in the mysteries of the Bible. With no flattering words for falsehood, but with righteous indignation against mystery Babylon the mother of harlots and abominations of the earth, so shifting and movable in her styles and fashions that the simple are often decoyed by her, Elder Peele exposed this

artful whore, and warned Israel against her fornication.

(

P. D. G.

Elder P. D. Gold—Please publish the change and order of the Bear Creek church of the Abbotts Creek association—in Chatham county, N. C.

This church met Elders W. T. Broadway and W. R. Galamore at Gain's store, and in consideration of our condition and lowly state, having had no preaching, no conference until this time; and as the house is past repairing, and the church lot somewhat of an out of the way place, we are to sell the lot, and place proceeds of such sale to use of another house and place as herein named, the name being changed from Bear Creek to that of Gain's Grove, on which place we hope to have a house soon. An arbor will be built at once for the purpose of service until the house can be built.

We desire some of the ministering brethren to come and preach for us.

Elders W. T. Broadway and W. R. Galamore will be with us the third Sunday in June and Saturday before.

Brethren, sisters and friends are invited to come. Gain's Grove church is six mile from Bear Creek station.

We desire that all who may have a mind to travel will come this way.

Done by order of the church.

W. T. BROADWAY, Moderator.

H. W. JOHNSON, Clerk, Pro. em.

#### Remedy For Epileptic Fits.

By Mary Etheridge, Rocky Mount, N. C. route 1, box 46. Send one dollar for bottle.

This remedy has wrought wonderful cures.

P. D. G.

#### G. W. ROWE OF ATLANTA, GA.

Concord, N. C., Thursday after first Sunday in June.

Salisbury, Friday.

Pine, Saturday and Sunday.

High Point, Monday.

Abbotts Creek, Tuesday.

Mount Vernon, Wednesday.  
 Winston, Thursday.  
 Saints Delight, Friday.  
 Pine Ridge, Saturday.  
 Martinsville, Va., Monday and at night.  
 Danville, Tuesday night.  
 Greensboro, Wednesday night.  
 Burlington, Thursday night.  
 Durham, Friday and at night.  
 Raleigh, Saturday and fourth Sunday.  
 Clayton, Monday.  
 Wilson, Tuesday night and Wednesday.

**C. J. VARNCOMBE, OF LONDON,  
 ENGLAND.**

Wilson, August 6.  
 Flat Swamp, 7.  
 Gkewarkey, " and 9.  
 Kohnke, 10.  
 Wh'akers, 11.  
 Falls, 12.

**W. B. WILLIAMS.**

Clayton, June 23.  
 Raleigh, 24.  
 Durham, 25.  
 Burlington, 26.  
 Greensboro, 27 at cotton mill.  
 Greensboro, 28, at church.  
 High Point, 29.  
 Abbotts Creek, 30.  
 Eunker Hill, July, 1.  
 Mount Vernon, 2.  
 Saint's Delight, 3.  
 Winston, 4.  
 Sardis, 5.  
 Pleasant Hill, 6.  
 Wolf Island, 7.  
 Reidsville, 8.  
 Lick Fork, 9.  
 Pleasant Grove, 10.

**W. R. HELMS.**

Concord, July, 7, at night.  
 Meadow Creek, 8.  
 Ruing Creek, 9.  
 Bear Creek, 10.  
 Mountain Creek, 11 and 12.  
 Freedom, 13.

Harward's Chapel, 14.  
 Jones Hill, 15.  
 Liberty Hill, 16.  
 Clarks Grove, 17.  
 Crooked Creek, 18 and 19.  
 Elder J. E. Williams will accompany him  
 part of the way.  
 Conveyance needed.

**J. J. HALL.**

Danville, Sunday night after second Sun-  
 day in July.  
 Cane Creek, Tuesday.  
 Mill, Wednesday.  
 Malmalson, Thursday.  
 Mountain Spring, Friday.  
 Springfield, Saturday.  
 Weatherford, third Sunday.  
 Union, Monday.  
 Ephesus, Tuesday.  
 Fairfield, Wednesday.  
 Strawberry, Thursday.  
 Mountain, Friday.  
 Flat River, Saturday and fourth Sunday.

Elder E. E. Lundy expects to visit Mo.  
 this summer and that Elder C. C. Brown,  
 will fill his regular appointments as fol-  
 lows:

Bethel, Saturday and second Sunday in  
 July.  
 Fortsmouth, Wednesday and Thursday.  
 Cedar Island, Saturday and third Sunday.  
 Davis Shore, Monday night.  
 Marshallburg, Wednesday night.  
 North River, Saturday and fourth Sun-  
 day.  
 Marshallburg, Sunday night.  
 Morehead City, Tuesday night.  
 Newport, Thursday.  
 Sheffield, Saturday and first Sunday in  
 August.

We are much in need of money to pay  
 expenses of publishing the Landmark.

We have a number of poor Baptists that  
 want to read the Landmark, but are un-  
 able to pay for it. If our friends wish to  
 help such send me some money and it will  
 be applied that way.

P. D. G.

## Allen's Nature Compound

A safe and guaranteed vegetable cure for Liver, Kidney and Blood diseases, Rheumatism, Neuralgia, Dyspepsia, Sick and Nervous Headache, Constipation and Skin Diseases. Your money back if you want it. On receipt of a stamp we will send you a generous sample free. Six months' treatment for \$1.00. Sent post paid on receipt of price. Agents wanted. Exclusive territory. Liberal commissions. W. T. Allen Medicine Co., Greenfield, Indiana. Not for sale by Druggists.

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J. A. Clark keeps Lloyd's Hymn Book,  
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\$6.00 Per Dozen

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Elder P. G. Lester, Floyd, Va.

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# ZION'S LANDMARK

Published Semi-Monthly at Wilson, N. C.

PRIMITIVE OR OLD SCHOOL BAPTIST

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John Bryant Griffin  
care of Mrs. B. Griffin

P. D. C. D., Editor

Wilson, N. C.

P. G. LESTER, Asso. Editor

Floyd, Va.

PRICE \$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.

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

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

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

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All brethren and friends are requested to act as agents.

All names and postoffices should be written plainly.

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

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

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

Elders Gold and Lester:

Dear Brethren—Our association held at Mountain Creek, May 6, 7, and 8, closed sweetly and we had some of the loveliest preaching I ever heard from mortal lips, as it came down from God through Elders Broom, W. T. Broadway and Thomas Bell, who are without doubt blessed fathers in Israel. We desire to thank the blessed God, our Lord Jesus for sending to our association those dear gifted brethren who stirred up our minds by way of remembrance, and who told us more about that loving Jesus who has done so much for us and is yet interceding with the Father for us.

Brother Gold, I have thought no doubt the Lord would send us these precious shepherds and others often if we the (Bear Creek Association) would only walk more upright and show more by our acts that we love him. I feel sorry to know that some of the churches in our bounds are cold and indifferent and would that I had more zeal for the Lord's house. Pray for us and especially for me for I feel to be the least of all.

Brother Gold, I have often thought of you, P. G. Lester, L. H. Hardy, C. H. Waters (editor of Zion's Advocate,) S. Hassel, John R. Daily, and others, and I can't tell how much I would give were I able, to see you all and hear you preach that loving power of God that is unto salvation to every

one that believeth. Brother Gold can't you come to our next session? It will be held with my home church in October. Notice will be sent to you later.

I must close, as I fear what I have written is worthless. Among some of the things, I would like to mention before I close, is about a precious sister named Moss, coming with shouts and praises to God. She went up to the stand with the ministers and told how ashamed she once was of the old Baptists, but now she was ready to walk with them through this proud world and ready to help them sing, "Amazing grace how sweet the sound, I once was lost but now I'm found." This occurred while the church was singing the parting hymn. The church was called in conference order and sister Moss was received at Mountain Creek while many loving tears were being shed.

So farewell in the Lord to all who chance to read this.

J. F. HOWELL,

Big Lick, N. C.

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" Gal. 3:29.

They which are of faith are the children of Abraham. God made promise to Abraham before the law was given; in this promise is the covenant. The faith of Christ in Abraham was such as made him the father

of the faithful, or a father of many nations; for Abraham believed God, and it was counted unto him for righteousness. The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, "In thee shall all nations be blessed."

Then Abraham stood up anterior to the giving of the law as type of all divine blessings of faith, which is of Christ, and the law was given to show the necessity of salvation by grace. Hence the law is a school-master until Christ come. The school-master merely trains the children put then in his charge, so the law does its work of showing those under it their vileness and inability to perform, and every one under it is brought in guilty. But Jesus was made a curse for his people, and when he comes who is of a woman, made under the law, to redeem them that were under the law, it is that we might receive the adoption or liberty of sons. Here, then, in this adoption, is freedom in this blessed sonship. Until the coming of Jesus, the heirs were under tutelage and bondage, and differed nothing from servants; but when Jesus came, and redeemed the heirs they became dead to the law by the body of Christ, and are alive unto God in and by the resurrection of Jesus; and if we be Christ's then are we Abraham's seed and heirs according to the promise. Christ is greater than all. Therefore to be in Christ guarantees all the blessings. If God give you Christ, how shall he not with him also freely give you all things? The faith of Christ was prominent and conspicuous in Abraham, who against hope believed in hope—who staggered not at the deadness of Sarah's womb—who withheld not his only son Isaac from sacrifice, thereby approaching in the type

to show that God would give his only begotten son through love to redeem sinners.

The faith of Abraham embraced the promises and held them, counted those that be not as though they were, accounting that God was able to raise Isaac from the dead, and he received him in the figure, and saw Jesus. This precious faith sees beyond and above the law which is the ministration of death; looks beyond the dreadful wilderness of death, and beholds the land of promise. It also works by love, and therefore overcomes the world, and lays hold on the hope set forth in the gospel, and receives the end of faith, even the salvation of the soul.

Abraham is called the father of the faithful because it dwelt so wonderfully in him. To be blest therefore, so as to dwell in his bosom, and to sit down with Abraham, Isaac and Jacob in the kingdom of God, is to dwell in all the promises of God, and in the fullness of the gospel, in its liberty as free-born, in its fullness, as in Christ Jesus. These blessings are freely given to them that are in Christ Jesus. "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

P. D. G.

Elder P. D. Gold, Dear brother in Christ—I will try to write a few lines to the Landmark, but through much fear and sense of weakness, as I feel utterly unable to write, anything that would be of any benefit to the people of God and that would glorify him. Of myself I know I can't do it but my desire is that I may be aided by his holy spirit in this feeble effort. Other wise I know it will be no good for in the flesh dwells no good thing.

The subject in view I feel to be too great for me. The word faith I under-

stand to be the opposite in meaning to unbelief, as the apostle said, "It was the substance of things hoped for, the evidence of things not seen. While it is the gift of God and possessed by every one that is born of the spirit, is there not practical faith exercised by God's children aside from belief in the doctrine of God our Saviour? Paul said" Therefore leaving the principles of the doctrine of Christ let us go on to perfection, and not laying against the foundation of repentance from dead works and of faith toward God." Is not all our rebellion and disobedience the fruit of unbelief, and does not this same break out into idolatry? "He that believeth and is baptized shall be saved." Is not this the same practical faith? If so then deliverance follows from the traps and snares of this world. We understand that the word faith mentioned many times in the New Testament means to rely on God's promises, as it reads "Abraham staggered not at the promise of God through unbelief but was strong in the faith, giving glory to God."

The apostle said, "The Lord was not slack in his promises as some men count slackness." Are not all his children witnesses of this truth? Our Lord and Master said it is your father's good pleasure to give you the kingdom and also that all these (temporal) things shall be added unto you. Then do not all his promises embrace all things for the welfare of his children, both temporal and spiritual? "And he said unto his disciples take no thought for your life what ye shall eat, neither for the body what ye shall put on, the life is more than meat and the body more than raiment." Then it is wrong to have doubts and fears of our own body and life (which I think Jesus meant) what can be the compari-

son when we contract with a wicked set of wicked men in New York to take care of our wives and children after our death? How many times have we seen deliverance in the midst of poverty, the wolf being as it were at the door? How can we go off in to these practices after having seen the mighty hand of God filling the cruse with oil and the barrel with meal? O that the dear children of God flee these things which certainly have the appearance of idolatry. Paul wrote to Timothy, "But thou O man of God flee these things and follow after righteousness, godliness, faith, patience, love and meekness. 1 Timothy, 6-11: (read preceding verse,) faith being one of the things for Timothy to follow after, is this not obedience to the same faith in staggering not at the promises of God through unbelief? Also to follow after patience? Surely this was also important for Timothy. I understand this to have the same meaning of taking no thought for our life and body in the sense that Jesus spake to his disciples, to wait patiently on the Lord knowing that what he has promised he will also perform.

Many of God's children are poor in this world's goods and no doubt according to his wise purpose they should live by faith as to temporal as well as spiritual blessing, being some of the many trials we are called upon to pass through in this world. Some of the "All things that worketh together for good that love him."

May the God of all grace help our unbelief that we may be enabled to trust him for all things.

Brother Gold, if there is in your judgment anything in this letter that will offend any of the dear brethren and sisters I feel sure that you will do me the favor of not publishing, for if I know myself I don't want to say or

do anything that will offend anybody, but trust what I have said is in love and with a sincere desire for the peace of Jerusalem. Yours in hope,

H. A. BYINGTON.

Macon, Ga.

Elder P. D. Gold:-

Dear Brother—Will you please give your view of 2nd Cor., 5:1. Does that mean that we know we are a child of God? If so, what is the meaning of the 7th verse, and the 24th verse of the 8th chapter of Romans? I hope you will give your views for my edification. I have to confess that I don't know that I'm a child of God. I sometimes hope that I am, and then I see so much vileness in myself that I fear that I am not a child of God. Is it possible that God's children have as many wicked and foolish thoughts as I do, and act so many of them? I know one thing, I love the Primitive Baptists. The apostle tells us that we have passed from death unto life, because we love the brethren. It gives me consolation, but if the brethren could see me as I see myself, they would not put any confidence in me. If I am a child of God, I am the weakest of all. My hope is very small at times. I ask an interest in your prayers.

Your brother in hope of eternal life.

N. T. COX.

#### REMARKS.

Is it by faith we know we have this building of God. See 4th chapter 17th and 18th verses of 2nd Cor., connecting with this scripture. Our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory, while we look—not to the things which are seen—but to the things which are unseen. All the things that are seen are temporal,

will soon perish; but the things which are unseen are eternal. Therefore, if we by faith look to the things which are unseen, these temporal things, such as afflictions, are but as a moment. It can be known only by faith that we have a building of God, a house not made of hands.

The further reason why and how we know it is that in this body, this earthly house, we groan, being burdened. Those who are satisfied with this earthly house, or with self, and do not feel burdened on account of sin, have no desire for a better house, nor any evidence of the same. It is such as groan in this earthly house, this bondage of sin, that cry out, "Oh wretched man that I am!" that have any true hope of deliverance, or any desire therefor. Such as are plagued with vile thoughts, and when they would do good evil is present, and such as do the evil they would not, are the ones that groan in this tabernacle, and therefore have hope for deliverance. They are the ones that walk by faith. They cannot take one step by sight, nor can they see the hope they have. When they examine themselves there is no sign they can see to encourage them to think from anything they do that they are christians. They cannot therefore say they know they are christians, but can only say they hope they are from such evidence. If in this life only we have hope, we would be of all men most miserable.

Certain signs follow them that believe. One is, we know we have passed from death unto life because we love the brethren. He that loveth is born of God.

The Lord generally did not tell his people directly they were his children, but usually so marked his sheep that others could know them. His teachings was to make them self-abhorrent

—watch, take heed, examine themselves, beware—to make the timid hopeful, to stir up the careless and indifferent to diligence, to strengthen the feeble knees, to warn the curious or inquisitive about others to be more concerned about their own case. It is not allowed in the kingdom of heaven for any of its subjects to rest, save in the fullness of a crucified redeemer.

P. D. G.

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

Yours in hope

T. H. KILBY

Sturcis, Ashe County, N. C.

Dear Brother Gold—Enclosed you will find a letter from sister Azubah Lee, that is very rich in many points of doctrine. Brother Gold I have been to see sister Lee and she has such a great gift I felt too little to try to preach in her presence. Her letter has

been of much comfort to me—poor and vile—and I send it to you thinking it may comfort some other little one as it did poor me.

Hoping your health is good, I remain your little brother I hope in bonds. Pray for me dear brother.

A. D. JOHNSON.

Benson, N. C.

Elder A. D. Johnson:-

Dear beloved brother, united by the sacred ties of human fellowship—Perfectly blank in feeling as being unable to write a word of interest or comfort worth the raising of this pen but as promised will make the attempt. While you are aware no water can be drawn from an empty well, therefore you cannot expect any words of mine to be of interest as I feel as void of understanding and so useless as an empty well. But ever since I met you and brother Spencer I desire you to know that the hours I was blessed with your presence was of unusual enjoyment to me, feeling that you both are representatives of the widow's vessel of oil which was multiplied so that all the vessels even the empty ones were filled and still there remained oil in the vessel. Oh! how my heart overflowed with joy to meet you. At the same time such a sense of vileness and my destitute condition made me feel I was too sinful to raise my eyes to behold the pleasant countenances of one who I felt to be so superior in spiritual strength as you are. Oh could I have fallen at your feet and have given you an understanding of my vile sinful self you would never have greeted me with the brotherly kindness you did. Oh how much I enjoyed those few hours we were assembled together and how sad the parting when you left us as I had hoped to hear you converse more on the wonderful works

and blessings of our crucified Saviour. I feel you were so rich in that knowledge which the world cannot give, but taught only of the Lord and that I might be able to catch a few more crumbs. Ever since I received a hope and united with this people I feel to be chosen generation I always desired to eagerly listen when assembled with any who I felt were so rich in the knowledge and experience and hear them talk of it. But pardon me dear brother for I feel so little and ignorant in writing to one who is so much my superior but at the same time I have a great love for you because your feelings are so similar to mine, and dear brother should you see the whiteness of the robe you wear as I see it you would become exalted.

The following morning after you left us I awoke between 4 and 5 o'clock and you were on my mind representing a perfect sweet toned instrument and having had an opportunity of having some of the sweet chords of music which send peace and glad tidings to cheer the sin-sick soul which flamed my cold lonely feelings with a burning desire to hear more of such as I know you are able to give. Dear brother do you ever meditate on how some enjoy the peaceable fruits of righteousness while others are continually cast down and in the valley of humiliation? But I often think such a state is all I deserve to keep me from becoming vain and puffed up; as you are aware that in this world's treasures some who are poor would be very proud if possessed of the world's goods others are allowed. So we must try to bear with patience and considering we know not our needs, trust him who has promised to be with us in the sixth trouble and not to forsake us in the seventh and will preserve us blameless in the sight of an all wise Father.

Oh, the completeness of Jehovah's guidance. He will be with us when we turn to the right or to the left and though we be as children of an earthly parent we are often prone to think we know how to walk while there is still a lingering sense within which often reveals to us our weakness. Often at times when we go wrong we are made to realize and bless his holy name for his guidance seeing his strength is so perfect and our weakness so great. To this man will I look, saith Jehovah, even to him that is poor and of a contrite spirit. Oh what a promise to us who are as those feeling so poor and cast down. But I am so prone to give way to the flesh and its desires I am made to abide in doubts.

I consider these promises to represent the round of a ladder where we are compelled to climb feeling our weakness and deficiency, while the rounds are not so broad as to give us perfect rest and assurance. So thereby we keep striving to climb higher, for narrow is the way and straight the gate that leads to life eternal while wide the gate and broad the way that leads to destruction.

How different from those who profess to be saved and sanctified? Would not poor doubting unworthy sinners feel rich if they were satisfied they were safe, with no more doubts to cause them to fear? Why is this class not fair representatives of the rich which we are told of: "it is easier for a camel to go through the eye of a needle than a rich man to enter the kingdom of heaven." So I consider this class that feels so rich in Christ saved and sanctified with nothing to fear or affect them. No, these rich are not saved by grace through faith. If already saved no need of faith as they are to their journey's end and have no need of faith as faith will be done away with when safe in

the arms of Jesus. As faith in the substance of things hoped for, the evidence of things not seen, then this rich class are surely not saved by grace through faith if they have seen the reward and have it in possession.

My letter is getting lengthy and is a fair comparison of myself, composed of ignorance and mistakes and needful to be ashamed of, but as good as you could expect if you knew the weakness of the writer. But dear brother cast the mantle of charity over its imperfections and remember it is only from a poor vile sinner feeling too unworthy to hsp his holy name who is ever guiding my erring steps.

Asking your prayers at a throne of grace and hoping to hear from you at an early date I am yours unworthily,  
AZUBAH LEE.

Dunn, N. C.

Elder P. D. Gold:

Dear Brother—I have just been reading the dear old Landmark, and it has been a source of much comfort to me especially your writing about the necessity of faith. What a blessing it is to have faith, and to be blessed with such a gift. I call it a gift because it came from God. It did not cost us anything. If the children of God were not blessed with that gift O! how often it seems to me that they would be drowned in perdition. I say this from experience. If I had no faith why the evil spirit would utterly destroy my peace and consolation. For several months I have had to contend with fiery temptation though I gave them room to come in, and it greatly troubled me, and especially in the latter. This morning I felt somewhat enlightened to the glory of God, (though yet weak from the worry) and was blessed to enjoy the Landmark January 15. Though I truly hoped in all my trials that I was trust-

ing in an all-wise and mighty God, who is able to save Israel and the three Hebrews from the flames.

The morning of my deliverance which was my birthday June 7, 1902, after I felt my sins forgiven and in a state of rejoicing I felt like I had received the most wonderful gift that ever could be bestowed on any one, because all my sins were pardoned, and Christ was mine and I his. And the Lord showed me on that morning to the right hand was peace and happiness, and to the left was trouble and confusion, and saw if I followed the right and obeyed his commandments that peace and happiness would be my lot, and if I followed not his ways it would be going to the left and destruction and misery, would be my lot. So I have witnessed both. When I obeyed the Lord it would be a spiritual feast and great rejoicing in his love, and I would feel to have the answer of a good conscience. Though when I felt that the Lord gave me the mind to go to hear preaching and to assemble myself with the people of God, and I gave down under a little trial and rebelled against my God, then woe and misery is upon me. No one knows but the Lord and I the suffering I have endured on account of not assembling myself when I felt that the Lord did lead me. The scripture says when we prepare not ourselves to do the will of God we are beaten with many stripes, I have experienced that enough to be true besides reading it so plain in the scriptures. I feel to say to those who may chance to read this and especially to those outside of the church who claim to have a hope in Jesus Christ, if you ever felt it your duty to go to the Old School Baptists, and relate what the Lord has done for you, why not take your cross and go, it would be a great comfort to you, and you would feel

to have the answer of a good conscience toward God. I thought at one time before I joined that it was out of all reason for me to join and be baptized as I was such a sinner, and was not fit to dwell among those good people, though the God of Israel showed me it would be a great comfort and peace to obey his calling, and which I found it to be much greater enjoyment than I expected. It seems to be too great a burden to undertake the task, though if you go it is all removed, and you can look back and see the hand of God with you, I feel to say if all that are in the church would come nearer to the scripture, I do not believe there would be so much coldness in Zion, being faithful in all things. As for myself I know I fall short of acting faithful in every thing, and it makes coldness and gives room for Satan to come with cunning to do his work in Israel. It is better for us to suffer for doing right than wrong. As we often receive great persecution for Jesus' sake, after all we have reasons of rejoicing by obeying the truth, as when it is not obeyed we are cast in outer darkness, beside the stripes of the rod we receive. I have written according to my feelings, and a part of what I believe which I learned by experience.

Brother Gold, I have a desire to see you and hear you preach, to see your countenance which shines with the love of Jesus. It is a comfort to me to have the pleasure of seeing you as your look is meek and lowly as the Lamb of God.

From a sister I hope in eternal life.

Yours in bonds of truth,

M. ALICE BLALOCK.

Mr. Gold—I feel a desire to write to you about what I hope to be the dealings of the Lord with me. When

I was a boy I would often think of dying, but the thought would soon pass away. I went on in worldly pleasures. In the year 1898 my step mother died. She called me to her and told me to meet her in heaven. I went on doing the best I could, and thought because I did not do and say things that I had seen members of the church do that I was getting along very well. But the dear Lord showed me what an awful sinner I was. I felt that I was worse than any one else. I had lain down, but I arose and everything seemed dark before me. Again I lay down and was endeavouring to pray to the Lord to have mercy on me a poor sinner. Suddenly my prayer was turned into praising the Lord for his goodness to me. I was happy, and felt then if I died I would be saved; but I do not feel that way all the time. At times I fear that I have not been born again.

I love to be with christian people and hear them talk. I love the old Baptists. They are so good and kind to each other.

Please remember me in your prayers.

Please give your views on 1st Tim. 5: 8, "But if any provide not for his own house, he hath denied the faith and is worse than an infidel."

A friend.

REMARKS—Infidels or heathen, as religious teachers call them, and especially such teachers as claim great sanctity, and compass sea and land to make proselytes, and teach the people that if you give them money you are giving it to the Lord, yet these infidels or heathens are careful and prompt to provide for their own households by laboring for their families. This is so obvious, natural and reasonable a duty that even the heathen will observe this obligation.

People therefore that neglect their helpless or aged parents by not providing for them, and men or women that spend their time in lecturing and begging money instead of staying at home and laboring for their families, are worse than heathen.

If a preacher goes off to preach the gospel, and not to beg for money, and when he is at home labors as Paul did to support them that were with him, and covets no man's gold or silver or apparel, then he is supported in his conduct by the word of God, Acts 20: 28-35.

P. D. G.

Elder P. D. Gold, dear brother—I am an old man, in my 87th year an old Baptist by profession having been baptized in 1835 and ordained in 1847. I knew of no difference among Baptists until four or five years after uniting with the church. The church professed to take the scriptures as a creed independent in its organization, holding the principle of God's sovereignty, man's condemnation under the law, the necessity of regeneration, the vicarious redemption of Christ, the impartation of divine life by the Holy Spirit, effectual calling and divine preservation by a living faith to eternal salvation.

The essential ideas were that man by nature is destitute of the knowledge of God, condemned under the law and redeemed only by the blood of Christ, the knowledge of which fact are revealed in the gospel, is made known to, and made personal to the individual soul by the teaching and witness of the Holy Spirit.

Such was and still is my creed to-day, and these facts I have endeavored to set forth and preach as embodied in the injunction to every one called of God "to preach—not himself—but Christ Jesus the Lord." This is first taught to every believing soul by the spirit of God, and a dispensation of the word of God is given to every one

taught of God and commissioned by him to preach Christ only, as considered and witnessed by the authority of the church.

I had some peculiar experiences and trials as regarding preaching, but was somewhat aided by the advice of my first wife's father, who was told by her that I was in some trouble. He said, "Leonard don't worry about this matter, if the Lord wants you to preach the church will find it out." I did not tell the church but they told me and called for my ordination.

But of this I had not designed to write to you. All the actors of those days have long since gone home. For of the church in those days it could be said: "How those christians love one another." From all I see in the "Landmark," "Footprints," "Signs of the times," and other prints I am often led to cry, how those christians hate one another!

Election: 'tis a glorious theme,

Infinite wisdom devised the plan;  
The only way of redemption  
To save rebellious man.

Then we have predestination,

To execute the wondrous design;  
With power it wrought salvation  
All of God, the divine.

In all things there must be a cause or reason, then a plan or way, then a commandment to execute the design.

"God so loved the world that he gave his only begotten Son." In his wisdom he foresaw the fall of man, and loved his own with an everlasting love.

He said "let there be light, and there was light." He said let us make man in our own image. There was none to counsel or advise him, but there are some to agree with him.

God saw the light that it was good and he divided the light from the dark

ness. Has the night any right to complain? Seeing the earth was without form or void, and darkness was upon the face of the deep. This we understand to be election manifested by the greater light which rules the day. And there is a lesser light which rules the night, but it is only reflected light of the sun. The lesser light, the moon, can be seen by night and day, while the greater light can only be seen by day. Night has never seen the sun, neither has any worldly man, even seen the "Son of Righteousness," but he can see his light reflected in his people, the elect, for he is shining in them all the time. The man does not always occupy the same position towards the sun, and does not always reflect a full light, which I think represents our dark seasons, but Jesus is in view to the believer always.

The man who sleeps all day and is awake at night would not know where to look for the sun when told there is one.

We understand election is the wisdom of God manifested by the light of his people.

The Holy Ghost the third person in the Trinity, is the executive officer to carry into effect the design. He visits Mary, the virgin, a figure of love and mercy, and says, "Thou shalt bring forth a son and thou shalt call his name Jesus, for he shall save his people from their sins."

So his people are saved by the Holy Ghost; his loving Son paying the sacrifice. His people are saved, justice is satisfied, and his grace and truth are in them to sing praise to his name forever, Amen.

J. J. BECK.

Sandy River, Va.

Elder L. H. Hardy:

My Dear Sir—With pleasure my mind reverts to the time when you were here and preached Jesus in all

his perfection as the way, the truth, and the life of the children of regeneration, and I hope the way may soon open for you to come again. We would be more than glad if you could this summer, and if you should see the way open do not wait for a fifth Sunday as any other Sunday that suits you will do. I feel poor and destitute as to divine things and have nothing to offer as a sacrifice to put away sin. "The sacrifice of the wicked is abomination: how much more when he bringeth it with a wicked mind." My mind seems unholy. One of old said "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil." No doubt you say so too. You also can say, "The Lord hath made bare his holy arm:" that he sent his immaculate son to this sin cursed world and he died as the only sacrifice for the sins of his bride, and he arose for her justification. The eternal Jehovah said by the Prophet Isaiah, behold my servant shall deal prudently. He shall be exalted, and extolled and be very high. In his exaltation he says to the prisoners, go forth; to them that are in darkness, show yourselves. "They shall feed in the ways and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them, for he that has mercy on them shall lead them, even by the springs of water shall he guide them." What a blessing the poor and needy have when they are led to those high and heavenly pastures and made to drink from the springs of God's eternal love. At times they almost forget their poverty. [The Lord declared by the prophet, "And I will make all my mountain ways, and my high places shall be exalted." All the hostile powers combined cannot hush the voice of the bridegroom nor close the ear of the bride. At times, yea often she feels

forsaken and alone in the wilderness, with no arm to save nor eye to pity, when at a time unexpected to her, she seems to hear a voice saying: "O Judah keep thou solemn feast, perform thy vows, for the wicked shall no more pass through thee, he is utterly cut off." Here it seems the prayer of the dear Saviour is answered, when he said, "Father I will that they also whom thou hast given me be with me where I am that they may behold my glory, which thou hast given me." Perhaps I have wearied you by quoting scripture and said nothing interesting. It seems though I can see a beauty in those scriptures that my feeble powers cannot express. I hope you will give your views on them through the Landmark, also your views on the first verse and eighth chapter of Revelations.

This leaves us all in usual health and I hope you are well. Sarah joins me in expressing kindest regards to you, and we both hope you will come to see us again soon. All Baptists that heard you preach here expressed themselves as being highly pleased.

Truly yours,

THOMAS LAMBERT.

Ashboro, N. C.

#### EXHORTATION.

Elder P. D. Gold:

My Dear Brother—I feel inclined to write again for the many dear readers of the Landmark. I know that in and of myself I am weak and sinful and my human nature totally depraved but I do believe I have been made by the power of God to feel the great need of the injunction of the apostle, "Pray without ceasing." I have felt this more and more as I go on my pilgrim journey.

I have been a member of the Primitive Baptists 23 years and it has been a home indeed to me. They have

borne with me among them. I have found mothers, fathers, brothers and sisters. There I have found rest, and I feel to say with Ruth, "Entreat me not to leave thee nor to return from following after thee." I love to be with God's dear people and hear them preach, sing and pray. This is the city set upon a hill to give light to the world. But dear kindred are we letting the light that we profess to have, shine when we take hold of and go into everything just as the world does? We have come out of the world and put on Christ, and are we walking in him or have we become entangled again with the yoke of bondage? Children let me tell you, I know this is our Father's house and I know the rules and regulations of the house as laid down in the 18, chapter of Matthew. I know when I am preaching that is truth, but it a hollow sound on account of the vessel it comes through being dusty and full of cobwebs on account of neglect of duty. I know all this and more. I know when the members are laying up treasures for themselves on earth, neglecting their pastors, the sick, and etc. Every child of God knows I am telling the truth when I say instead of the preachers and deacons doing their duty and the members as well by going to see the sick, singing and praying with them, some are actually having christian science practiced on them in one way or another. Oh, God show us and turn us from every evil way. Let us every one examine ourselves and see whether or not we are being governed by holy writ. If we are doing wrong we will surely suffer and if some one else is doing us wrong they will suffer. I owe no man, woman or child any harm but desire to do unto others as I would they should do unto me, and above all things on this earth I desire God's people united in love and good

will—love which is of God, for God is love, and love produces good works. "He that loveth is born of God." Be ye faithful unto death and I will give you a crown of life.

BETTIE Z. WHITLEY.

Washington, N. C.

#### WHAT IS RIGHT.

Elder P. D. Gold:

Dear Brethren and Sisters—I have for some time felt impressed to write and try to explain my feelings but being so imperfect and not knowing the impression is from the Lord, I have put it off until it seems I must write to relieve my mind, hoping the Lord will guide and direct me that I may not say anything that is not according to his will and pleasure.

Brothers and Sisters, I do not feel worthy to thus address you but there is one thing among the many I feel we should carefully and prayerfully consider and if any of the Lord's people think and believe as I do I would love to know it. This is what I want to know. Do we do right at communion meetings to stop service and go out and have dinner and then go in and continue service? Would it not be better to continue service until through and all that have dinner can eat and those that haven't any can return to their homes. Brethren do we not know that there are poor people who love to hear preaching and would stay until service closed but they can't provide dinner and have no way of carrying it so they have to go home before service is closed or do without dinner and wait until those who have dinner have finished eating and all go into the house together. Is there equality in this? Some who enjoy the services come from afar and they can't afford to stay at church so

long as it makes them late getting home. I repeat would it not be much better to continue services until dismissed and then all those having dinner may eat and then they will not impose on those who haven't any.

Brethren can we not do without one meal a little while for Christ sake? When he was here on earth people continued with him three days fasting and they received a blessing, and what was written aforetime was written for our learning. Would that we could give more earnest heed and thus avoid so many slips. I do not feel worthy to write or even think of the duties of others for any manner of life troubles me more than anything in this world, but if I am not deceived I can see and feel that we, the Baptists are in a serious condition. we are not doing our duty, we are not faithful as we should be and I feel we are too slack, too negligent in regard to duties. Many are too worldly minded, so much so we think we can't spare the time to go out and meet our pastor on church meeting days. I believe it is as much our duty to attend as it is our pastor's, and suppose he did not attend regularly would we esteem him faithful? We should strive to meet him every time and remember too that it is our duty to administer to him as the Lord has prospered us and when we are guilty of this sin of omission we not only mistreat our pastor but we reject the blessing we receive in obedience. Christ said, "if you deny me I will also deny you and if ye be willing and obedient ye shall eat the good of the land, but if ye refuse and rebel ye shall be devoured by the sword for the mouth of the Lord hath spoken it." It is also our duty to visit the sick and afflicted and keep ourselves unspotted from the world. How many of us have a clear conscience in this? I haven't. We are too ready to post-

pone until tomorrow what we should do today. Still we know not what a day may bring forth and when we indulge in so much negligence, what may we look for but the rod, for because of these things cometh the wrath of God on the children of disobedience.

I notice in the Landmark that many subscribers are behind. Are these too not negligent? The Landmark does not cost one much but when many are behind think how much this amounts to and how unpleasant and discouraging it is to Grother Gold, I hope all who are behind will send him what is due as it will relieve him and I know you will enjoy it much better. No wonder we complain of so much coldness and barrenness in our midst when we neglect our duty so. My brethren these things ought not so to be. Oh, that the Lord would create within us clean hearts, a right spirit, lead us in the way of righteousness, deliver us from evil and enable us to love and serve him more and better is my prayer for Christ's sake.

Brother Gold, I have written this to relieve my mind, do with it as you think best. A sinner saved by grace if saved at all.

REBECCA SMITH.

Reidsville, N. C.

Dear Brother Gold—Enclosed you will find a letter from brother Moore, which has been a great comfort to me, and thinking it might be some to others, I send it to you to publish if you see fit. If not, won't you please send it back to me.

Your sister in hope of eternal life,  
P. J. MADRY.

Scotland Neck, N. C.

Dear Sister Madry—We received your nice present on last Friday and can assure you it was much appreciated. Such tokens of love and kind

remembrance are both humbling and encouraging. We hope to feel thankful to our glorious Redeemer that our lot is cast among those, who are his faithful children. While we have ever felt poor and weak and unworthy, yet we have been in experience taught that God reigns on high, but never confines his goodness to the sky; but his mercy reaches our misery, and his grace our guilt and that he knows the steps we take, and is not only leading his people, but teaching them while strangers and pilgrims here below. He has prepared a place for them in that bright and happy home, of which we only have a foretaste now. But at his call will enter in the full fruition of his eternal glory and rest where sickness and sorrow, pain and death can never enter. Yes, it will be a sweet and glorious rest.

God showed you in that vision of the Bible on your heart, that you had the substance of its whole teaching in your soul, and should not be dismayed or discouraged. We think of you often and our hearts go out to the God of mercies, and the good physician who we know is able to heal all diseases and who has never lost a single case, for his grace is sufficient. All things are under his divine control. Diseases are his servants. Out of the depths of woe we cry unto him, and never cry in vain. He took Daniel out of the horrible pit, and put him on a rock and a new song in his mouth, made Job's last days his best, as in the case with all his children. When he speaks storms and darkness and tempest and raging seas obey, diseases and death are gone, and the victory is already his, purchased of his blood, and we shall bask in unalloyed bliss with him in the chimes of unsullied day. This precious faith excludes all the works of man and self righteousness.

We desire the blessing of God upon you and your dear precious children, who have always been so kind to us, and if we never meet any more here below, we hope to meet in Heaven where our precious Saviour is the heights of glory of that eternal abode, home indeed.

A. J. MOORE.

#### EPHRIAM.

"And the name of the second called he Ephriam: For God hath caused me to be fruitful in the land of my affliction." Gen. 41: 52.

Once last year I was coming up on the train and was reading this part of my Bible when this text was forcibly ushered into my own experience and I wept for joy. My joy became very nearly unspeakable and I turned my face to the window that the other passengers might not see my emotion, and that I might rejoice before the Lord alone. This morning this circumstance is forcibly in my mind.

Joseph was the oldest son of Jacob and his much beloved wife, Rachel, for whom he kept sheep and served for fourteen years. His love for her was so great that those years appeared to him but a few days.

To me this love appears to be very great so much so that it didn't abate in the least when he knew that he must take Leah also in order to be the husband of his loved one.

The love of our Lord for his bride was so strong that he does not hesitate to do it, because he must take the body of flesh in order to accomplish the full work of salvation.

Leah was the cause of all the crossness in the house of Jacob, and caused a perpetual warfare. The flesh is the cause of our trouble and perpetual warfare. Leah was the mother of Judah, the lion tribe through which our Lord came. The Saviour must come in

the flesh, be born of woman in order to fight the battles of his bride and overcome every enemy. He must learn obedience by the things that he suffers and to suffer he must be in the flesh. There is where the battle is fought, the victory won and his people receive the knowledge of the warfare, the victory, and the earnest of the spoils. There is where they learn the fellowship of the suffering of Christ, bearing the image of the earthy and receive the evidence that they shall reign with him and bear the image of the heavenly. No law must be violated. Even the law of Syria must be obeyed, by Jacob or his marriage will be unlawful and his children bastards and bondmen. He is free and so must his children be. Thus he obeys the law and purchases his wives from under it and sets all his posterity free, even before the first one was born.

Our Lord, in covenant, sets his children free even when there were none of them and his delight was with the sons of men. There his life became their life and in this life they were in sure and an indissoluble unity with him. When he actually came and entered into the flesh it was but the fulfilling of that blessed eternal covenant that the liberty of his bride should be made known to her and that she should enter into the experience of and receive the benefits of that blessed covenant relation with her husband.

The love that Jacob had for Rachel was the cause of his marriage to Leah that he fulfilled the law to marry Rachel. Even so the love of the Lord for his bride was the cause of his coming in the flesh, but his coming in the flesh was the fulfilling of the covenant in which his love to his bride is manifested to her.

Joseph was Rachel's first born in just as our Jesus is the first born in the church of God so that she is the

church of the first born. He is the first fruits of the harvest, and as he is so shall every sheaf of the harvest be.

Joseph was, through their enmity to him, sold into Egypt by his brethren. He had done nothing worthy of this evil treatment, but it was God's way of scolding him before them to preserve much people alive and to make special provision for Israel against the days of famine, which he had appointed to bring in all the land.

Our Lord did nothing evil to cause the hatred of the Jews against him, so that they should so cry out against him, but it was God's way of providentially saving this world, and of giving the special favor of salvation by grace to spiritual Israel, who are saved altogether by that grace which was given us in him before the foundation of the world. (The word world does not mean the gospel world, but the cosmos, or the whole creation.)

In this separation from his father's house Joseph was sorely tried and very deeply afflicted, but he never forgot the love he had for his brethren who hated him. Our dear Lord never forgot his Father's house though they pierced him with many sorrows and brought him down in Gethsemane sweating as it were great drops of blood falling to the ground. It was for them that he so suffered.

Ephriam was not the special fruit in which Joseph was rejoicing. He was just as thankful for Manasses and he being the first born Joseph wanted to set him at the head of his house. This shows that there was more than Ephriam here. However the blessings of God which he had poured out on Joseph caused this son to be called Ephriam. In Joseph the Lord had brought the two lands Egypt and Canaan together therefore this son was called Ephriam or twin-land. Egypt was raised up to be the place where

Israel should be blessed. Here was the land of Joseph's afflictions and the land of his fruitfulness and prosperity.

Here in the flesh was the land of our Lord's afflictions, the land of his fruitfulness and the land of his prosperity. It is to us the land of redemption by him and the land wherein we are brought to know the goodness of God and the faithfulness of his holy eye and arm. Here we learn of him who for us became meek and lowly in heart and was hurt by the iron bands of sin, which were put on him.

Joseph's going down and his exaltation was the salvation of Israel. Even the humiliation of our Lord and his resurrection is the salvation of spiritual Israel both for time and for eternity.

This same line followed Israel for in after years the more they were persecuted the more they increased so that it appears that "persecution was the seed of increase." This was wonderfully manifested with the saints just after our Lord's ascension into glory. As they were persecuted in one city they fled to another and as they went they preached. Thus the word of God increased and the saints were multiplied and the word of God grew strong in the land.

The increase of the church today may not be in numbers. The best increase is the growth in grace and in the knowledge of our Lord Jesus Christ. This renews the heart, revives the spirit and brings forth the shoutings for the headstones, crying grace, grace unto it. This is a true revival of spiritual religion in the church and it is felt by the church. When these come in the church it is apt to prove to be a beginning of a healthy increase in numbers in membership.

Also my experience has been that the higher the afflictions of persecution

rage against an individual saint the more fruitful he is in the work of the Lord. To deny oneself and submit to the stroke of the sword in persecution is altogether against the powers of human nature, but it is enjoined on every gospel minister for a bishop must be no striker. Then for one to take up the sword and strike, disqualifies him as a minister. To bear the burden of afflictions and persecutions show the fruit of the spirit of God in his servant and he is made to rejoice as he sees Ephraim born in his own experience and labors in the house of the Lord.

The Lord bless his afflicted poor to rejoice in afflictions.

In hope and love,  
L. H. HARDY.

#### Resolutions of Respect.

Where as God in his providence has been pleased to remove from our body by death our beloved sister Rosa King, who has been for 50 years a faithful and consistent member of the Primitive Baptist church at Wilmington, N. C., and possessed all the traits that constitute a lovely christian.

Resolved:

1.—Therefore while we are grieved at our loss we believe it to be her eternal gain, and we bow in humble submission to the will of God who is too wis to err, and too good to be unkind.

2.—That a copy of these resolutions be inscribed upon our church record, a copy sent to the family of the deceased, and a copy sent to Elder P. D. Gold to be published in Zion's Landmark.

Done and signed by order of the church in conference at Wilmington, N. C. Saturday before the third Sunday in May 1908.

ELDER ISAAC JONES, Moderator,  
E. S. BUCK, Clerk.

By Mary Etheridge, Rocky Mount, N. C. route 1, box 46. Send one dollar for bottle. This remedy has wrought wonderful cures.

P. D. G.

## ZION'S LANDMARK

P. D. GOLD, - - - - - Wilson N. C.  
P. G. LESTER - - - - - Floyd, Va.  
"Remove not the Ancient Landmark which  
thy Fathers have set."

Volume XLII - - - - - No. 16

Wilson, N. C., - July 1, 1908

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

### "NOT FOR YOU TO KNOW."

Even the apostles who had walked and talked with Jesus for three years were apparently, more concerned about the kingdom of Christ as established and affecting them nationally or naturally, than spiritually. They like we, wanted their church and doctrine to make a good time for them in this world. No matter how much Jesus had said to the contrary, they still hoped his kingdom would be national, and that they would reap benefits from it for this life. Two of them had already requested a place of high personal honor—one on his right, the other on his left hand—believing he would establish and mount the national throne of Israel. Ah, me, how mistaken! We, too, want to reap timely benefits in connection with this kingdom. We want it a time of honor and rejoicing—a season of spiritual self-assertion and triumph in body to the convincing dismay of the world. Ah, me, how mistaken! How we shudder to face the fact that "if in this life only we have hope, we are of all men most miserable;" and that from the fact experienced by us that as killed to the love of sin; as dead to the world and all its pleasures and benefits as fleeting vanities, we can enjoy them no more: then truly if hope was confined to this world and life we would be of all men most miserable. And still we would not as the church appear to the world as its

fish. And that when we know that to be a friend to the world is to be an church has the friendship of the world enemy to Christ. James 4: 4. Therefore, the very fact that any professed is proof it is not of Christ.

Then, while the lesson is plainly written, how hard to learn that the church is "chosen in the furnace of affliction;" Isaiah 48:19—that "in this world you shall have tribulation"—that this life in this mortal body is God's time or season of trial by affliction, while all their peace and hope is in Jesus Christ. Lord bless is he that abides—whose hope, as an anchor, has entered into that within the veil above, not below. For as Jesus was, in this world, so shall be his disciples: no worldly pomp or display was sought by him. See him hated, reviled, defamed, and with his disciples ignored as the off-scourings of all things; and then his trial and tragic end endured so meekly and silently: no worldly ambition here, and because "My kingdom is not of this world, else would my servants fight." John 18: 36. Then neither should we as his disciples, or church, scramble for worldly place preferment, or anything.

But if we cannot have this or that right here and now, how prone we are to wonder and enquire when will be God's time or season for them? When will there come a time of refreshing from the Lord? When will the time come for Zion to arise and shine in that the glory of the Lord is risen upon her? When will this long cold winter season pass from the church? When will come the time of spring or the summer season, when the long imprisoned revelations shall burst their icy hands and burst into bloom with the singing of birds, etc. When will the man of sin be taken away? When the time for Babylon to fall. When shall this or that prophecy be fulfilled? How long before all the kingdoms of the world shall become the kingdoms of

our God? When is the time of the end—the restitution of all things? Then personally, while we read "all our times" are in God's hand, we still would ask of the time and season for this or that event that must come; for instance, shall it be a time of light and joy or a season of gladness, when I die.

Jesus answered all such when, before his ascension his disciples asked him,

"wilt thou at this time restore again the kingdom to Israel?" he replied, "it is not for you to know the times or the seasons which the father hath put in his own power." Acts 1: 6. Then why should we waste time and neglect our immediate work—which, if well done, would keep us well employed—to look after that God only can do.

The holy, almighty, all wise—the Lord God omnipotent reigns. Let us leave these times and seasons in his hands, and do the work he has commanded us—what our hands find to do, and trust him to do his work.

I looked over this turbulent world ploughed as it were by the heavy thunderbolts of God's wrath, his unusual judgment falling in famine, plague pestilence, sword, dire disasters, war and rumors of war, and sorely dismayed, searched a time or season to favor Zion in vain. Then the above thoughts came, and stayed and comforted me."

"It is not for you to know the times and seasons" in God's power, but that Zion's God reigns, and not a sparrow falls without him. "Say to Zion, thy God reigneth." That is enough.

P. D. G.

#### ABOMINATION OF DESOLATION

A friend requests my view of Mark 13:14 and 17 and 18 verses of same chapter, "But when ye shall see the abomination of desolation spoken of by Daniel the prophet standing where it ought, (let him that readeth under?

stand,) then let them that be in Judea flee to the mountains."

Prophecy goes before and tells that which shall be whether good or bad. One class of mankind holds that all things are fixed of old, and shall come to pass according to that purpose; and while prophecy does not utter its voice concerning all events, yet those it refers not to are as fixed and as certain of occurrence as those that are named. While others deny this view of the matter, and contend that blind chance forbids any power unalterable in itself causing all things to occur according to a fixed purpose.

Men can very easily differ on questions they do not understand, and what is the subject that we fully comprehend? It should be easy to confess that I do not understand a matter, and therefore my words should be few on that matter.

The prophet Daniel had foretold of the days Jesus was expounding. The subject was the destruction of the temple at Jerusalem. When Jesus said there shall not be left one stone upon another of these great buildings, this caused great astonishment among the disciples who asked him to tell them when these things should be, and what shall be the sign when all these things shall be fulfilled?

Jews require signs. It is true that signs herald many events, while others are not thus foretold; but the wise take heed to these things, and bless are those that heed to warnings. Jesus cautioned them to take heed lest any man deceive you. Why? For many shall come in his name saying I am Christ, and shall deceive many. Look in the present day at the lo heres and the lo theres. Go not after them.

Wars and rumors of wars are no sign of the end. There shall be pestilences, famines, earthquakes and etc., but these are not the sign of the destruction of

the temple at Jerusalem; yet it should be in that generation. Many should hate the followers of Jesus, and they should be delivered up, beaten and persecuted by the rulers for a testimony against these rulers. But the end is not yet. However, the time will come and the sign should appear. When ye shall see the abomination of desolation spoken of by Daniel the prophet standing where it ought not, then let them that be in Judea flee to the mountains. This abomination that makes so many desolate is the Roman army. Rome was then the mistress of the World, and had in great cruelty overridden and made desolate. It was a most wicked kingdom in ravages because it was stronger than any other kingdom on earth, and full of pride, gluttony, oppression and idolatry.

It was a matter of history that the Roman army invaded the land of Judea and besieged Jerusalem some years after the crucifixion of Christ, and during the siege gave opportunity to all Jews that desired to flee from Jerusalem to do so, and that the christians all believing what Jesus had told them used this opportunity and made their escape. Jesus tells them to pray that their flight be not in the winter, as it would be so much worse a time of the year for a flight, and that it be not on the Sabbath day when one could not make a long march on that day. Also he stated that it would be severe for those that gave suck or were with child to be in such a flight; of course it would be bad for mothers with infants to have to flee in such a time. It would be a time of great suffering. A calamity of untold horrors should sweep over the entire land as this destructive Roman army should destroy the country. Hence Jesus said, except those days of suffering should be shortened no flesh should be saved; but for the elect's sake those days should be

shortened, so that even temporal mercies of the blessing of grace should be measured out to men for the elect's sake.

All these things relate to a moral, temporal salvation from the horrors of the destruction of the doomed because wicked city of Jerusalem that should be left desolate unto itself. Such had been the wickedness of Jerusalem that wrath unto the uttermost should be poured out upon that doomed city, but the mercy of God should provide deliverance for his own followers.

Nor one of the stones of that temple should be left upon another—not a trace of the former covenant of works should be found in the gospel church. Not any part of Man's works could enter into the holy temple of God. It should be a regeneration. Old things should be done away, and behold all things should become new. The kingdom should be spiritual and new, heavenly and divine.

While the old worship of Rome should continue on the earth and the mystery of iniquity and the abomination of desolation should persecute and destroy, and the smoke of its false doctrines should fill the earth, and cause the nations of earth to worship and be drunken with the wine of her fornication, yet all Israel should flee to the mountains of God's holiness, and the days of suffering should be shortened so that every one written in the book should escape, and not a vestige of legal worship or man's doings should be found among the redeemed of the Lord.

The legal heavens of the Jewish nation and worship shall be at an end. Their sun or light of the temple worship shall be darkened, nor shall the moon of that worship give her light, and the stars or teachers of that kingdom shall all pass away, and outer darkness shall be the character of that

people.

But Jesus in the glorious power and light of the true church of God shall shine and bless the people of God. For the Son of Righteousness shall rise with healing in his wings coming in the clouds of heaven, and he shall send his angels (ministers) and gather his elect from the four winds, from the uttermost parts of the earth to the uttermost part of heaven.

The gospel was preached to every creature under heaven in Paul's day, and the sound of the gospel had gone to the ends of the earth. P. D. G.

## OBITUARIES

### NEWSOME TAYLOR.

Dear Brother Gold—I have been requested to write an obituary notice of Mr. Newsome Taylor, who was the son of Mr. P. C. Taylor and wife Mary, of Edgewood county, N. C.

The subject of this notice was born on 15, November 1849, and departed this life April 27, 1908, making his stay on earth 58 years, six months and twenty-seven days. On the 20th of December 1866 he was wedded to Miss Ellen Brown (of said county). Unto this union 8 children were born of which one son Dempsey Taylor who lives near Rocky Mount survives him. The bereaved wife of the deceased will make her home with her son in the future.

Mr. Taylor united with the Primitive Baptist church at Hopeland (in the town of Whitakers) of which church his wife is a member on the first Saturday in August 1873, and was baptized on the following day by pastor of said church, Elder A. J. Moore of which church he lived a constant and faithful member until his death.

His death came not unexpected, as he was sick four or five weeks previous to his death. In his death his wife loses a dear companion, who was indeed a good provider and a faithful husband, and a good father, (as I have been told.) His wife whom I am in sympathy with will feel the loss greater

than any one else. As his death will cause the home to be broken up and she will make her home with her son.

May the grace of God ever abide with the grief-stricken wife, and cause her to be reconciled to God's will in a sincere desire of the writer.

CELIA A. JENKINS.

Rocky Mount, N. C.

#### CELONIA FOSTER.

Dear Brother Gold—With a sad heart I write of the death of my dear wife. She departed this life September, 24, 1907. A few days before her death she had a dream. She saw a man standing by her bed that was a most lovely man who said his name is Jesus.

She united with the church at Pine on Saturday before the second Sunday in September, 1906, and was baptized the following day by Elder Broadway, and was the daughter of brother John and sister Tabitha Auman. She was the mother of four children, two living and two dead—half with her and half with me.

I am the only one of my family but what is working to help the Lord, but I am a beggar for his help. I was 17 years old went there for sport. So great was my before I heard a Primitive Baptist sermon preached. It condemned me of sin, for I trouble I went to work as I was taught until I saw I could do nothing and gave up all hope, I felt I must sink in woe, and misery. It seemed I was sinking down in the dark pit. The Lord appeared to me, lifted me out, placed me in the bright street of Jerusalem. I felt like I could praise him always for his mercy and goodness.

Your unworthy brother in Christ I hope.

F. M. FOSTER.

#### RESOLUTIONS OF RESPECT.

Resolved 1. That while we should reverently bow to the providence of the Lord, we desire to state, that in the death of our beloved brother and pastor, Elder P. L.

Oakley, which occurred at his home in Caswell county, N. C., on first Sunday in January 1908, we have sustained a great loss; for he was held in high esteem; for his gift, Godly conversation, and good deportment made room for him.

2. That a copy of these resolutions be sent to Zion's Landmark for publication, and also a copy be sent to his wife, sister Oakley, to whom we extend our sympathy, and that a copy be spread on the church book.

Done by order of the church at her April-meeting, 1908.

JOHN W. GILLIAM,

Clerk.

#### ELDER JOSEPH J. JOYCE.

Dear Brother Gold—I will endeavor in my weak way to write a few lines in memory of dear Brother Joyce.

Elder Joseph J. Joyce, was the son of Alex and Mary Joyce, was born in Henry county, Va., September, 26, 1852, and was married to Sarah E. Vernon November 3, 1876. Unto this union were born five sons and eight daughters, one son and two daughters having preceded him to the grave. He united with the Primitive church by experience at Buffalo, Saturday before the first Sunday in November, 1870, and was baptized next day by Elder Robert Hill, and began preaching in a short time.

He was a great favorite of the brethren and friends, and his preaching was much appreciated by all who knew him. While he did not travel far from home he made many sacrifices for the comfort of bereaved friends as well as his inmost.

He was sick only about two weeks with pneumonia. While he suffered greatly he bore it with patience unto the end.

I was blest to be with him the last 15 hours of his life, and he preached and prayed about one hour before he died, and said there was only a small chord remaining, and when that was clipped he would be at rest, and appeared to be at

easy until the end came which was February 16, 1908.

While it seems hard for us to part with so faithful and so useful a preacher, yet we should be resigned to the Lord's will.

I will say to his dear wife and children brethren and friends, I truly believe he rests from his labors, and the time will not be long that we will have to remain here below. I desire to commend you to almighty God, and to the word of his grace for he alone can comfort our hearts, and fill the vacancy in our homes, and in the churches he so faithfully served.

Written by one who dearly loved him  
GEORGE L. ZIGLER.

#### WILLIAM C. TREVATHAN.

Brother Trevathan fell asleep at 2 o'clock a. m. June 18, 1908. He had long been a deacon at the Falls of Tar River. He was one of the loveliest men I have ever known. He was gentle but firm, kind but steadfast in the truth, heroic but pitiful, watching but forgiving, a peace maker. Surely he has purchased a good degree and great boldness in the faith.

What a faithful man was he to keep up correspondence. How we shall miss him.

P. D. G.

#### GILLIAM'S ACADEMY FOR BOTH SEXES.

Good opportunity for preparing for college and business will be given.

In addition to the regular academic course, special attention will be given to Commercial, Business, Shorthand, Instrumental and Vocal music, and Elocution—Teachers competent and up-to-date.

Providence permitting the 32nd session will open October 15, and continue twenty-four weeks—six months.

Suitable and well furnished building, in a beautiful ground, away from temptation found in towns and cities.

Musical instruments good. Good water, mails daily except Sunday. Terms Moderate.

The principal requests that his denomination, the Primitive Baptist, give his school their patronage; and requests patronage in general.

Papirs will be met at Burlington and Reidsville, N. C., October 14, 1908, and conveyed gratis.

For circulars and etc., address:

JOHN W. GILLIAM, Principal,  
Altamahaw, Alamance county, N. C.  
R. F. D. No. 1.

#### MARRIED.

On afternoon of May 20, 1908, Mr. Sidney B. Denny and Miss Bessie James Harried were united in marriage by Elder O. J. Denny, at the home of the bride's parents, in Greensboro, N. C.

June 10, 1908, Mr. William Markham and Miss Pear Markham, at bride's parents, in Durham, N. C., by P. D. Gold.

Elder J. J. Hall will not fill his appointments, published in the Landmark owing to condition of his family.

Elder A. L. Moore writes me the good news of the addition of six members to the church at Axton, Va., last Saturday and Sunday.

The next session of the Staunton River association is appointed to be held with the church at Springfield, near Franklin Junction, Va., Friday, Saturday and second Sunday in August.

A cordial invitation is given to all friends. Those coming will be met at Franklin Junction Friday morning.

J. B. WILLIS.

Elba, Va.

Look at your date. If you are behind, please send us a remittance at once. If you cannot send all send a part. Every little helps.

## SPECIAL NOTICE

Dear Brethren and Friends—Please allow me to state to you that if I have any spiritual gifts, that one of them is the composition of religious poems. I am a poor man as to this world's goods, and not able to meet the expense of placing my composition on the market by retail, neither soliciting agents. And when I say I can't leave an humble home and go out over the world to face the wandering agent or travelling man has to bear in order to get my works in the hands and home of my Baptist brethren, and public friends, I am sure will appreciate my weakness by your cross of life, hence the last spark of hope I have as to circulating my poems is by taking orders through advertising.

Brethren, the following is my plan of trying to get what I hope to be the rich and glorious fruit of our dear Redeemer's sweet chords of love and revelation handed down from heaven to poor unworthy me. Had it not been revealed to me, surely I could not have written as I have.

Mr. J. J. Thorne:

Your book is a gem of rhyme that can not be duplicated anywhere  
"Scholars should read it."

J. ALEXANDER SHARPE,

P. C. E. m. City, charge M. E. C. South

To whom it may concern:

Wilson, N. C., June 5, 1908.

I have examined a copy of "Humble Hours of Solitude," the collection of original poems written by Mr. J. J. Thorne, of this county, and desire to say concerning the book, that it teaches many valuable lessons to those who may learn them, and will serve to stimulate those who study it to endeavor to live better lives. It is evidently the result of deep, earnest, and anxious thought on the part of the author, and intended as a great help to all those who may have the opportunity to read its pages. I bespeak for it a kindly and sympathetic reception by the public.

Very truly, etc.

J. D. BARDIN, Attorney-at-law.

You will notice the title of each poem that will constitute the proposed book appear on the opposite page. I am sure that you will agree with me that the sentiment of each poem is as rich as the titles sets forth.

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Benson, 17.

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Durham, 25-

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TRUE UNITY AND ITS BLESS-  
EDNESS. *Psa. 133.*

"Behold! there is a light worth seeing." What distances men will travel, what toils and hardships they will undergo, to see some gorgeous royal or military spectacle. The saints have no such lengths to go. If they can turn in upon their Bibles, and the Holy Spirit gives them light, there they may see divine spectacles, and make discoveries which will transform and benefit their souls. Such a light we have in this Psalm. If Balaam could break out in such rapturous language when he saw the literal Israel dwelling in their tents, surely here is something far more delightful. We have a view given us of the Israel of God. "Behold, how good and how pleasant it is for brethren to dwell together in unity." Every word of God is good. Let us then examine a little closely this divine sentence framed by the Psalmist under divine inspiration. In the first place we notice a limitation. The brethren are alone spoken of. It does not say where all sorts and kinds of men, or even all sorts and kinds of religious persons, or even all professors of christianity, dwell together in unity, it is good and pleasant. This is man's unity; God's is different. Indeed the Lord declares divisions, not unity: "Israel shall then dwell in safety alone." Here is a decree concerning separation, not unity. So Paul writes

"Come out and be separate as saith the Lord." This the Lord himself effects as in Habakkuk, "He beheld, and drove asunder the nations." This is man's division. Well, the Psalmist writes about the brethren, the true family of God. Those who are alike born again, and born from above, new creatures in Christ Jesus. We firmly believe that there is fleshly unity which God abhors, and a spiritual unity in Christ which is of himself, and approved by him. This the Psalmist calls attention to. This is the same unity as Paul speaks of in Ephesians iv., and exhorts the people of God to aim after the preservation and manifestation of endeavouring to keep the unity of the Spirit in the bond of peace." The persons he addresses have all one Father, one Saviour, one Holy Spirit, dwelling in every one of them. They constitute one body, all being alike joined as members in vital union to the Lord Jesus. It is good and pleasant then for those persons to dwell together in unity; they should dwell together, they should be united to one another, they should be ship; they should not only be separated from the world, but gathered into communities for mutual benefit, united testimony and service to the Lord. Thus we read how the brethren at Jerusalem were separated from the people round about them, and gathered together, "And all that believed were together." "And they contin-

ved steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers." They believed, they were baptised, they were united together in church fellowship, and acted in accordance with such union. Their visible unity was the proper expression and manifestation of the invisible unity in the Lord Jesus which they had before. So it was with other churches, other visible communities of the people of God. Thus all these true churches had a visible unity amongst themselves, and with one another, which was the true and proper expression of that unity in Christ by the Spirit which were common to all. This was no forced, artificial unity, no mere external thing, proceeding from man; it was brethren united together by invisible bonds, manifesting that unity of the Spirit before the world. It is good for the true brethren to dwell together in unity in outward church fellowship. They are one in Christ: God is their habitation through all generations (Psa. xc.). They will and shall dwell together in unity hereafter. How good and how pleasant it is if they do so down below.

"How sweet, how heavenly is the sight,

When those who love the Lord,  
In one another's peace delight,  
And so fulfil his word."

"Love is the golden cord which binds,  
The happy souls above;  
And he's an heir of heaven who finds  
His bosom glow with love."

The Psalm then, at one and the same time, enforces union and separation. It separates the brethren from all others, and speaks only of their unity, the fact is that a false unity is against the true, the unity which is of man, and pleases him, wars against the unity

of the Spirit, which alone pleases God.

Now, this dwelling together in unity of the true people, is good, and a pleasant thing in itself, and also very pleasant to behold; therefore our attention is called to it. Also, of course, the aim of the Psalmist is to stir up the hearts of the Lord's people to seek conformity to it. Indeed all true discoveries, of divine things in Christ have a transforming influence, and therefore produce a desire, and aiming after more complete conformity to them. "From glory to glory," then there is a good and pleasant sight set before us. By the word good is meant, that this dwelling together in unity is beneficial to the brethren. It does them good. One of our poets writes:

"It's in union,

Hope and joy and love increase."

Now we are sure that nothing is more destructive of true Christian prosperity than the introduction of fleshly strife, and contention. It brings a blight upon the ministry of the word, and a blight upon the hearers. Let the minister say what he will, one or both parties to a strife, will take offense. The sweetest gospel will be turned into gall and wormwood. If the minister speaks of love, it is either considered a mandrin sort of preaching, and he is styled, as a kind of reproach a loving John, or he is thought to be aiming at somebody. The fact is the flesh, and a legal sour spirit has got in amongst his hearers, and this curdles everything. Thus the ministry gets dried up, and all things get worse and worse unless the Lord interposes. O what flourishing churches have in this way been turned into barren wildernesses! What a mercy is a proper spirit and understanding of the Word, "to leave off strife before it be meddled with." Happy the church the members of

which, contend earnestly, as one man, for the faith once delivered to the saints! Woe to the church the members of which fall into striving one against another. Striving, as too often is the case, about things of the least consequence, or about the meats and drinks, and non-essentials; striving for the mastery. If unity is maintained, three words, in the spirit of them must prevail: Bear, Forbear, and Forgive. Bear with one another's infirmities; Forbear to give needless offense and to hurt one another's feelings; Forgive when any one hurts us. Certainly one thing which especially tends to introduce strife, and to break up unity is the bringing in persons into churches who are not really brethren. These persons are not really one of spirit with the others. They have not the Holy Ghost dwelling in them, hence they become elements of strife in the church. When the poor weak Jews were building the temple in the days of Zerubbabel, others wanted to associate with them in the work. But the Jews would not allow them. Hence arose persecution and hindrance. But they were perfectly right, and in spite of persecution and hindrance, the temple was built. Unless a due separation is maintained, a beneficial unity will be sure to suffer. We may illustrate this by a little anecdote.

A minister, who was looked up to as a sort of oracle, on account of his reputation for wisdom, had at the same time to answer two letters; one from the bailiff of his farm, the other from a church which had fallen into a state of strife and disorder, and decay. The letter to the bailiff, being misdirected, came into the hands of the hands of the church. It contained the following sage advice, "Look well to the black bull, and take care of the fences." At first the elders were puzzled, but at length one more skilled in

interpretations than the others, pointed out the meaning, and its pertinency, or fitting application to their case. The black bull was the devil, who had got in amongst them, and the fences were those of a proper church discipline, guarding it from error, wrong actions and improper persons. The church received the sagacious counsel, and very soon the black bull was turned out, the fences mended, and order and harmony and prosperity restored to the people. Paul warns us of the black bull in Ephes. iv. 26, 27.

But this dwelling in unity is not only profitable, but pleasant. There is something delightful about it. This the Psalmist sets forth by a comparison, or an emblem. He compares it to the precious anointing oil which was poured upon Aaron's head, and that went down to the skirts of his raiment. This oil, the composition of which is given us in Exodus xxx. 23-25 sent forth a delightful fragrance, and, as Solomon says, rejoiced the heart. So it is with real Christian unity. Of course that oil was emblematical of the Holy Spirit, who is the real source of Christian unity, and of that which makes it sweet and pleasant. There is a sweet savour of Christ about it. As the holy anointing oil which was not to be poured out indiscriminately upon every one, but was divinely appropriated to particular persons and things so the Holy Spirit is poured out upon Christ partakes of this special anointing. The holy oil in Israel was poured upon Aaron's head, and ran down upon his beard, and went down to the skirts of his raiment. So the Father gave the Holy Spirit without measure unto Christ, and the same blessed spirit is given in measure to all his people. Flows down the skirts of his raiment. All his people partake of the Holy Spirit as the spirit of life and grace, and sonship in Christ. As

there is one body, so there is one spirit of life and light in that one body. Here is the true and essential source of all Christian unity; and hence is derived its sweetness. What sweetness, what pleasantness, can there really be in a forced, external, fleshy unity? Bind, by external bands, a putrefying corpse to a living man, and where is the pleasantness? Where is the sweetness? No! the true unity has life, and sweetness, and fragrance about it; for it is all in Christ. By this anointing too, they are all alike made priests unto God. There is no distinct section of them, made into a separate priesthood, according to man's invention. He hath made us kings and priests unto God is true of the whole family of God. Having used the emblem of the fragrant oil to set forth the pleasantness of Christian unity, the Psalmist now uses another similitude to show forth the goodness, the beneficial nature, of this unity. He compares it to fertilizing dew. Not to dew generally; but to the dew upon Hermon, Sirion or Zion, as a particular mountain at the north of the Land of Promise was called. As Aaron typified the great high priesthood of Christ, so this mountain is taken to present his sovereignty, as he is king of kings, and Lord of Lords. Of other sovereignties and lordships, we read Zech. xi. 1, "Open thy doors, O Lebanon, that the fire may devour thy cedars." This is something very different to dew. But upon Sharon, a part of Lebanon, there is the falling of the dew. This dew represents the true blessing of God, which is only upon Christ, and those in Christ. This blessing answers to the blessing of Abraham, "I will bless thee, and make thee a blessing." Now when the Lord's people dwell together in unity, this blessing is much upon them. They dwell together in union in Christ, they share

in union his blessing. They are sweetly beneficial one to another. Christ makes them kings as well as priests unto God. They are enabled to reign over themselves, to control their carnal natures, and that spirit which is naturally in them, and lusteth in envy. This is all shown forth in Ezek. xxxvii., where they are represented by sticks, which become one in the hand of Christ, adhere one to another, by his uniting grace, and are used unitedly to carry out his saving and beneficial purposes. We have a union of life, a union of spirit, a union of pleasantness, a union of profitableness, when brethren dwell together in Christ in a spiritual unity.

As the holy anointing oil in Israel was emblematical of the Holy Spirit, in one point of view, so the dew of Israel, of Hermon, was emblematical of the same Holy Spirit in another. He is in Christ the promised blessing. "I will pour my spirit upon thy seed, and my blessing upon thy offspring." He is the source of life and fruitfulness, and usefulness in the people of God. And when they dwell together in unity in Christ all this is especially manifested in them, and enjoyed by them. When he is grieved by their foolish strifes and divisions, which proceed from their naughty wanderings from Christ and their carnal natures getting into some degree the upper hand, then the dews of Hermon no longer plentifully descend upon them, but deathfulness, barrenness, wretchedness take the place of life in the enjoyment of it, and a blessed fruitfulness; for in the Lord Jesus Christ, and in unity to him, and therefore to one another in him is the promise of blessing and life evermore. To illustrate this, we have a remarkable setting forth of the unity, force, and fruitfulness of the Israel of God in Micah v. 7, 8. The prophecy clearly

refers to the days of the Apostles, when it was so strikingly fulfilled. We have the Judge of Israel, the Lord Jesus, smitten. He rises again, the peace of his people. Then follow the triumphs of the remnant of Israel, the Apostles and early christians. "The remnant of Israel is as dew from the Lord, as showers upon the grass," sovereignty and refreshing descending. Also they are used in the work of conviction of sin, tearing the consciences of sinners in pieces that the dews and refreshing showers might fall upon, and be valued by them. We know how in those days the Lord's people dwelt together in unity. We know with what power, then, they went forth preaching the gospel. They tore in pieces, as in the cases of the Jews at Jerusalem and of the Jailor of Philippi, the consciences of sinners and were not only a blessing one to another, but, in the Lord's hands, diffusers of blessings round about them in every direction. Selected

Elder P. D. Gold:

Dear Brother—I send you a letter written me by brother S. C. Jones, of Monroe, N. C., which contains good instruction to God's people. It will do the brethren good to read this letter.

Yours for truth,

W. A. SARTEN.

Mr. W. A. Sarten:

Dear Brother—I received your letter and am very glad to know that you enjoyed my letter of February 15, on the foolish virgins. Now brother if we can agree on one subject, perhaps we can on another. I am a strong believer in election and predestination as far as the Bible teaches and no further; I am also a strong believer in time or common salvation.

I want to relate to you a strange vision that appeared to me one morning in the spring of 1904, while in the

field at work. I was hoeing corn alone, when I was impressed with the subject of preaching, and I selected for my subject "The sower and his seed." "A sower went out to sow his seed, and as he sowed, some fell by the way-side; and it was trodden down and the fowls of the air devoured it. And some fell among thorns; and the thorns sprang up with it, and choked it. And others fell on good ground, and sprang up, and bare fruit a hundred fold. And when he had said these things, he cried, he that hath ears to hear, let him hear."

I took up the parable in this way: I said the good ground "hearers" are the ones that God plants his eternal word in their hearts, and are God's elect, and God prepared the ground before he sowed the seed. I thought that the good seed fell into good ground: Matthew, says "in" good ground, but Mark and Luke say "on" good ground. Then I took up the way-side fellow, and I said here is a man that only hears with the natural ear, and all he heard was the natural sound. And the fowls destroyed it, for I thought it was only the outward hearing, and the fowls could destroy man's works. The thorny ground fellow could soon be choked out, and I never stopped to think who sowed the seed, nor what the seed was, nor who the fowls were. To be plain I thought the good ground fellow was a christian, and the seed that fell in his heart was a new birth, and the stony, thorny and the way-side was a mere professor or dead sinner. Brother Sarten, I thought I did very well as I had seen lots of Baptists preach and write on this subject and they all showed it up in this light. When I got through dividing this word between the dead and the living, a voice spoke to me and said, now I will give you a key to unlock this parable, and the key

was this: for this people's heart is waxed gross, and their ears are dull of hearing and their eyes are closed, lest at any time they should see with their eyes and hear with their ears, and understand with their hearts, and should be converted and I should heal them, and their sins be forgiven them.

Now Brother Sarten, if any poor mortal ever got into any trouble I did, for I could not see how the dead sinner could close his eyes, stop his ears, and his heart wax gross to keep Jesus from converting or saving him, and for his heart is already as hard as adamant, and his eyes already closed and he is deaf as to hearing. When I was almost ready to give up, a voice spoke and said, divide this word between the children, a part to the obedient, and a part to the disobedient and apply it in a practical sense and not to the new birth. And when I began to divide it in this way a sweet peace of mind came over me, and the tears began running down my cheeks so fast I could not see how to work, and brother Sarten, I was over-joyed.

Now let us take the word of God for our counsel, "When any-one heareth the word of the kingdom." What is this kingdom of heaven? Is it the eternal heaven above? No. Is it the spiritual kingdom? No. Now let us prove this by the Bible. Jesus said to the scribes and pharisees, ye shut up the kingdom of heaven; you won't come in yourselves and you hinder them that would. Now if the kingdom of heaven is ultimate glory, how can they get into it or shut them out? They go into the eternal heaven themselves, and if it is a spiritual kingdom how can they get into it or shut it up. Now this is the militant kingdom and the scribes and pharisees were law subjects. Now what did Jesus mean when he said you won't come in? Don't that signify that they

could come in? Now the scribes and pharisees were teachers of the law and when the church was set up or the kingdom of heaven was at hand they still clung to the law service instead of going into the kingdom, and did everything they could to keep others out. Well have we got any of those characters to-day? Let us see. We very often hear it said that a person cannot go to the church until God's appointed time and he will make them willing in the day of his power. Now all such persons as these are shutting up the kingdom of heaven. The Holy Spirit quickens the dead sinner, Jesus pardons their sins and they are living children. It is then their duty to make themselves obedient and if they don't they have to suffer. Now Jesus says, behold I stand at the door and knock and if any man hear my voice and will open the door I will come in and sup with him and he with me. Now if Jesus is going to bring them to church in his own good time why is he knocking, and why don't he come in and fetch them out. It is the duty of a person to open the door in a practical sense. The marriage supper of the lamb is come and the wife hath made herself ready. She did not make herself a wife, but she made herself ready to meet the bridegroom. Now brother Sarten, when you went to get married, if your wife had presented herself in every day garments and you dressed up neat and clean, you would have been offended, but instead she was arrayed in her wedding attire and you were well pleased. Now all this dressing did not make her your bride. We are commanded to put on the whole armor of God, that we may ward off the fiery darts of Satan, so if all things are predestinated of God, why don't he put the whole armor on us.

That servant who knew his Lord's

will prepared not himself, neither did according to his will shall be beaten with many stripes. Now there was a preparation for this servant to perform, not to make him a servant but to make him a dutiful servant, so if everything is predestinated of God, is it right to beat this servant. Let him alone he will do it at God's own time. He that heareth these sayings of mine and doeth them not, I will liken him unto a foolish man that built his house upon the sand. When the rain descends and winds blow upon that house it falls. Now the man don't fall, it is his house that falls therefore let every one take heed how he builds, for if we build with hay, wood, and stubble, they will burn up. The man don't burn, it is the hay, wood and stubble that burns and our disobedience will surely be tried by fire. Jesus says, "Let your light so shine that others may see your good works and glorify your father which is in heaven." Now if everything is predestinated what is the use for Jesus to say let our light shine as it will shine at God's appointed any way?

Well brother Sarten let us divide this world up into three periods of time, the first two thousand years of outlaw, the next two thousand years under law and now two thousand years under grace. Then let us take up the sinner from the day he is born into this world until he is convicted, as being one period of time and from the time of his conviction to the pardon of his sins as being the second period of time. Now the sinner under the second period of time is in the same condition that God's people were under the law, and all the parables were spoken under the law or second period of time, and not a single parable spoken in the third period or gospel day. Then the foolish virgins, wayside, thorny ground fellows,

bad fish, one talent man, goats, and rich men all came in under the second period or law service. Now we will take up the man first in his dead state in the womb, second in his quickened state in the womb, and third, after he was born into this world. These parables did not take effect or come into use under the law, but they took effect right at the hour of mid-night, right at the winding up of the law service or the setting up of the gospel kingdom and are having reference to practical life in the gospel day or kingdom of heaven, the new covenant. Before there was any covenant is one period of time, under the old covenant the second period of time, and under the new covenant the third period of time. Now under the old covenant God's people live by faith and not by grace for law and grace will not reign together.

Then back to the way-side hearer. This word fell into his heart and not into his natural ears, and Satan came and destroyed it or the fowls of the air. What are the fowls of the air? They are every false way, and if they get hold of us they destroy our peace and happiness in this life. They once had me, but thanks be to God I have come out of her and I hope to be separated from her the balance of my life. The devil took this word out of his heart to keep him from being saved, and the Arminian world thinks this saving is eternal life. The way-side fellow has light under a bushel or bed and is only by the way and not in the way. Strive to enter in at the straight gate: for many I say unto you will seek to enter in and shall not be able. You know we can't strive to enter into eternal life, for if we can the Arminian world is right, for wide is the gate and broad is the way that leads to destruction, and many there be which go in. The wide gate and broad

road leads to death here and not to eternal death. The way-side fellow becomes unfruitful. How can a tree become fruitful that never bore any fruit, and the thorny ground hearer brings no fruit to perfection? The good ground hearer hears the word and keeps it. We don't keep our eternal life, it is kept by the power of God.

The one talent man had his Lord's money hid in the earth, this old body, and Jesus said you ought to have put my money into the bank (church) so at my coming, I might have received my own with usury. Now this usury is the meat, drink, clothing and visit that the sheep gave him by their obedience. The goats are lost into everlasting punishment or outer darkness for not giving him meat, drink, clothing him and visiting him.

Brother Sarten I hope this letter will be of some benefit to you and if you think it fit for publication have it published. If you ever disobey God's commands stop and see if you are a thorny ground hearer.

I would be glad if I could get more good letters like yours and if any one sees this parable different from me let him show me my wrongs and save a soul from death, for if I am wrong this is the way to death. Pray for me and mine when it goes well with you. I am your little brother if one at all.

S. C. JONES.

Monroe, N. C.

Elder P. D. Gold:

Dear Brother—I feel impressed to write you a few lines for the dear old Landmark, that I trust will stir up the pure minds of the brethren in a little degree (at least I hope so,) for I am stirred myself, and would to God that others might be. I have noticed in some places (and in most places,) where we worship a disposition on

our part to allow almost any little thing to keep us from our meetings, for instance worldly business, or disagreeable weather, and other things of no more serious nature. Now is this according to the words of the master who said, Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. According to this the service of God should not be a secondary thing with us, but it should be first. "They that feared the Lord spake often one to another." O how good it is to mingle with children of God in his worship. Again, we admonished (or rather commanded) to forsake not the assembling of ourselves together.

Recently I traveled eighty-six miles to go and to come from a church where not a member went out. Just why I don't know, only it was a little disagreeable weather. Such is very discouraging. Now these brethren are as lovely as any you ever met in your life, and I wanted to see them, but could not, and I felt sure if they had wanted to see me as bad as I did them they or some of them would have gone. So you see what an awful position it puts one in. Just a short while ago, I asked a deacon, as good a man I think as I ever knew, when his quarterly meeting was, and he said he could not tell me. O how shocking that a man of God should forget such things, but we are all frail beings. Why is it that we are more forgetful than our fathers? Is it not because of the love of money? Why is it we don't want to see each other when meeting time comes? Is it because iniquity has abounded, and our love has grown cold?

Dear Brother, I never knew you to fail to attend your meetings, and how lovely to be an example to the flock. David said, "I have been young, but now I am old, yet have I not seen the

righteous forsaken, nor his seed begging bread."

How blessed it was with Paul when he could say, "I have kept the faith, I have finished my course, and fought the good fight and etc."

One of our dear brethren lately said just before he died I went every time I could.

I want to see my brethren when I go to church, and would be glad to know that they want to see me. Would you not feel so much better satisfied brother Gold, that your service was acceptable if they would prove it by filling their seats if possible?

Very truly in love,  
W. A. SIMPKINS.

REMARKS—Read every word of this carefully, consider and act on the good advice.

P. D. G.

#### TRIP!

Dear Brother Gold—Many have asked me to write them through the Landmark while I was in Eastern North Carolina. By your permission I will try to grant their requests.

Brethren and sisters I was blest to fill all my appointments except the last one. A change of schedule caused me to miss connection so I could not reach that appointment.

I returned home April 6, finding all well. I enjoyed my trip very much, receiving much kindness from the people for which I desire to be thankful to the people, but especially thanking the Lord, for it is from him we receive all good. But how often we forget the Lord while we receive good at the hand of the Lord. Shall we not also receive evil, for whom the Lord loveth he chastens. Then behold the goodness and severity of the Lord.

I hope to visit you all again if the Lord will.

I would be glad to have a letter from any one I met. I will close by

asking an interest in your prayers.

J. D. VASS.

Fancy Gap, Va., Route 1, Box 17.

#### TREES OF THE LORD'S PLANTING.

Elder P. D. Gold:

Dear brother in Christ—Whereas I hope I am a witness to the truth when I hear the gospel preached, and inasmuch as you have been faithful in watching over us in discipline order for the last thirty years or more in coming in and going out before us and also have declared unto us your love in the spirit and truth in obedience to our Heavenly Father, therefore if I am not deceived I love you dearly for the work's sake alone.

Now dear brother, I want to give you a hint of a dream I had not long since which was of great comfort and peace to my mind. In my dream I was in a large field and in this field there was a house one half of which was filled with seed and these were wrapped up in deceit, and I knew they were counterfeit. The other side of the house filled with so may seed that no man could number and these seed were solid and sound and I knew they were for a purpose as they were put up in such nice packages with about ten bushels to the package. Then I wondered what it all meant. I turned and walked about ten yards and came to a live tree and a vine, and the vine came up from the roots of the tree, and under this vine there was a hundred bushels of seed and I knew the number of bushels there under the vine. Now these seed were about the size of hominy bean and were pleasant and beautiful to behold, and I looked up to see the vine and it budded and brought forth leaves which were of a dark blue and green color. It is such a mystery I can't tell it as I experienced it, but I knew it was the Lord's

work. The vine bloomed out white and very little branch seemed to bear a humble part in obedience to the rest of the tree from which the vine sprang. And there came a seed in every bloom and all these were filled with laughter. In a moment the leaves and blossoms all disappeared but I couldn't tell how. Immediately the seed were all robed in linen, clean and white and everything became transparent and filled with the Holy Ghost. Then they began laughing and dancing in praise of Israel's God. "Hear oh Israel, the Lord our God is of one mind and changes not, therefore ye sons of Jacob are not consumed," and I looked down to see the seed at the root of the tree and they had all formed into a square block at the root of the vine and these all were clothed in the righteousness of Jesus Christ and were likened to little stars shining so bright, and they seemed to be shining upon me a poor needy vile sinner. Here I tried to return thanks to God for his testimony making wise the simple, for thou hast turned for me my mourning into dancing and hast put off my sackcloth and girded me with pleasure, therefore will I rejoice in the God of my salvation—in him whom my soul loveth. "Blessed be the God and Father of our Lord Jesus Christ which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Then I knew my redemption was sealed with an everlasting seal in the covenant of grace from before the foundation of the world.

Oh, glorious hope, how blessed we are if we have faith in the living hope of electing of the Father. God is love therefore we love him, and if we love the brethren in deed and in truth this is an evidence we have been born again and that we are in the true light.

Therefore we have this sweet union in Christ and have fellowship one with another and worship the Lord in the beauty of holiness and rejoice in Jesus Christ and have no confidence in the flesh.

Sometimes I feel to be sure I am what I have confessed before man and in the sight of God, but when I get low down in my feelings I fear I am mistaken in the whole matter, feeling unworthy to even claim kin with the brethren I love and esteem better than myself.

Brother Gold, if you have a mind to favor me with a few remarks they will be appreciated much as I don't know what an olive tree is.

Affectionately your brother,  
D. T. BILLUP.

Tarboro, N. C.

Elders Gold and Lester:

Dear Brethren—Enclosed please find money order for \$1.50 to be applied to my subscription to Zion's Landmark for this year. I am somewhat behind in paying for same owing to my negligence, but this being my birthday, making me 74 years of age, I have decided not to put it off any longer as I am looking for my departure any day.

Some years ago I wrote my experience from nature to grace, as I hope and had it published in the Towiliga Messenger, otherwise I would send it to you for publication, but to make my letter a little more lengthy and as I see a great many dreams or visions in the Landmark am so much edified by reading them I will endeavor to write two of my dreams that I had about twenty-five years ago.

Three or four years after I had been admitted into the Primitive Baptist church I was so greatly enthused over my deliverance from my wretched state, in speaking peace to my never

dying soul, also in being admitted into his kingdom on earth (church), it came into my mind that I very much desired to see the end of time and Christ coming to claim his reward and gather His jewels, the saints. But finally I got to thinking I might be mistaken in myself and my mind became somewhat burdened with the thought. So I asked the Lord to show me whether I was mistaken or not and also to show me himself in his excellent state. But I did not receive my answer for so long a time I began to think I had asked him for something that was inconsistent with his will, so endeavored to banish it from my mind. Two or three years after that I had a dream, as follows: I thought I was looking for my cattle when Christ met me and handed me a little stick about twelve inches long made of the heart of red bay and beautifully polished. He told me my time was about out and I understood him to mean the end of time was about here. Then he turned and walked away saying he had other business to attend to. As he walked away I saw he was dressed very commonly and had on what was called in my boyhood days a round coat. I knew it was Christ as soon as I saw him and as he walked away from me I threw out my hands each way and shouted for joy, and I was so full of joy I awoke and for a moment thought I was on a cross beam which was resting on two gate posts about ten feet high.

I thought over my dream but could not imagine what it meant although being fully satisfied it was to show me something. So as time passed and opportunities occurred I would ask one of the brethren to interpret my dream but none could. One day as I was going to TyTy, a small village on the railroad, and after crossing Little Riv-

er, I started up a long rise, the top of which was about three hundred yards, all the time meditating on my dream, when all at once something seemed to say, "did you not ask the Lord to show you whether or not you were deceived in yourself concerning the end of time?" The I remembered the dream, and said "yes." "So you also asked him to show you Himself in his exalted state and you saw him in his humble state." He was in his humble state the first knowledge I had of him. Then I wanted to know what that little stick meant which he handed me, and the answer was "it was his staff, and was for me to lean on while I stayed here," in other words his grace.

Two or three years after this one night I lay down to rest and dropped off to sleep when there appeared about five feet in front of me, as I thought a beautiful lady, most beautifully dressed, in a sitting position about three feet from the floor and not resting on anything. By the time my eyes rested on her I heard a voice say "I am God." And as soon as those words sounded I saw it was Christ, and just that soon I said, "I thank God I have seen my Saviour." I looked upon him just as long as I could keep my eyes open, but when I was forced to wink my eyes he disappeared. So you see my brethren I did receive more than I had asked for. Now what kind of life ought I to live? I cannot be as thankful as I wish to be. My whole soul's desire is to serve him, but when I would do good evil is present and the only way I can serve my heavenly Father is with my thought and mind, and I find I fail in that as the thoughts of foolishness are continually flowing in my mind. But there is one thing about myself which gives me consolation; I love everything that Christ loved. He loved the Father and

the saints. So do I. He hated all evil. So do I, and still that does not make me perfect. One thing only gives me consolation, and if I am not deceived, years ago he told me his grace was sufficient for me, and that is my refuge and hiding place during my stay here on earth. If I am saved it is in and through him.

I will quit, as my letter is too long now. Yours in hope of an eternal life through our blessed Jesus.

J. W. WHIDDON, Sr.

Tifton, Ga., April 20, 1908.

Elder P. D. Gold:

Dear Brother—We were blessed with a good meeting last Saturday and Sunday. Sunday night four joined by experience, and if the Lord willing will be baptized the second Sunday in June, when I hope you will be here.

I send you for publication in Zion's Landmark a rich and wonderful experience of Sister Ida Burch, which made the poor sinful me rejoice in spirit. She is one of our worthiest members and I think all lovers of truth will enjoy reading the experience of this dear sister. Yours in hope?

H. J. ROGERS.

Roxboro, N. C.

Dear Brother Gold—As you and many other dear Baptists have requested me to write my experience I will in my weak way pen a few lines. I have had many impressions to write but when I read the dear old Landmark I always find some one telling my feelings, better than I can write them. I have often wanted to talk with you, but when I see you I feel that I cannot tell anything that would be of any interest to you.

Brother Gold, the thought had never entered my mind about death or its sadness until I was twelve years of age; when one of my dear friends was called from this world. She was a

special friend of mine and I loved her as I did my own life. I had never thought or realized of young people dying, but here I thoroughly realized that the young may die and the old must die. She was sick only a few days and the doctor said she could not live, which made me feel so sad. I went home with heavy heart meditating how I could give her up. When the news came she was dead I can't express how I felt. Here my troubles began. Suppose I had been called where would my poor soul be cast? My trouble grew heavier each day and I felt to be a sinner and there was no hope for me in this lost condition. I felt my life would soon be ended and my soul sent to torment, for a greater sinner never lived than I felt to be. I was the chief of sinners.

I began to go to Sunday school thinking I would become good and my trouble would leave. I attended for quite awhile but obtained no relief. Finally the members wanted me to join them, and I was ready, because I was willing to do anything to get relief of mind. But my dear mother advised me not to join them and I did not.

At times my trouble seemed greater than I could bear and was greater than human tongue can express.

In my sixteenth year I was troubled more than ever. My dear mother said to me one day she believed I was losing my mind, and I thought surely I would if my trouble didn't cease. I thought to be forsaken by all on earth. I felt every one thought I was the chief of sinners and how little and unworthy I felt to sit at my dear old father's table. I would often get so full of tears I would leave the table and go to some secret place and pour out prayer to God. But it seemed only utterance of words escaped my lips. When I read the bible every word con-

denmed me. I had gone so many times to secret places to try to pray for deliverance I thought really it was a sin for such a poor sinner as I to even try to pray. But I would say before I thought, Lord be merciful to me a sinner, or, Lord deliver me from this great burden. It was my daily saying.

In this year my mother was stricken down with rheumatism, and in the fall I had fever, or thought I had. The day I was taken sick I went to my room feeling very badly and I had given up in despair; every thing seemed to be draped in mourning and to me it was the saddest day I ever saw, yet it was beautiful sunny autumn morn, and while my mother was praising God for such beautiful weather, every thing was gloomy and death-like to me. My mother was to go to Hot Springs for her health.

The little birds that chattered at my window seemed to be full of sorrow and sadness. I closed my eyes thinking to never see any more pleasure, and I could not utter one word of prayer. All at once a feeling came over me different from what I had ever had before. I was taken to a large brick building in an open field and when I reached the building I turned my eyes upward when a voice spoke and said, "the work will soon be finished, then I'll come down." As I turned I beheld Jesus, the beautiful Jesus. He stood with a circle of angels around him and they were singing beautiful songs, and each one as they passed, smiled and held out their hand to me as if to say, come with us, but I refused and the angels disappeared leaving Christ alone with me. He took me by the hand and carried me to a beautiful place where only a few were assembled. It was a white church and the people in it looked so happy. Jesus here disappeared and I came to

myself. Everything around me was changed; the little birds seemed to be full of love and the sunshine was, oh so beautiful. I felt like praising God from whom all blessings flow; he had wrought such a wondrous change in every thing though I had not realized there was a change in me from nature to grace. I thought all this however was mere imagination and I took it for no change at all, but only rejoiced to see everything so bright.

Mama was uneasy about me, yet I did not feel sick in the least. I kept meditating why the change and why every thing was so much brighter than ever before. I felt happy though I thought if deliverance ever came I would be the happiest child in the world and would be run over with joy as I had heard and read of people being. My joy, however, didn't come all at once, but by degrees and I kept rejoicing more and more every day.

I was in bed only two weeks and when I became well my dear mother left to go on her trip. My aunt stayed with me while my mother was away and one day I felt like I wanted to talk to her and find out what she thought of what I had passed through. When I began to talk the tears trickled down her wrinkled cheeks for joy and she said she knew there had been a change in me. Before I got through talking I felt sorry that I one so vile and sinful should mention such a sacred thing. How could one so pure and good as she believes poor sinful me. She talked lots to me advised me to go to church the next meeting and relate my experience. She was a Primitive Baptist. I did not consider this as I had no thought of being one of these old fashioned people as I had often scorned them and laughed at their old time ways; still there was a love in me for them. I had always been taught to reverence them, but I

did it only for my mother who was a strong believer. They would often visit our humble home and I wanted to be where they were, but being a child supposed they would think strange of me staying where they were. I was afraid they would learn I was concerned in some way. I longed for their coming and my heart would leap for joy when I would see them, I wanted to be with them but how little and unworthy I felt to be when in their presence. The dear hand shake and kind words the members would always greet me with made me feel so unworthy but happy.

My love grew more and more for them, and I loved them better than any people on earth though I had never heard them preach very much. Oh, how sweet and Christ like they looked to me. I began going every time they had preaching and I would read the Landmark to see if there was any one like me. When I went to church the minister would tell my experience better than I could, and surely I thought some one had told him of my trouble, for it seemed every word was to me. I could not stay away from their meetings for it was my desire to be among them and hear them speak of Jesus and tell their feelings. I had a desire to join the church and at every meeting I thought I would surely offer, but that unworthy feeling would creep over me. Something within me would say you have nothing to say, how can they receive you? In October 1907 I went before the church and told part of what I have written, and was received.

The morning I was baptized was a beautiful one indeed; the sun shone its beautiful rays, and as we drove to the place of baptism every thing was peaceful and calm. How lovely the little pond looked. It was a place of beauty to me and how I had longed

to go there and be baptized. Two others and I were baptized by our pastor, Elder W. A. Simpkins. This was a day of much happiness to me and it seemed my mind left this world entirely.

I have had many pleasures since joining the church and have had great trials too. I often get so low in the valley I am made to wonder if I ever have tasted his sweet love or felt his tender mercies. I don't feel worthy of the least of God's blessings and I know I am not thankful as I should be of the many blessings he bestows upon me. I am so ungrateful yet blessings continue to come. I am often found meditating surely if I am a child of God I would not have these vile and sinful thoughts, and I am not born of the true spirit. If I did I would do better, I would walk more orderly and my life would show a christian walk. Can one so vile and prone to sin be a child of God? Brother Gold, do you think one feeling as I feel to be can be a child of God? I am often made to exclaim, my God! my God! why hast thou forsaken me! Is he clean gone forever?

I often wish I could meet up with one who has traveled in the valley, surely there is not one that has been brought so low as I. Then at times I am lifted up and think I will never doubt again. But these seasons of joy can't last always. Brother Gold pray for me that I may live an upright life, so as not to be a stumbling block to our dear church. I have written very scattering but as my mind led me, and the half has never been told. Please be kind enough to bear with my many imperfections and if there is anything amiss in what I have written please pardon me for it is my hearts desire to write nothing to be criticised. Your unworthy sister,

IDA BURCH.

# ZION'S LANDMARK

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

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

Volume XLI . . . . . No. 17

Wilson, N. C., . July 15, 1908

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## HOW SAVED.

"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 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. 2:19-20

Perhaps in as few words as could compress so wonderful truthfulness Paul has uttered the doctrine of God our Saviour in the above reference.

He writes this epistle to men; the then prevalent heresy propagated by Jews that professed to be believers in Jesus, but who held that they must be circumcised after the manner of Moses and keep the law of Moses. It is the old question discussed whether we are saved by grace or by works, whether by Jesus Christ alone, or by something else in whole or in part.

1. Paul affirms that salvation is by Jesus Christ alone. He refers to his own experience as the first thing to show him, or in other words what God had shown him, by saying he received it not of man, nor by man, but by Jesus Christ and God the Father who raised him from the dead. Not only is it not of man, but wholly by revelation. "Grace be to you and peace from God the Father, and from our Lord Jesus Christ who gave himself

for our sins, that he might deliver us from this present evil world according to the will of God and our Father." He expresses astonishment that those who had received Christ as their hope should be so soon removed from the hope of the gospel by what they called another gospel, but which is not another. For there is but one gospel of Christ, and that proclaims the finished work of redemption. So perfect and glorious is the person and obedience of Jesus Christ that nothing can be tolerated in any sense to claim any part in this salvation. The Lord alone is exalted in that day.

2. Not even Moses to whom God spoke face to face as he did to no other man is admitted to bear any part of the glory. Nor does the law that was given by Moses have any place or tolerance as an agent in helping Christ in the matter of salvation. Except as that by which is the knowledge of sin does the law have any place. The law was given that the offense might abound, or that men might know thereby that they could do nothing to save themselves. Paul said, I had not known sin, but by the law.

3. But there was a time when he as Saul thought he ought to do many things contrary to the name of Jesus of Nazareth, which things he also did—He considered himself a true disciple of Moses. Yet he had not learned a letter of Moses' law, nor did he know a thing that Moses required. The commandment which he thought was unto life he found to be unto death. Instead of living by what the law required when the commandment came sin revived and he died.

He had before profited in the Jews religion more than many of his equals. But when it pleased God who separated him from his mother's womb to

reveal Jesus in him that he might preach Him among the heathen, immediately he conferred not with flesh and blood. He did not consult with the other apostles. He did not go to school anywhere to learn how to preach Jesus. He did not receive a thing from man. Years afterwards when he visited Jerusalem, and saw Peter and James, but they added nothing to him. But when they saw the gift of God in Paul they glorified God in him.

4. He utters a great truth when he said, "For I through the law am dead to the law that I might live unto God." The strength of sin is the law, so that sin slew him by the law. Thus he was killed to the love of sin, for sin by the commandment became exceeding sinful and slew him by the righteous law. Hence through the law he became dead to the law. Never after this could he trust to anything man could do. He saw that what the law could not do, in that it was weak through the flesh, God sending his only begotten Son Jesus Christ 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. I am dead to the law by the body of Christ. That perfect and holy body though in the likeness of sinful flesh yet without sin bare our sin in his own body on the tree, and was made a curse for us, and we being dead to sin in and by the crucifixion of Jesus are married to Him who is risen from the dead even the Son of God, in order that our fruit might be unto holiness and the end everlasting life. Then I am brought out from under the law unto the gospel of the grace of God, I am made to feel and know the law is holy, just and good, and that I am vile, carnal

and full of sins. For if Christ be in you the body is dead because of sin, but the spirit is life because of righteousness. I am on the Lord's side. I acknowledge the justice of God in my condemnation, and the grace of God in my salvation. The life therefore I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me. It is the faith of Jesus that is in Paul, and by that faith he lives and acts in the flesh. Since he is crucified with Christ he is a dead man. But Christ is risen from the dead and Christ lives in him. Thus gives him the righteousness of God. This is not the righteousness of the law of works. That is the righteousness of filthy rags, of dung and dross, and the man who seeks that ignores and denies Christ. If righteousness come by the law then is Christ dead in vain. But faith establishes the law.

P. D. G.

#### GOOD AND EVIL.

"I form the light and create darkness: I make peace and create evil: I the Lord do all these things," Isa. 45:7.

Friend Peter Strickland requests my view of the above scriptures

What good and wonderful thing is it that God has not done for Israel?

The greatest worldly kingdom had Israel in their power, yet the Lord God delivered his people. Pharaoh king of Egypt felt his great power when Babyalon the greatest power of earth in his day felt the power of God in his destruction as he delivered Israel. The great Assyrian kingdom also felt the blasting power of God in smiting them for oppressing Israel, the great kingdoms of the earth were handled by the God of heaven as his servant whether for oppressing Israel in his disobedience, or for relieving

his people from oppression.

It is true that God caused such small things as swarms of flies, lice, locusts, frogs, murrain, hail, thundering and lightning to afflict Egypt, and did not cause any other great or small kingdom of men to invade that people and humbled them into releasing his people by slaying the first born—just one in every house of Egypt.

The part that the great kingdoms of earth have played in the march of nations has attracted the attention of mankind. One reading the profane history of the kingdoms of the world sees no special use that God makes of one nation nor of any nation. Historians see and acknowledge nothing but what is apparent on the surface, and fail to discern the hand of God in marshalling the powers of earth in the strife of men. But one reading the bible will see that God uses this or that nation as it pleases him to afflict them or Israel. He has commanded the enemies of Jacob to be round about him. He makes Moab his wash pot for purging and washing off the filth of Israel. He uses Philistia for correcting his forgetful and disobedient people. He has divided and meted out the nations as it has pleased him, and musters them into his service, or disbands them as it pleases him. He raises up one and puts down another.

Cyrus the great king of the Medo—Persians held sway over vast territories of people who held the doctrines of a plurality of gods of opposing natures and aims—one a god of good and another of evil—one of light and another of darkness. They judged according to the appearance, and seeing day followed by so different a state as that of darkness, peace so opposite to that of war, sickness so different from that of health, and death so opposed to life, they conclud-

ed there must be different gods or powers, that caused these different states of things.

This is a conclusion held by heathen nations generally. One visiting a museum having on exhibition statues of the heathen divinities will be impressed with the frightful appearances of these gods which they have embodied in forms that they worship. Their hideous appearances are adapted to excite dread and slavish fear in the worshippers' minds. There was no faith inspired by unlimited power, goodness and truth in One Eternal, everlasting, self-existent God doing all his pleasure, and beside him there is no other God; and one Lord Jesus Christ his son, the only mediator between a holy and just God and depraved and sinful man, reconciling man to this holy God, and causing him to abhor himself and repent in dust and ashes.

The language of the prophet Isaiah inspired by the God of truth was for purpose to set forth the great truth of the unity of Godhead, and his unlimited righteous power and glory.

Light and darkness stand opposed to each other. Now if the power that creates darkness is opposed to the power that forms light here are two powers or two Gods one against the other; but is that the truth? There is but one creating power. The worlds were formed by the word of God. Nothing was made without Jesus Christ that was made or created. But darkness was created. God is light and in him is no darkness, but he is uncreate, self-existent, eternal or without beginning of days or end of time. The perfection of the Godhead is uncreated. Things that are created a beginning. In the beginning God created the heaven and the earth. We are not informed of the creation of any thing anter-

ior to that time, or before the first thing that was created. Darkness was among the first things named in creation. God said, let there be light and there was light, and God separated them. He had absolute dominion over them.

Evil is created and God creates it. Job said, shall we receive good at the hand of God and shall we not receive evil, which is the opposite of good. The Lord God had wonderfully blest Job. That was the good. His health, his goods, his prosperity, his favor among men were among the good he had received. But now evil was upon him. All his goods were destroyed, his children killed, he was cast down, smitten with sore boils from head to foot. These things were evils he had received from the Lord. What comfort would there have been to Job to think that there was another God beside having enough power to send all these evils contrary to the will of the God he had been serving, and who was able to destroy Job, and that his God could not prevent this, and hence Job must finally perish and be forever destroyed by this God of evil that was too strong for the God of heaven? The comfort to Job was that God was doing all these things, and though he did not give any account of his matters, or tell Job why he was thus dealing with him, yet Job's faith or confidence in God was not shaken, or could not be because there was no other God beside the Lord, and he could not do wrong, and that he knew his Redeemer lived, and that when he was tried he should come forth as gold.

This view does console the children of God; for they know that God reigns and causes all things to work together for good to them who love God, and are the called according to his purpose.

In the case of Cyrus the display of God's sovereign power over Babylon, and the liberation of Israel from that great power by king Cyrus, who was used as God's servant for Israel's sake and the prying out of the treasures of these Persian kings to rebuild Jerusalem, and restore Israel to their own land, or that these things were done for Israel's sake, because God loved Israel, displays the great truth that there is no God beside the God of heaven, and that he rules all nations and is above all gods, or that these false gods are no gods at all. P. D. G.

#### WATCHMAN, WHAT OF THE NIGHT.

This question is asked when one feels it is night, and a time calling for the need of a vigilant watchman. It also appears that the night is grievous and there is a desire for the day or light to appear. For burdens seem to be heavier in the night than in the day. Enemies seem to gather in the night and distresses appear greater. Hence the inquiry of the distressed one to the watchman asking him what of the night.

Is the present time one of day or night? One says it is day—a day of great progress and wonderful performances—a day of great knowledge and triumphs. Another says it is a time of much sorrow and great distress. The love of money is causing coldness, slackness in serving the Lord much self-seeking, but little love of the brethren. The sick are neglected, the poor are not helped, the slack ones are not reproved, the weak are not strengthened. Where are the signs of Israel's prosperity? How long is the night yet to last? When will the morning come

Both morning and night will come. The morning of true deliverance will

come to all who look for the coming of Jesus. The night of darkness for light, bitter for sweet. Those that wait for the coming of the Lord Jesus are sensible, they are not in the light as they hope to be, or they would not desire for the coming of the day, for they would be satisfied with things as they are. Such as are burdened with a sense of darkness look and hope for the coming of day. Those that are not desiring anything better than what they now have when a change comes to them it will be night coming to them. To them that sit in the region and shadow of death light is sprung up. Those that are trusting in the light of their own eyes blindness will seize.

Day is the time for labor. Are Baptists alive to the nature of their privileges one to another. For instance an old preacher went twelve miles to serve a church, the members did not help him with money to enable him to meet his expenses. His horse failed. Still he visited that church walking twelve miles, and he was an old man. On his last trip in the winter he was attacked with sickness and died. While the members did not help him to buy another horse, or to help him feed the one he once had, yet they said he was faithful. Was he faithful to tell them what was their duty to him? Were they faithful to him? If Baptists loved their pastors more and money less they would not need so much plain talk about what they should do in the way of helping their pastors.

Day is the time to labor. Are we diligent looking well to our flocks and herds? Are pastors watching during the darkness of the night in order to care for the flock? A church desires to have a rule to lay by every Sabbath as the Lord has prospered them so they may have a fund of money to meet

expenses. Some brother makes an objection. He says this has not been our custom. We should not let our left hand know what our right hand does. Another brother says, our left hand is the love of money we are guilty of. Our left hand says, keep all the money in the left hand, and the right will not do any thing that the left objects to. If a church desires to take up a collection every meeting for proper expenses, and gives every member and every friend present an opportunity to give for such a purpose as helping their pastor and other necessary expenses, is that contrary to sound new testament principles? See 1st. Cor. 16:2-2. Now concerning the collection for the saints, as I have given order to the church of Galatia, even so do ye. On the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. Paul is here instructing that every member lay by as the Lord has prospered him, on the first day of the week. The rule is as the Lord has prospered him, on the first day of the week. What for? To raise money to convert the heathen? No. It is a collection for the saints, for the poor and needy ones—for necessary expenses. Have this ready so that the preacher will not have to make a speech to raise money.

I visit our people above Washington City occasionally, for instance in Maryland, Del., Penn., New Jersey and New York. At every meeting the deacons pass through the congregation and collect what money each one desires to give for expenses. The members and friends generally give. No speeches are made, no money begging. Now tell me which is more in harmony with Paul's rule our conduct down South, or their conduct up North?

The question we should ask is this. What is the bible rule on this matter, and if we are remiss or unfaithful let us repent and do better.

Watchman, is it day or is it night? Is the night coming and the morning also?

It will do a Baptist good to follow the bible—make sacrifices, and deny self, seek the things that be above this world. If the doctrine we love is so dear to us can not we make some sacrifices to show our love of it by helping the poor saints with our collections?

P. D. G.

#### CAREFUL WALK AS WELL AS PRUDENT TALK.

"Keep thy foot when thou goest to the house of God, and be more ready to hear than give the sacrifice of fools; for they consider not that they do evil.

Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth; therefore let thy words be few." Eccl. 5:1-2

1. This address is to those that go to the house of God. Surely it is a great blessing to have a desire to go there. One said, "I was glad when they said unto me, let us go into the house of the Lord." So that if we have the heart to go to the house of God or be assembled with his saints to worship God we are blest. Nor will one who truly desires to go there say it is so holy a place I prefer to go to the house of mirth where I may do as I please and be not in presence of the Lord, for I desire to attend to the carnal corrupt things of earth and walk after the flesh. While one in his right mind feels unworthy to appear with the Lord's people, yet his heart is there, and he cannot be satisfied to dwell in the tents of wicked-

ness. One day in the Lord's courts is better than a thousand in the tents of wickedness.

2. Keep thy foot when thou goest to the house of God. Let your walk be clean and strait, seemly and well directed. Be ye doers of the word and not hearers only. Doing what is right keeping your feet clean and beautiful is one of the loveliest traits of character. Vain talkers are far worse than no talkers. Silence is often golden. Watch as well as pray is the command. What a busy life of discipline of self is required to keep the peace and walk worthy of this high and holy vocation—not going off on a frolic. Indeed there is no discharge in this war. Death is the time for rest. You may be ready to say how can I do all these things? Unless He that commands us to do them works in us both to will and to do it is not done, and then it is done in such a way that we cannot glory save in the Lord.

3. Be more ready to hear than to give the sacrifice of fools. To have the desire to hear of the Lord, to hear the gospel preached is surely a good desire. Fools think they can get up something or say something out of their own heart, or offer some sacrifice that appears pleasing to them, and they think they can help the Lord with these things. But the preparations of the heart in man and the answer of the tongue are of the Lord. Hence we are not to be rash with our mouth, nor hasty in our heart to utter any thing before the Lord. For God is in heaven high above us, and we are on earth but dust and ashes, therefore our words should be few.

If the Lord puts his words in our hearts and makes our tongue as the pen of a ready writer then the meditation of our heart and the words of our mouth will be acceptable in God's sight, for then we will speak as the

spirit gives us utterance. Then it will not be our words that we speak, but the words of the Lord.

4. How beautiful is the service or worship of God? It is the most blessed and the purest thing a child of God is ever favored to perform when he worships God in spirit and in truth.

P. D. G.

## OBITUARIES

### CLARA JOHNSON.

The subject of this notice, Sister Clara Johnson, was born February 24, 1812, and died June 5, 1908, making her stay on earth 96 years, 2 months and 11 days. She was Clara Bowers before she was married to Uriah Johnson, at what date I cannot tell. All her brothers and sisters are dead, and she leaves 5 children, 20 grand children, 31 great grand children, 6 great, great grand children. She some years ago joined the Missionary Baptists, but said she was never satisfied with them, and came to the church here at Hamilton, about twelve years ago. I think she said she was baptized when she was 84 years old. She was ever afterwards a faithful and loving member. She was old and infirm for many years before she died, and could not get to her church, and I visited her as often as I could, and she always spoke of wanting to see us all, and her willingness to depart and leave the world. She filled up the measure of her days in usefulness to her family and others. She was one of the most industrious women I ever knew, and would knit or do some kind of work as long as she could. At her burial I felt a strong impression to read the last chapter of Proverbs as descriptive of her many virtues.

We feel she is sweetly resting from her long life of toil to awake in newness of life in the resurrection. May the Lord comfort those left behind.

Affectionately,

Hamilton, N. C. M. T. LAWRENCE.

Yanceyville, N. C.

Dear Brother Gold—I hope by the help of the Lord we have built a house for preaching, and we desire if the Lord will to organize a church on Saturday before the fourth Sunday at Oak Grove, in Caswell county, N. C., about 4 miles west of Yanceyville, and about 7 miles from Country Line and Moore's Creek, almost in due line with Pleasant Grove and Reidsville.

I would be glad if some of our preachers would visit us and preach for us.

Your brother in hope,

JAMES W WATLINGTON.

### ELDER J. J. JOYCE.

Elder P. D. Gold:

Dear Brother—It is with a sad heart I make the attempt to write of the death of my dear father, J. J. Joyce, and to ask you to please publish it in the Landmark.

He was born September 26, 1852 and died February 16, 1908. On the 3rd of November 1870 he married Sarah E. Vernon, to which were born thirteen children, six boys and seven girls, of which nine are living, and all married except three, one boy and two girls. When he died the youngest was twelve years of age and I pray God will look over those who survive him with an eye of pity and that they may be brought up in the way he tried to raise us all, for he did so much crave to raise us right. He would so often tell us that a good name was to be desired rather than great riches. Surely children never had a better father than he, a wife a better husband, and neighbours a better neighbour. He was always ready to help in time of need.

I do not know just how long he has been a member of the Primitive Baptist church as the old church book has been misplaced, but it has been about 28 years. I am going by my age and I know I was quite small when he joined. I can just remember seeing him baptized and he began preaching the same year.

Oh, to go once more to old Buffalo, our

home church, and see him in the pulpit and hear him preach again. And when I think of his being gone and will not again be before me in this world I cannot stand it. It seemed to me that for the last few years he tried more than ever to show people the right way. Last summer he nearly broke down, but he continued and said he would rather die preaching than any other way, and so he did.

I wish everybody could have heard him preach and sing and pray while on his death bed. He was only sick about ten days but during that time his mind was placed only on heavenly things, and he would quote scripture as he always would and sing some of the prettiest songs I ever heard.

On Wednesday before he died the following Sunday he seemed to be considerably better and talked to us all as he always did. He called for me to come to him, and when I went he told me to sit on the side of the bed that he wanted to talk to me, saying he had lots to tell me, but was so weak he couldn't tell much now, but hoped the Lord would enable him to tell all. He said I have studied lots about Hartie since she died as to whether she is at rest or not and I thought she was but didn't know, but I do now it now. I asked, do you? And he answered, yes I know it just as well as I know you are sitting here by my side.

Hartie was my sister who died almost three years ago. He also said, I have a sweet promise for you children. He said he always felt like he couldn't die satisfied not feeling his children would be saved and that he had that promise and was willing to die as he ever he was to take a drink of water.

He also said he had a promise for himself that he knew he would go to rest and for us not to sorrow for him when he had gone. He said to me, if you could have been carried to where I have been, you wouldn't want ever to come back to this world again. He said he had been carried right

to the top of the fountain of mercy; but we have to wait for God's time to take us. He said he had been with the apostles and they had taught him how to preach, and that since I ad been sitting by him he had heard the sweetest singing anybody had ever listened to, and that one of the songs had been given to him for us which he wanted sung when he died. He was so weak however, he couldn't tell us what it was. Oh, how I wish I knew what it as, but he never could tell. I told him he had done on this bed some of the sweetest preaching I ever heard and he asked me who else had heard him. He also said if he preached any more to call in everybody so they could hear what he had to say. So just before he died he seemed to have another call to preach, and he did, praying before commencing as he always did and at the close his voice was clear and distinct to all present. After the sermon he called my oldest brother to him and said, there is only one little thread holding me here and if you would clip it I might rest. Then he said to him I pray that God may show you all before it is too late just what brought me to where I am and the faith I now believe in have believed in for these many years. After saying this he turned on his back and died as easy as if he had fallen asleep.

Brother Gold, pardon me for being so lengthy, I only wish I could write all he said so the readers of the Landmark might read it, but it would take on too much space. I pray that God may have mercy on us in our sad bereavement and especially on our poor little weakly mother, she looks so lonely. How desolate home is; how we miss that sweet smile. May the Lord enable us to say, Thy will be done, and may we all be prepared to meet him in heaven where there will be no more sad farewells.

Written by his oldest daughter.

ROSIE E. CARDWELL.

Elder J. D. Draughn, was too sick to fill his lately published appointments.

Elder George Boswell, expects to preach at Bethany Saturday and four h Sunday in August, funeral of Jonathan Collier.

The Lower Country Line Association is appointed to be held with the church at Surf, Saturday and first Sunday and Monday of August.

Visitors will be met at Helena, Friday morning.

The Upper Country Line Association will convene, the Lord willing, with the church at Reidsville on August 15, 16 and 17, 1908.

The Lord has given us favor with the graded school board and we have obtained the use of the graded school building and grounds for our accommodations during those days.

We propose, with the blessing of the Lord, to entertain and take care of association; yet if any of our brethren and friends actually prefer tenting on the grounds there is ample room. However, we make this special request of them, that no tent be erected nor fire built within one hundred yards of the school building, for we want to return it in as good condition as it will be delivered to us.

Our brethren, all lovers of the truth and of law and order are respectfully invited to be with us and partake of what we hope will be a feast of fat things on the 15th.

L. H. HARDY, Pastor.

#### SPECIAL NOTICE.

I wish to call the attention of subscribers to the Landmark to my advertisement of July 1, stating that a splendid likeness of the author would appear in my book. The word splendid was added by a friend of the Landmark office in my personal praise. I mention this to show that I would not call my likeness splendid. I did not know this until the Landmark was printed. My advertisement stated that a person had stated

that a person had stated that my poems are the best he had ever read. This was an error of type setter. It should have been many persons.

Dear friends, I would not desire to make my poems public if I did not know they were written for the upbuilding of humanity and composed of moral and religious subjects. Many have told me my poems are the best they ever read, and many of the people are of the Primitive Baptist faith.

I feel that no one will ever regret sending in an order. Those not of the Baptist faith say they are excellent. Persons of all denominations praise my work.

Price of Book \$1.15 each; more than 300 pages in the book.

Notice will be given when the book is ready.

Yours to serve,

J. J. THORNE.

REMARKS—Brother Thorne's book is replete with moral and religious sentiments, and breathes a spirit that is helpful to those that feel the need of the Lord's mercy.

P. D. G.

L. H. HARDY.

Ashboro, Saturday night August 29.

Ashboro, Sunday 10:30 a. m. and 2:30 p. m.

#### MARION BARTLEY ILLINOIS

Coneta, Saturday and third Sunday in July.

Wilson, fourth Sunday.

Bethany, Monday.

Clayton, Tuesday.

Raleigh, Wednesday.

Durham, Thursday.

Thence to Lower County Line association.

Greensboro, Monday night after the first Sunday in August.

Madison, Tuesday, p. m. Brother Neal will meet him at the depo.

Sardis, Wednesday.

Pleasantville, Thursday.

Reidsville, at night.  
Then to Staunton River association.

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**D. A. MEWBORN.**

Raleigh, Monday after fourth Sunday in July.

Tuesday night Royal Cotton Mills near Wake Forest.

Wednesday.—Cedar Grove.

Thursday—Dutchville.

Friday—Camp Creek.

Then to Lower Country Line Association.

Tuesday after at Shiloh.

Wednesday—Mount Zion.

Wednesday night—Danville.

Thursday—Weatherford.

Then to Staunton River association.

Tuesday after at Malmalson.

Wednesday—Mill.

Thursday—Cane Creek.

Then to Upper Country Line Association.

He will be dependent for conveyance.

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**ISAAC JONES AND P. D. GOLD.**

Danville, Tuesday night after first Sunday in August.

Cane Creek, Wednesday.

Malmalson, Thursday.

Thence to Stunton River, association.

Gallilee, Monday.

Union, Tuesday.

Strawberry, Wednesday.

Mountain, Thursday.

Danville, at night.

Thence to Upper Country Line Association.

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**J. D. DRAUGHN.**

Lawyer's Springs, July 16.

High Hill 17.

Crooked Creek, 18 and 19.

Union Grove, 20.

Watson, 21.

Pleasant Grove, 22.

Jerusalem, 23.

Jones Hill, 24.

Howards Chapel, 25 and 26.

Freedom, 27.

Liberty Hill, 28.

Bear Creek, 29.

Running Creek, 30.

Meadow Creek, 31.

Concord, August 1.

Salisbury, 2.

Conveyance needed when off the rail road.

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Change in appointments of Elder J. A. Shaw.

Beulah, Thursday before third Sunday in July.

Rose Bay, Friday.

Tiny Oak, Saturday and third Sunday.

North Lake, Monday.

Fairfield, at night.

Gum Neck, Tuesday night.

Bethlehem, Wednesday.

Concord, Thursday.

Flaty Creek, Saturday and fourth Sunday.

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**W. T. BROADWAY.**

Greensboro, July 31 at night.

Gaines Grove, August 1 and 2.

Broadway, 2nd, at night.

Broadway, 3.

Brush Creek, 4.

Mt. Tabor, 5.

Ashboro, 6, at court house at night.

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All mileage tickets sold on and after April 1st 1903 will not be honored for passage on trains, nor in checking baggage (except from non-agency stations and stations not open for the sale of tickets) but must be presented at ticket offices and there exchanged.

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**J. I. FOUST, President,**

GREENSBORO, N. C.

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# ZION'S LANDMARK

Published Semi-Monthly at Wilson, N. C.

PRIMITIVE OR OLD SCHOOL BAPTIST

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No. 18



P. I. GOLD, Editor

Wilson, N. C.

P. G. LESTER, Asso. Editor

Floyd, Va.

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# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

Elder P. D. Gold:

Dear Brother—I attach a letter from my friend Dodson, of Richmond, and I trust that you will publish same in the Landmark as early as possible, as it is in reply to one which I wrote, and which was published in the last issue of the Landmark.

Mr. Dodson is a friend of mine whom I have learned to admire, and with all his sinfulness which seems to make him feel his inability, I feel that I love him as a child of God. Doubtless many others of those who have taken up their cross after reading his letter, will feel the same way, toward him. To all such, I feel that my very heart goes out to them in the love of God. You have met Mr. Dodson in person, and if you can make a few remarks by way of reply to Mr. Dodson, through the Landmark, I would ever so much appreciate it, and I know that Mr. Dodson would. He is very attentive at our meetings which we have here on every fourth Sunday and Saturday before, and I did not suppose that he was simply giving his appearance for an outward show, but his letter to me is rather a pleasant surprise, in that it affords me the double assurance that the spirit of the Lord is with him. May it be his good pleasure for Mr. Dodson to go and tell God's people what great things have been done for him, whereof he is glad. With all of his weakness and sinfulness, he is I believe, a child of God,

and the Primitive Baptists would I am sure give him the right hand of fellowship. But if he was righteous, then I could not say that he would receive or merit the fellowship of that church or people, for they are all poor, weak, sinful creatures, and it is for the sinner that Jesus atoned on the cross. The Lord will finish the work which he has begun with Mr. Dodson, and then I feel that he will realize a happiness which comes only from obedience.

At our last meeting two were baptized, and one received by letter. Thus blessed and remembered of the Lord, we feel to rejoice, and praise his holy name.

I have the permission of Mr. Dodson to send this letter to you for publication, if approved of by yourself.

Your brother in love,

W. R. MOORE.

Mr. W. R. Moore:

Dear Mr. Moore—Doubtless it will be a surprise to you to receive a letter from me, but I have just been reading in the dear old Landmark, and came across your letter headed "What can we do to merit our soul's salvation." For some reason, I know not what, it seems to me that this letter of yours was written for me. I feel that I can appreciate the blessed truths contained in your letter, which are many, and I only wish that I possessed the ability of expressing my feeling in writing. I often find them expressed so much

more beautifully by others in the Landmark than I could possibly do, which I assure you is a great comfort to me as I am made to realize that no one could write as they do without having trod the path I am traveling, and this gives me renewed hope, feeling sure that our leader must be the same—the Lord.

Mr. Moore, I have read your letter several times and studied it closely believing as I am made to, that God must have directed your pen. Somehow, I feel that he is commanding me through you, yet he only knows my heart. I know that I love the Primitive Baptists, and I cannot help it, either; and I often long to be classed among them, but I am such a sinful being and so unworthy of his wonderful love, that I made to doubt the holy calling. I have from time to time, made up my mind to live a better life, and when I get good to join the church, but I am no nearer that point now it seems, than when I began trying to live better.

I believe that I have been made to know that there is nothing which man can do to bring the Lord under obligations to save him, for his very thoughts are full of sin. As you know we have it preached to us on every street corner almost, that it is left with man as to whether he shall be saved or not, but such a doctrine does not agree with the experience of a child of God, if I know anything about such an experience, which I hope I do. I know there is nothing good in me, and that unless I am sustained by God's all-powerful arm, I am lost forever. He alone is able to lift us up out of the miry pit, and put our feet upon the rock, and Oh! if I could know that I was one of the number for whom Christ died! But it is best that I should not. I have many a time tried to ask the Lord to give me some

unmistakable evidence of his love for me, and there have been times when I was made to feel "Surely God has heard my prayer" and I would feel that I could not doubt longer, but after a while I was made to fear again, and so my life has been one of doubt and fear. I think sometimes that the love which I have for you people, should be sufficient for me, but I fear that if I were to offer to the church and be received, I could not live the life that is required of a christian. It is so hard to do right now, and I fear that I could not do any better, should I unite with the church, and if the people of God could only see me as I am, they would no doubt turn their backs upon me.

I enjoy coming over to Manchester, hearing the good preaching, and being with you people, and I assure you that I feel deeply indebted to you for your kindness to me, who was a perfect stranger to you in a sense, yet before I ever saw you, I felt to know you.

I believe that that little band which meets over there on the fourth Sundays and Saturdays before is one over which god is carefully watching and I hope that he will continue to bless them in the future as he has in the past. If they are his he will guide their footsteps and bless them according to their needs, and "if God be for them, who can be against them." They are not so many in number, but God has promised that where two or three are gathered together in his name, he would be with them. Such a God as this! what would a poor sinner do without him? He is ever present, everywhere at the same time, though sometimes when we get low, in spirit, we fear that he has forsaken us, forgetting for the time being, that he has promised never to leave or forsake those whose trust is in the Lord.

I trust you will pardon me for writing thus at length, but evn now one-hundredth part has not been told, nor indeed can be. I felt impressed to write you a few lines and I trust that the impression was of the Lord. May the Lord continue to bless all those who feel the need of such a God as the Primitive Baptists try to trust and serve, and may he bless us all to serve him better, is my prayer. Sincerely,  
R. L'ESTER DODSON.

### TWO LAWS. X X

Elder P. D. Gold:

Dear Brother—By request, and some going forth of mind, I submit a few thoughts on the following subject: Matthew 25: 1-13 verses. The parable of the ten virgins.

It is in much weakness and fear I make the attempt, and unless guided by the spirit, I know I will make a failure. According to my weak understanding there are two laws existing with the children of God: the law of the mind, (Christ) and the law of sin (flesh). Paul said he delighted in the law of God after the inward man, but he saw another law in his members warring against the law of his mind, and bringing him into captivity to the law of sin which was in his members. This rule of action motion of the flesh produces sin, which law is applicable to all flesh and cannot bring forth other than that, while the law of the mind comes down from above and cannot sin, for he that is born of God cannot sin, which is clearly demonstrated in Matthew 7th chapter, 18th verse, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Hence we find there is a natural and a spiritual in one; a first man Adam, which is of the earth earthy, natural, fleshly or sinful, while the second man Adam is a quickening spirit, the Lord from hea-

ven, righteous, holy, pure and without sin, and only at such times as when we fully under the power and influence of this second man or holy spirit can we worship or bring an acceptable offering unto the Lord. For the wisdom of this work is foolishness unto God, and I do believe all who have been born of God have realized or witnessed the true existence of these two laws or minds, which might be classed as foolish and wise.

Now I want to consider what the above parable is like. It is the kingdom of heaven, and I do not understand this kingdom to be composed of the non-elect, but of God's chosen or elect—those whom Jesus came to redeem. Then evidently only those who are saved with an everlasting salvation can be numbered in the kingdom which Jesus came to set up, which according to his own words is not of this world. John 18: 36, "My kingdom is not of this world." Then those who are saved with an everlasting salvation are the ones to be likened to ten virgins. Then do we believe in the mind and purpose of God that there were five of them whom God had not known, when God hath spoken of any being conformed to his own image only those whom he before knew. Yet we find five foolish and

five wise virgins, five admitted into marriage and five not, five taking lamps with no oil in them, while five took oil in their vessels. Now those foolish ones to my understanding represent the natural part which trust in self or the law which fails to make the comers thereunto perfect, and is of God, enters into the worship of God or Marriage, fully divested of all self, or selfdependence or foolish part, only proven to nature when the final test comes and it realizes it must step back on the same level as all other flesh and is shut out. The strong man

is now bound with his goods destroyed, while the wise, that which is born. But wisdom teaches us at such times that we can't buy our way in, and that God has never known us in the worship of God according to the flesh. These lamps or law the flesh walk by, sight, while the spiritual walks by the light of grace wherein the law has been fulfilled. I do believe these foolish and wise will travel on together until these mortal bodies shall return to their mother earth from whence they came and the spirit returns to him who gave it, but after the dissolution of these, our mortal bodies. I believe this foolish part or law of sin will be done away with, which the foolish virgins to my mind represent and that which enters eternal glory will be fashioned like unto his own glorious body and this old foolish part will all be left behind. Then shall the travel together of the foolish and wise, or warfare between the law of the mind and law of sin be fully at an end, and we shall be able to worship or serve the true law without confusion of sin or self, at least this is my hope.

Yours in gospel bonds,

J. M. CREWS.

Kernersville, N. C., R. F. D., No. 3.

Dear Mr. Gold—It will probably surprise you to get a letter from such a sinner as I am. I am in receipt of the 15th issue since sending my subscription and I want to tell you how much I appreciate it. I trust you will live long and prosper in the good work which I believe to be the work of the Lord. Although I am not affiliated with any denomination still I believe if any denomination is right, it is the the Primitive Baptists. I believe in their way of worshipping the true and living God.

Mr. Gold, my object in writing this is for you to reprint, please, the life

and experience of Sarah Hamilton. I heard my father read this years ago in the dear old Landmark and I am filled with a desire to read that wonderful experience again. I hope it will be convenient for you to reprint it some in the near future.

Please Mr. Gold, also give your views on the following questions: Do you believe in Sunday schools? Why or why not? In foreign mission work? Why or why not? What does it take to make a fit subject for baptism? Many are called, but few are chosen? My object in asking the last question is to know if all that God calls are saved? I had an argument with a comrade some time ago on this subject and I told him I believed that all God called were saved, because he said, I have power both in heaven and in earth to give to as many eternal life as my Father has given me. The same God is calling sinners all the time to come unto him, is wooing and beseeching them to come, and if they did not come to God would turn a deaf ear to them after a while and wouldn't help them and so they are forever lost.

Has God a certain part of the people which he will save and the remainder he will send to hell. Some of the elect has been saved in heaven, for John the apostle saw 144,000 were the elect and another number that could not be numbered which are the ones being saved now by going to work and saving themselves by making one step towards God and his making two towards you. Not by works are ye saved lest any man should boast, etc., etc.

Mr. Gold, I did not write this long letter for publication, however do as you see fit. Hoping there is a crown of righteousness laid up for you in heaven. Yours as a worldly sinner,

E. F. PEARCE.

Princeton, N. C.

Dear Brother Gold—I send you a one dollar and a half money order to pay for the good old Landmark another year. I did think I would try to do without it, but it seems like every copy that comes gets better. Your writing and Brother Lester's is as good to me as any preaching. The last time I met you was at Strawberry last August, and Oh! what a wonderful good meeting we had there, and the people were so kind to us.

Sometimes I feel so thankful to the Lord because his mercy endureth forever, that I want to give the dear Lord all the praise.

Dear readers, when I read the scriptures where the dear Saviour says "it is your Father's good pleasure to give you the kingdom." I feel like this is to me and I am one of those he was speaking about. Then again I feel so low spirited, I don't know whether I am any thing or not. But we read that we may know that we have passed the brethren, and if I know any thing I know I love the people of God, and I desire the prayers of all his dear people. Dear brethren and sisters, I want to tell you about what great preaching we had at Spray, N. C., the first Sunday in this month. There were so many members together, and I felt like we had a great feast handed to us straight from God through brother Flinchum and brother Spangler. I felt like the presence of the Lord was there with us all and Oh! what a happy season to meet with so many dear ones that I love. Sister Ivins was baptized by brother Spangler Sunday morning. Dear Brother Gold, I had a desire to write a little, but do as you like about publishing this in the Landmark.

Your unworthy sister,

E. F. SELF.

Lone Oak, Va.

#### EXPERIENCE.

Elder P. D. Gold:

Dear Brother—I have been trying to write you for some time, but a feeling of unworthiness has kept me from doing so. I will tell you some of my experience, if I have any. If God ever did anything for me, it was as long ago as I can remember. I went on in worldly ways, at times promising God to do better, but kept getting worse, until 1906, when I was cut off from the world.

I had pneumonia and fever, but before this, for about two years I was afraid of everything. I felt something was going to kill me, and that I did not have a friend in heaven or earth. It seemed that even wife and children had turned against me. I would go off to myself to try to pray God to have mercy on me, but it seemed in vain, for I was so sinful. My pillow was wet with tears begging God for mercy on poor me. All this was before my sickness in 1906. While I was sick I thought I saw hell and heaven. At first it seemed I was between the two, and Satan said, "Come go with me and I will give you all this money," I thought I saw stairs, and money was rolling down them. But I passed by, and on the other side I saw heaven and I went to the door, and the Lord said, "Come back," and I awoke with this hymn in my mouth "When I can read my titles clear," and how happy I was. But it was not long before something said to me, "Can you read your titles clear?" Then I was in trouble again. I was not yet able to be up and I wanted to see some of the church members, but did not want them to know what was the matter with me, for I thought they would say I was a fool. As soon as I was able, I went to meeting, and it seemed the preacher told my feelings. I did not offer to join then for

I did not think they would receive me, so I put off as long as I could. When I went to the church and was received in full fellowship and baptized it looked like the heavens were opened to me for two days, and then I began to doubt myself, and think I was a hypocrite, and that gave me much trouble. I am so far from what I ought to be, I am afraid I am not one of God's little ones. All the others look so much better than I feel, for I am from death unto life because we love so unworthy. Pray for me dear brethren and sisters that I may hold out faithful to the end.

Brother Gold, come and preach for us when you can.

Your unworthy brother, if one at all,

H. F. MORTON.

Elder P. D. Gold:

Dear Sir and Friend—I herewith send you, for publication in Zion's Landmark, a letter written by Elder L. H. Hardy. I have much enjoyed reading it; and feel that others will do the same.

Truly yours,  
THOMAS LAMBERT.

Mr. Thomas Lambert:

My Dear Sir and Esteemed Friend—Your very good letter to me came two days ago and I don't know when I have enjoyed one better. I feel like others of like precious faith should enjoy it with me which I know they would if you will give me your consent to leave it at my disposal which I hope you will.

The text to which you called my special attention, I will try to notice as soon as the way is open, which I hope will not be long.

Who knows how terrible are the sacrifices of the wicked, but those whose eyes have been open, to see into their own heart?

Here is one of the ways in which the flaming sword turneth to keep the way of the tree of life, and it is here fully manifested, that the Lord will not accept any sacrifice that man can bring. David felt this and said if thou wouldst have accepted I would have given it. While the thousands of *sons* of Israel were at his command he saw that these would not make the required atonement; nor if all the rivers of the earth had flowed with the oil of the sanctuary would all this have appeased the wrath of a righteous God against sin. Ye are not redeemed with such corruptible things, as silver and gold, from your vain conversation, but with the precious blood of Jesus Christ. This is the one acceptable sacrifice with which God is well pleased.

The opening up of the light of his countenance in our poor benighted hearts, is the way that we see our own abomination and the utter impossibility of our coming before God. Yet, that is the very place that we must bow. The poor woman with the issue of blood had to come there as did Mary Magdalena. They brought neither money nor price to offer to the Lord but poor broken hearts and spirits of deep contrition. These were, in the sight of God, of great price and he had mercy on them and healed them. Thus in their own abomination, that is to see themselves so plainly, as to be made to hate themselves because of sin, they came to the Lord in the prayer of the upright which is God's delight. Thus they are led to think on and to rejoice in the name of the holy Lord shedding abroad in their hearts the hope of glory. How blessed is every one who is led by the spirit to trust in the Lord.

Here we enter the blessed experience of the fact that God has made bare his holy arm for us, and has stripped off everything human, or of the world. This he fully accomplished when he yielded himself up in death and went

in the sepulcher. When he arose for our justification, there was not left a single trace of human effort, nor of law service but our sins were fully atoned for and all our iniquity was fully covered. Then in the eternal wisdom of God, he has given his divine holy spirit to utter out to us the things he has before provided and made sure in his death. In his ministration he makes known that the great captain of our salvation has led captivity captive and now that he has ascended upon high he gives gifts unto men, even the forgiveness of sins, and sets the prisoner free. Thus he is brought to know the truth and to live in the liberty of the gospel. Here the ways of the Lord open and every high place becomes a pasture with springs of water and streams, for the washing with fire for purifying that all things fleshly shall be burned up and the house of Levi purged and refined until the refiner's image shall appear in the purified heart. Thus we pass through the valley of Achor where we rejoice in the doors of hope. The seal of the covenant is given in Egypt and we are washed in Moab to find rest in Canaan with the blessing of God forever more upon his holy mountains of praise where love constrains us to lift up the voice in high and exalted strains to reach unto the very head and place the crown and royal diadem of our God on the head of our adorable king immanuel, before whom we will bow forever and praise him for his great salvation.

Oh praise ye the Lord ye host of his?

Exalt his holy name ye seraphim.

Praise the God of gods, and king of kings;

Sing ye unto him forever more.

The Lord bless you. Remember my regards to sister Lambert and all your family with our friends.

I would love very much to visit you again and will when the Lord opens the way for me to do so.

I hope the praises of Israel's God may fill your heart and soul and make you fruitful in his holy calling.

Your true friend,

L. H. HARDY.

Dear Brother Gold—If you can bear with me, it seems that I must write you again, as I cannot work or get my mind on work. I am due many letters, but can't answer them all at present. So if I write anything that you think they would care to see, I will try to let them all hear from me at once. It is for present relief I am writing. I had said in my heart, in response to some kind of a feeling which came over me that seemed to be urging me to write. No, I will not write now, for the Baptists are, perhaps, tired of seeing my name already and I prefer not to worry their patience any more for the present, at least. But it seems I can't think of anything else, and I don't know how to write. I am entirely dependent, even for language to express my feelings.

For some time before our association came on, I looked forward to it with pleasure, and the hope that I might be blessed to attend; and as time passed I grew more anxious until my very heart would leap for joy at the thought of once more having the privilege of meeting, mixing, and mingling with so many of the dear children of God, and hearing the blessed gospel proclaimed by the mouth of his faithful, true and tried servants. My anticipations grew so high that I was almost overjoyed at the thought before the time came. But ah, how I was brought and made to feel all the week before it came—so low that I was made to fear that all my desires and anticipated pleasures were of a fleshly nature and the dear Lord was not in it at all. On Monday I received a letter from Elder Thomas Bell saying that he was sick and could not come; at which I was made to feel, in that so many of

my anticipated joys were cut off, that I was not worthy, but utterly unworthy in every sense, of the joys for which I had looked forward, a cloud of gloom and darkness seemed to overshadow the meeting for me, and I was left to realize my total dependence upon God, and to him only could I look, with a desire—one that seemed to me strong and sincere—that he would fill all vacancies with his holy presence. I received the second stroke, which again smote down my anticipated pleasures to such an extent that I wept like a child, feeling that surely I was mistaken, and my desires were not of the Lord. Still I could not think of staying away. It seemed that I must go, which I was blessed to do, and to realize that, even these things the dear Lord had worked together for my good in teaching a forgetful creature of his that ever important lesson of looking to and trusting him alone for every blessing. As I went my heart burned with the desire that the dear Lord would be in our midst—filling all vacancies with his holy, lovely presence, and that we might be enabled to worship and serve him alone. And O! how tenderly and graciously he hearkened unto my cry—even the cry of one who is vile—making it to me one of the sweetest meetings I have ever attended. I cannot find language that will but just begin to express the joy and sweetness I was given to feel. It seems to me that I realized a more full and complete manifestation of the love of Jesus displayed in the hearts of his children, even to this poor worm of the dust. The theme of the preaching was love from beginning to end—everything was love. How glorious it was to view this love the love of Jesus—as it, in one delightful stream, from every bosom flowed; for it seemed that every one was filled with love, and Jesus' image was manifested in every countenance, which made the meeting

a little heaven below. And, O, how sweetly enchanting was the gospel's charming sound. How satisfying to the hungry soul.

Brother Gold, I do believe I was, at intervals for a few moments at the time, satisfied with the bread of heaven. David said in Psalm 105:40 "The people asked and he brought quails, and satisfied them with the bread of heaven." He spoke at different times in the following language. "The meek shall eat and be satisfied." "They shall be abundantly satisfied with the fatness of thy house." "They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied." "Who satisfieth thy mouth with good things." "I will satisfy her (Zion's) poor with bread." He did not say how long they would remain satisfied, but we take it for granted, it was only a short time. David himself is a good example, for some times we hear him exclaiming with ecstasy of joy in language like this, "Praise the O, my soul, and all that is within me, praise his holy name." Then suddenly we hear him crying from the depths of his heart unto the Lord to restore unto him the joys of his salvation, and similar language at different times.

I believe when we are "caught up in the spirit on the Lord's day," that the old man, in old Adam's nature—this vile sinful self, is left behind—entirely forgotten, and we are brought into an entirely new and heavenly view, where we see and hear things that are unlawful to be uttered—we can't utter them, they are unutterable. There is no language in these low grounds of sorrow that can express them; and I believe, for the time being, which is only momentary, of course, that the new man is happy, and "satisfied with the bread of heaven"—this heavenly view, in which he sees Jesus, and feels it is enough. These blessed seasons do not last long; but when we awake in his

likeness then we shall be forever satisfied.

O, glorious hope of precious love;  
It lifts my soul to things above.

I have not been able to express my sweetest thoughts.

Much love of the household of faith, and especially to my correspondents—I will write you separately when I can.

Your little sister in a sweet hope.

LOUISA A EDWARDS.

But he willing to justify himself, said unto Jesus, (And who is my neighbor. Luke 10:28.

This is a matter of importance, this is a question asked by a lawyer, a man who is expected to be well educated, a man that has cultivated brain, as for this world's good, and I think should be cultivated in the way that would teach who is my neighbor; but can a theological school trainer fill the heart so as to train it in the grace given by the supreme power.

Atheist is one who disbelieves in a personal God. Then who is my neighbor? as a justification of the lawyer. Jesus said what is written in the law; how readest thou? and he answering said, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, thou hast answered right; this do, and thou shalt live. Then if a man were to travel from one city to another, and were to fall into the hands of thieves who would strip him, and give him bloody wounds, and leave him lying on the way-side could it possibly be his neighbor? And by chance there should come down a certain priest and when he saw the lame man, and passed him on the other side, and likewise a Levite when he was at the place came and looked on him, and passed by on the other side. But a certain Samaritan as he journeyed, came where he was, and when he saw him him, he had com-

passion on him. Now who would we claim to be our neighbour? Oh, the dear one that showed us compassion. Then if we be taught of the spirit of Christ we then are filled with the love of compassion we then want to aid with helping hand and heart in compassion. As we realize that Jesus the spiritual light leads us in a good work instead of doing as we please, then is when we learn who is our neighbour. We learn compassion unto the poor, for when our neighbours aid us it is in the time of a wound, for he is able to bruise and then to heal. But if we never receive a bruise we can't be healed, but if we touch we will be strong; but drink and be healed. Dear people in the days of my young manhood while I was without the compassion of the good Lord and led astray by Satan, I was so ready to scorn the poor old gray hairs, and pass them on the other side, but oh, when I was born again I then could see they had compassion on a poor vile sinner like me. but oh how sad it would be to the young like me to visit our home church and could not see a poor old gray head there with heart bended low, and say with lifted eyes come home dear child to taste the Lord's pure oil and wine.

A young unchanged heart is so ready to mock or call the poor old grayheads crazy or foolish. Once I remember way back yonder when the so-called peoples' party was in such a bloom there brother Gold in your county was a man on his way home from Wilson, on a short shalve cart, and shalves fell from the axle broke his leg, and soon there came on one of the county commissioners, and he asked him if he was hurt, and the reply was yes sir my leg is broke, and he passed him unknown, and in a short time another man came on, and put him on his buggy and carried him to his wife and little children. Sure we realize here which was the neighbour. Now dear brother Gold I will finish the secret. The lame man

was a peoples' party. The first man that saw him was a democrat, and the politics divided the spoil with the proud. Then such carnal things are (evil) when good should be present.

Better to be of an humble spirit with the lowly than to divide the spoil with the proud. Then why should we have prejudiced ourselves against our fellow man because he don't see just as we do. If they be enemies pray for them, if they be neighbours love them as thyself. Can a blind man see, can a deaf man hear? A dumb man can't speak. But the seed that fell among the thorns sprang up and the thorns with them. Some fell upon good ground, sprang up and bore fruit a hundred fold, but man is like the grass of the field when winter comes it is cut down, and lying lifeless, but when Spring opens the sun is warm the grass glitters in the sparkling dew. When Christ comes in winter we are cut to the ground, but he pours in oil and wine, and we are raised and stand in the heavenly dew. There we realize that Christ is our neighbour and our wounds are bound and healed, and Jesus is our helping neighbour. Brother Gold, when your heart was young as mine, then you could but enjoy the young comrades of your age. But when you were made to walk with your neighbours then could you not see and realize that two could not walk together unless they be agreed. (Then it is the indwelling spirit of Jesus that brings his church to have one Lord, one faith and one baptism, unto the end.

Then can we serve two masters which are God and mammon. If ye serve the one ye will hate the other. If ye be called to the edification of the body of Christ and you should be asked to stand up for the democratic party of your county, and have all manner of ugly things poked at you. What are you serving (mammon of course.) Why should you desire to come down

from the highest office in the world to take a little office given by men? Then could we strip ourselves of a pastor and grade him down in a lower office, (no never, God forbid,) one that is prepared to stand up and defend that spotless garment of righteousness with which all the children of God are clothed by the work of regeneration, and we are told to keep it clean and unspotted from the world by a godly walk and a holy conversation before all men. (Whoso walketh wisely shall be delivered.)" Proverbs 28:26.

#### FAITH AND PRACTICE.

Elder P. D. Gold:

Dear brother and fellow worker in the ministry—I hope God has impressed my mind to write on the above subject, "Faith and Practice" in the kingdom of God or the church. Jesus gave the church rules to be governed by and gave her the right to keep and govern her own house. Jesus tells her the penalty if she fails to follow the rules he gives which is death, and if she follows his rules she shall receive her reward which is life, glory and peace. We can't be in sweet fellowship with the church and be in fellowship with the world and with everything that comes along that looks nice to the natural eye and mind. My young preaching brother and laity, we can't be in touch with every set of faith and practice in the world and live with dear mother, our home in this sinful world of sorrow and witchcraft. Oh be careful, dear little one, where you go and what you say and do. If we don't take heed to the doctrine, faith and practice we will get caught in a snare. Jesus said press forward, for he that looketh back is not fit for the kingdom or the church for it brings confusion in the home of all that love the Lord our God who ruleth us and gives us a foretaste of our eternal home. Jesus says, watch and pray lest we fall into a snare. If

we listen to everybody what kind of faith have we? Is it not dead faith. What kind of home would we have? Would it not be a den of thieves, robbers, liars and tattlers? Let us be careful how we act, talk and walk. They caught me in their snares but I hope God brought me out and made me willing to watch and pray and strive for that good old way that leads to life. There is but one way and that is Jesus, one church and Jesus is the head and chief moderator.

Dear brethren and sisters, I have been in touch with the anti-christian power and went down to the gates of hell and there learnt that salvation is of the Lord and not of men. I have a little hope yet that God will lead me in the future and direct my tongue and feet and that he will help me to walk in the old path of faith and practice of him that worketh all things after his own will and purpose, for he has not given us the spirit of fear but of power and of love and of a sound mind. Be not therefore ashamed of the testimony of our Lord or of me his prisoner, but be thou partaker of the afflictions of the gospel according to the power of God 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. Let us be strong in the faith and practice of our Lord and Savior Jesus Christ and let us be careful how we live. Let us hold to nothing but strong doctrine and faith in the kingdom of God for the time is come and now is that God's little ones will turn their ears from the truth to the teaching of men having a form of faith and practice which will lead the obedient ones to a spiritual death if we listen to their teachings.

I know what I am writing about as I have experienced it and I hope God has directed my mind to write in love to the household of faith and practice

of the church. I would not give the sweet fellowship of my good brethren and sisters for all the constitutions of men and devils on earth. We cannot serve two gods at the same time. We cannot fellowship with our brethren and sister and belong to a secret order and continue to sit with them we are acting the hypocrite. Let us drop everything that belongs to the world for the sake and cause of Christ and his kingdom.

Dear brethren pray for poor sinful me as I have a heavy burden to bear the cause of Christ in this mountain country. I should be pleased to see our church draw a straight line of discipline of faith and practice and seek to follow Christ our head, the giver of all grace, love and mercy. Let us strive to live in harmony in the practice of Christ and the apostles. My desire is to live to see our church in sound faith practice and in fellowship everywhere as one body in the Lord.

Brother Gold if you think the above will strengthen anybody you can publish it though if not cast it by.

Your little brother in love and cause of Christ,

E. A. LONG.

Laurel Spring, N. C.

Elder P. D. Gold:

Dear Brother in Christ—I feel to have a mind to write a short letter to your valuable paper for publication if you deem it worthy of space in its columns.

Brother Gold I have been thinking a great deal about our association which was held with the High Hill church, Union county, N. C. We had a well behaved audience for which we feel thankful and the people appeared interested in our meeting. I feel like saying it was good for us to be there and wait on the Lord. This was a very dear meeting to me.

The brethren were so wonderfully blessed of the Lord to preach the gos-

pel. Brother Gold, your sweet preaching did me so much good that I feel to know it is the everlasting gospel of Christ. Dear brethren and sisters let us think how good the Lord is to us with his holy presence. Let us rejoice in him with joy unspeakable and full of glory. Yes I feel we had a feast of good things from a far country during our association and when the parting came on Monday, the last day of the feast, eyes were flowing with tears of joy and gladness filled all hearts. Brethren and sisters think how good the Lord is to us. Did he not die for us and rose for us and did he not ascend for us? He is of long forbearance and tender mercies to his children. I hope I feel thankful to the Lord for such meetings, so I can meet with the dear brethren and sister from different parts of the country and to see the manifestation of love one has for another. It is the love of Jesus that draws them together and makes them set together in heavenly places in Christ Jesus. Such love is the love of God to such sinners as I feel to be, but whether I am one of the Lord's little children or not I know not, still I have a little hope that I am. There is one thing I do know however, I love the brethren and sisters but I often times feel they can't love me because of my vileness. But this is a love the world knows nothing of. Behold what manner of love the father has bestowed on us that we should be called the sons of God! Therefore the world knows us not because it knew him not. No the world knows us not nor will it ever know us because God's children have been taught in the high school of heaven and no earthly school can teach what God has taught his children in that school. In that school he taught them they were poor vile sinners and that he had all power in heaven and in earth and that there was nothing too hard for the Lord to do. He taught them that salvation was of

the Lord and not of man and if ever saved it was by grace and grace alone and not by anything good they had done. He taught them he had chosen them in Christ before the world was. He taught them many wonderful things the world knows nothing of and the world by wisdom cannot find out. "All thy children shall be taught of the Lord and great shall be the peace of thy children." Yes he gives them peace of mind when they follow him and rest to their weary souls. Jesus tells his children, "if ye love me keep me my commandments.

Brother Gold, I was so glad to meet you at our association and hear you preach the sweet truths of the everlasting gospel of Christ with the rest of the preaching brethren, for it was all good preaching to me. While on the train from Monroe to Charlotte you talked to me of many sweet things, and though we had to part at Charlotte and if we should never meet again in this world I hope we may in yonder bright one where there is no parting and sad farewells.

Dear brethren and sisters I hope the Lord will be with you all and prosper your way in the Lord. So farewell, brother Gold, I hope you will cast the mantle of charity over this imperfect scribble and if you do not think it worth publishing throw it aside and all will be well with me.

Yours truly,  
W. R. HELMS.

Mooreville, N. C.

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We are much in need of money to pay expenses of publishing the Landmark.

We have a number of poor Baptists that want to read the Landmark, but are unable to pay for it. If our friends wish to help such send me some money and it will be applied that way.

P. D. G.

# ZION'S LANDMARK

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

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

Volume XLII . . . . . No. 18

Wilson, N. C., Aug. 1, 1908

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

Brother Samuel Snider requests my view of Jeremiah 9:1-7. (Read this scripture.)

This scripture is addressed to Israel. Whenever Baptists or the Lord's people think they cannot do wrong, they are on dangerous ground. One of the afflictions of Jeremiah was to behold the wickedness of the Jews, and to hear heavy tidings to them. Jesus above all others bore the guilt of his people. While prophets could not atone for guilt, yet they more deeply felt and lamented the downfall of Israel. They loved Israel and the more they loved them the greater was their grief, at the transgression and downfall of that people. We expect men to receive the due reward of their deeds: What we should abhor is our evil doing and the sins of Israel.

Men reading the abominations of Israel of old are surprised at their hardness of heart and their wickedness, but the more we know of our own transgressions the less are we astonished at the misdoings of others.

The Jewish nation were furnished with all that could be done for man in the way of opportunity for him to show what might be done by him. The finest country in the world was given him. The greatest man of faith was his father. Other nations were shown that he was God's favorite. The finest code of laws ever delivered by man came to him. The priesthood of a

most royal line served God for him. Penalties were clearly foretold should be inflicted on the transgressor. Great rewards were sure to come to the obedient. Nothing was uncertain or left at random.

Now was man worthy of such confidence or treatment? How did the matter work out? Was the most noted deliverance from oppression ever accorded to man appreciated or even remembered by him?

Never did a nation fall from the higher position, and forfeit all its opportunities. They forsook the true God and were married to false gods. They forsook the fountain of pure water and hewed out broken cisterns that could hold no water. They perverted every precept of the law, and trod under foot every favor bestowed upon them.

Finally they with wicked hands crucified the only begotten son of God who came to them as his own. They desired a murderer in his stead, and called down the blood of the just one on their own heads. For this God destroyed their place and nation, and still both are accursed.

How then are men saved if not by works of the creature? By the grace of God.

P. D. G.

## THE BIBLE.

In the scriptures God speaks or declares his will. There were many enemies that presented themselves and their views which occasioned the declarations of divine truth for all time. Such occasions were used to show the difference between right and wrong in order that men might know once for all time what is truth and what is falsehood. For instance after Paul had preached the gospel to the churches in Galatia, and the brethren after this had been corrupted by false teachers who taught that by creature works their cause might be helped—such as being circumcised—an act taught in the Bi-

ble, but a figure of inward circumcision, the substance, so that to go back to the shadow denied the coming of the substance which is Christ himself, so that to go back to the shadow would render Christ of no avail at all. So that Paul earnestly condemned their course and protested against such a fatal error. This declaration of Paul stands good against all departures from the will of God.

One declaration of the will of the Lord stands forever in its place against what is wrong. There are no changes that men bring about that can change the will of God as proclaimed in his word. The word of God is unchangeable and final and ends all controversy.

When Jesus was on earth all manner of error thrust itself in his way, or was up in order that men may know what is wrong at all times as well as what is right. Nothing but Jesus is right. Nothing that opposes the Lord can ever be right. Nothing that he does or teaches can ever be wrong.

The bible is a test of a man's character. If one has the right spirit in him the bible is a comfort to him. If there is any thing wrong in a man the bible exposes it because it is the standard to which all come, and by which all are weighed, or measured. Surely this is the most blessed of all books and the people who love the word of the Lord are blest above all people.

P. D. G.

The best way to settle issues is to confess your faults on to another, and pray one for another.

I do not know how to deliver you out of a trouble if you have done wrong. If you are suffering for righteousness sake you can bear the trouble for you are already blest.

Watch as well as pray is the word of Jesus. But when danger is imminent it seems that neither to watch or to pray is present.

What does man know of the future?

Nothing. Then how safe and important for him if God chooses for him and directs the course he is to take.

How dependent it should make me if I know not what my danger is. How thankful I should be if I have been kept from danger and guided aright.

P. D. G.

Brother C. H. Shoemaker requests my view of 1st John 2:2, "And he is the propitiation for our sins; and not ours only, but also for the sins of the whole world."

Primitive Baptists are a peculiar people in prescribing all power and worthiness to the Lord God, and claiming that there is nothing good in man, except it is of the Lord. Though God made man upright, but lo man hath sought out many inventions. Every thing that God made. For instance fruit was good but when man transgressed God's holy law death passed upon every thing, for when man the head died death reached every thing in and under his dominion. That state of peace and healthfulness had been disturbed. Poisons were found. Enmity was developed. Danger lurked. There was no absolute safety any where on earth.

The tastes of man called for stimulants and hence gluttony, drunkenness, self-indulgence, the gratification of dangerous appetites was indulged.

Warnings were given. But men do not fully heed them.

Fruit, decays and rots, and there is developed in the rotting or death like state of decay a liquor that produces inebriation. Man eats the fruit prohibited, and then God drives him out of the garden of Eden which the Lord had planted, so that Adam can no more eat of that fruit, for man has never returned to that garden. Man has never improved on any thing God has made, but has perverted and corrupted the right way of the Lord, and wrought sin in the earth.

Now what and where is his hope? How can man be just with God? Not by any thing that man can do, can this be accomplished. It is the act of God to justify the ungodly. Romans 3:25 declares that God hath set forth Jesus as the propitiation for our sins through faith in his blood. His obedience reconciles us to God through Christ. To propitiate is to make favorable, well inclined, gracious, to atone, to appease, conciliating favor. The death of Jesus the propitiatory or atoning sacrifice whereby God manifests every divine blessing.

Now this propitiation is not for Jews only, but for the whole world, or for Gentiles as well as Jews. Jesus is our advocate with the Father. We know that his blood cleanses from all sin.

Have we faith in that blood? Do we in heart rely alone on his obedience to bring us to God that we may receive the forgiveness of sin through his blood?

If Christ lays down his life for a sheep, and that sheep fails to hear the voice of Jesus, and therefore fails to follow Jesus, what becomes of the death of Christ as to that sheep? If God gives a sheep to Jesus that fails to come to Jesus, what is the consequence? If Jesus fails to see of the travail of his soul will be satisfied? Primitive Baptists have no question in their minds on this subject. They believe that Jesus shall see of the travail of his soul and shall be satisfied, and that all that the Father giveth to him shall come to him, and that Jesus will in no wise cast out any that come to him. For it is of Jesus and for Jesus sake that God is gracious unto us. There is none other name under heaven given among men whereby we must be saved, and we need no other. He therefore is the propitiation for our sins, and not only for the Jews, but for the Gentiles also, and Jews

and Gentiles include all the world.

P. D. G.

#### QUESTIONS.

Friend E. F. Pearce asks me  
1. "Do you believe in Sunday Schools? Why? Or why not?"

I do not consider Sunday schools authorized by the Bible. Their number has not been dead much more than 100 years. If they are authorized by the Bible why were they not instilled earlier?

The Bible commits the training and bringing up of children to their parents or parents or relatives, and it always puts the charge of matters in the right place. The things taught children by the Bible are according to sound doctrine. Bring them up in the nurture and admonition of the Lord. If the teaching is according to truth children will not depart from it when they are old.

Do you think that children are brought up wisely in these things? See how ready, high minded, disobedient to parents, unthankful, unholy they are. By their fruits ye shall know them. If modern Sunday schools are right they would prove it by the good fruit they bear in obedient children who honor their parents and ornament society.

2. "In foreign mission work? Why? Or why not?"

The foreign mission system is based on money. But ye are not redeemed with such corruptible things as silver and gold from your vain conversation and etc. But ye are redeemed by the precious blood of Christ as of a lamb verily ordained of the world, but manifested in these last times for you who by him do believe in God. So that the common tenets held and advocated by the defenders of missions, that the salvation of mankind is limited and controlled by the efforts of man in their salvation, we believe to be contrary to the scriptures.

We hold that the Lord sends his preachers and they come to the daughters of Zion proclaiming peace to Israel, and that then is no failure in the salvation of all the heirs of promise.

It pleased God by the foolishness of preaching to save them that believe. When the gospel is preached, as many as were ordained to eternal life believe. The Lord sends the preacher and opens the heart of the hearer.

It is ordained that they that preach the gospel shall live by the gospel. Freely they have received and freely they are to give. Those that hear the gospel preached have an impression to give. In doing this they are blest. It is more blessed to give than to receive.

3. "What does it take to make a fit subject for baptism?"

By grace are ye saved. So it takes the grace of God. It is manifested in repentance to ward God and faith towards our Lord Jesus Christ. None are prepared for baptism, but believers. He that believeth and is baptized shall be saved. A burial in water, or buried by baptism into the likeness of the death and resurrection of Jesus is a true baptism. It does not put away the filth of the flesh, but it is the answer of a good conscience toward God by the resurrection of Jesus Christ from the dead. As the resurrection shows the raising up of one who was dead, so before one is prepared to be baptized he must be dead to sin by the body or death of Jesus, and married to him who is risen from the dead. Thus he receives the answer of a good conscience towards God by the resurrection of Jesus Christ from the dead.

4. Many are called but few chosen."

In the 20th chapter of Matthew an illustration is given. An householder goes out early in the morning to hire laborers into his vineyard. He agreed with the laborers a penny a day, and

sent into his vineyard. At different hours in the day he called them agreeing to give what was right. Finally at the 11th hour he sent laborers. These last received every man a penny making those last labored but one hour equal to those had borne the burden and heat of the day. It is said in the parable the last were first. They that were first also were last. Those that labored but one hour were called before those that had borne the burden and heat of the day, and received the same as those that labored all the day.

All of these were called or saved, but some were chosen in preference to others. Paul was the last of the apostles in the calling, yet honored above any of them by his Lord. He was sent to preach to the heathen as no other man ever was.

He that thinks he is first and claims special honor is last. He that feels he is least is preferred before others. Thus there is a most blessed equality in the kingdom of heaven.

There were a hundred and forty and four thousand saved of the twelve tribes of Israel, and the same number in each tribe.

After this John beheld a number that no man could number of all nations, languages and people and kindred and tongues crying with a loud voice, as they stood before the throne and the Lamb with white robes saying, salvation unto our God and to the Lamb. But while it was a number that no man could number it was yet a definite number, an elect number known to God; and not one of them claimed that anything he or any man had ever done in any sense caused it; but they all cried as Jonah did salvation is of the Lord. This is the one true song that all the redeemed sing, whether they were saved before Jesus came in the flesh or since, whether they were Jews or Gentiles, whether they were literal Israelites or heathen.

P. D. G.

## BORN OF GOD.

One born of Adam inherit his nature and standing. Adam is of the earth earthy—is dust and to dust shall he return. The curse of Adam abides on all his offspring. The death—nature of Adam preys on all his children. The law of heredity surely is apparent every where and on every variety of animal or vegetable life. Every thing brings forth of its own kind. This law is so fully established that it needs merely and only the statement of the fact, to manifest its certainty. Now shall not one born of God be also a partaker of the nature of which he is born? That which is born of the spirit is spirit. It is a birth of incorruptible seed and therefore it cannot die. This spiritual birth causes no change in the nature of the Adam man, for the Adam or sinful nature of man is as sure to die after one is born again as is that nature in an Adam man that is never born again.

But there is a new man after this birth of the spirit, and this new man never becomes old. He is renewed in the spirit of his mind. Christ is in him the hope of glory. The principles of Jesus are in him. He is meek and lowly, loves the truth, loves righteousness, is a lover of God, lays down his life for the brethren, and dwells in the love of God. His conformity to the life and character of Jesus is apparent in the image of the spiritual man. The revelation of Jesus Christ in him brightens his character, and flavors his speech with goodly words, and he bears the image of the heavenly in his desire to do right; and without doubt in the resurrection life he shines in the glory of Jesus, for he shall awake with his likeness, and as surely as he has borne the image of the earthy so shall he in the resurrection bear the image of the heavenly.

However innocent an infant may appear at its birth, or however unlike death some may seem as they grow up

to stalwart manhood with stout brawn and agile limbs, yet it does not require many years in order to develop the vanity of earth and the frailties of age, and prove the decay and death that has lurked within from infancy. For by the disobedience of one many (all Adam's offspring in past tense or at the time of Adam's transgression) were made sinners, and our life and character from our birth to our death proves this: so by the obedience of one shall many be made righteous, even all for whom Jesus gave himself. In the covenant of grace where one lives, dies and rises for the many, it is sure that salvation shall come to all the seed even all of the heirs of promise. Hence they shall be granted repentance through Jesus who is exalted a prince and a Saviour to grant repentance unto Israel and the forgiveness of sins. Also the faith of Christ shall be in them together with the revelation of the spirit of Jesus in them, and they shall grow up into him in all things; for he is the head and they are the body, and of his fulness have they all received and shall receive abundance of grace. For where sin abounded even there grace did much more abound, that as sin hath reigned unto death even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Then love covers the multitude of sins. For God which is rich in mercy with the great love wherewith he loved us, even when we were dead in trespasses and sins, hath quickened us together with Christ. By grace are ye saved.

Then the grace of God shall cause every one born of incorruptible seed by the word of God to be manifested unto and in eternal life through Jesus Christ our Lord, and each one shall be like him in that resurrection life.

For Jesus Christ hath life eternal and this life is manifested in him. Therefore he saw no corruption even

when he was laid crucified in the grave. Death had no dominion over him, for he was able to lay down his life and he was able to take it again. This eternal life is manifested to the heirs of promise and is hailed by them as their eternal deliverer. The life they now live in the flesh they live by the faith of the Son of God. The faith of Christ which works in them supports even this mortal life, and quickens us from the dead unto the enduring as seeing him who is invisible. This blessed life of Jesus works in us unto all patience and long suffering with joyfulness, and in the end every one shall appear before God in the perfection of Jesus Christ. P. D. G.

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#### FREEDOM.

Few words contain more that is good than the word freedom. It lifts its professor above the shackles of all slavery, or tyranny of evil principles, or vile passions, thus enabling him to rule his own spirit, and keep under the evil passions and lusts of his nature.

Such freedom redeems him from the envy so cruel, and jealousy of a morbid nature, enabling him to think no evil of another; but to think the truth. It could not cause him to fellowship evil in another, but it so liberates him that he rejoices in the truth. It ministers great joy to him for another to do well and prosper in the truth. There is ample room in his heart for all well doing and prosperity of others. For another to do right and receive the reward of good deeds gratifies him. For love enables its professor to rejoice greatly in the happenings of all that are divinely blest.

The evil principles of envy, jealousy and hate that so rankle in the bosom of the wicked inflicting upon them great distress, and souring their disposition so that they are murmurers, and are disconnected, and profane, find no soil congenial to such noxious

weeds and thorns in those plants of the Lord that are nursed and watered in the Lord's garden.

What is there to oppress a man whom the Son of God makes free? He is not under the curse of the law, for Christ is become the end of the law for righteousness to him. He is not the servant of the devil, for Jesus has bound satan and cast him out of this subject of grace. He is not trusting in man, nor under man's power, but is under law to Christ which is the law of love. He is not under the dominion of sin, but grace reigns through righteousness unto eternal life by Jesus Christ our Lord. He is not under the power of the love of worldly gain, money or fame and honors of men, but he seeks those things which are above this world. He takes not thought for the morrow, knowing that his Father has all these things in his hand and he knows what he needs, and will supply all his needs. Such an one is kept perfect peace because he trusts in God. The more fully he is the servant of the Lord the greater and more perfect is his liberty or freedom — freedom from all desire to do wrong and exemption from all that is hurtful. For if the son makes one feel he is free indeed. P. D. G.

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#### TEETH.

"Thy teeth are as a flock of sheep which go up from the washing," Song 6.6.

What are some of the beauties and uses of the teeth?

They stand as sentinels armed at the gate of the body to challenge the entrance of any enemy into the house. While chewing food for the use of the body it is their business to not admit any unground substance into the body, but allow only that to enter that is separated into small quantities so that it may be easily digested. This tends to make the body healthy and fruitful.

There is also a fighting force in the teeth to inflict pain on an enemy. Gnashing on one with the teeth is an exhibition of anger full of fury.

Sound and well shaped teeth add much beauty to the face of the person. For teeth are set in the face where they are seen when one speaks, and contribute greatly to the beauty of the features.

What shall we say of the spiritual signification of teeth? They are set forth in song as of great utility, fruitfulness and beauty. Sheep are a great symbol of the Lord's people. Their hearing is good. Their walk is excellent. They make straight paths for their feet. They are washed and there fore clean—pure. They eat pure food. Their pastures are on the mountains of the Lord. They eat the pure food of Canaan. They masticate well, they carefully inspect what they eat. They do not eat that which is unclean. They do not swallow down gulping in large quantities inched like a dog does. They grind up, consider, reflect upon, masticate whatever enters their mouth, and as faithful sentinels their teeth taste, watch, guard and serve the body with diligence in feeding the body. They therefore taste their food as they chew it, and find much sweetness in the word of God as they eat it. As teeth separate food taken in the mouth into small particles and hunt and pick out hard or bony substances, and chew the food well, and then admit it into the body prepared for digestion, so there is in the head of him, the chief shepherd of Israel, all the wisdom that searches out pure food for the sheep, for he gives himself and they eat the flesh and drink the blood of the Son of Man and have eternal life, and therefore shall never die.

The teeth of the spouse or bride of the lamb are as a flock of sheep which go up from the washing clean, faithful, healthful, every one having twins

for there is not a barren one among them. Surely then her husband loves her, and her beauty is such as she reflects the excellencies of her husband, so that she shall be forever to the glory of his peace. She hath received double at the Lord's hands for all her sins. She remembers her misery no more in that glorious risen life in Jesus, and her fruit is unto holiness and the end is everlasting life. As Job's last days, after he came up from the washing clean and fair so that he received of the Lord double in blessings, and his last days were his best days, so the bride of Christ comes up in the washing of regeneration and the renewing of the Holy Ghost as most beautiful, comely and glorious as she is robed in the righteousness of Christ and is one with him and complete in him in the day of the gladness of his heart.

P. D. G.

#### PAUL AT ATHENS.

See Acts 17:24-31. Perhaps one of the most notable occurrences is presented by the pen of inspiration as Paul stands in the midst of Mar's hill and said, men of Athens I perceive that in all things ye are too superstitious.

The city of Athens was the most famous then on earth for its beauties, its arts and science, its philosophy and learned men who spent their time in searching after new things. For the mind of man especially when stimulated to inquiry seeks something new.

Paul visited this famous city. Why did he not say no one in this proud, fashionable and learned city will hear me, and therefore I will not go there, nor preach to them. Some Baptists talk like the Lord has not power over the hearts of the proud men, not knowing that by nature we are all proud. It is not necessary for us to possess any thing in order to be proud. The man that has nothing is as proud as the one

that has millions. He may not display it as much, but it is in him.

As Paul passed along in Athens he beheld an inscription to the unknown God. This he called too superstitious. Superstition consists in false worship, false religion, worshipping one knows not what. The Athenian had many temples or altars. One was to the unknown God. Yet he was the true God and the only true one.

The philosophical sects of Athens finding Paul there preaching something new to them took him to the Areopagus—their highest judicial court on Mar's hill, and said may we know what this new doctrine is? He seemed to them to be a setter forth of strange gods, because he preached unto them Jesus and the resurrection.

The doctrine of Jesus Christ is certainly a new thing in the earth that never becomes old, nor is ever so fully comprehended that it ceases to be wonderful. It is both new and old, and nothing else could ever be that way. It is older than time, yet there is no decay in it, nor does it ever cease to be a glorious mystery, and therefore it is always new.

Surely it was a strange thing to those philosophers to be told of the Son of God in the flesh, his death and his resurrection from the dead. When Paul preached Jesus he preached the Unknown God. What a salvation to know the truth. Freedom from ignorance and correct knowledge of the truth is unspeakably great. This will lead one to worship in truth and to live righteously.

Paul not a whit behind the chief apostle in all true senses stands up before these learned men with no blush of shame, with no apology to men, with no shrinking, yet with no arrogance nor boasting, with no apology for the doctrine that he preached, and declares that the God whom they ignorantly worshipped is the true God that

made the world and all things therein, who is Lord of heaven and earth, and dwells not in temples made with hands. Men build houses for themselves or others to live in. But the God of heaven is before all worlds, and made all. He cannot therefore need anything, nor can men build him a house to dwell in. He inhabits eternity. Neither do men's hands worship him. These Greeks were great builders of houses, exceeding in fine arts, and perhaps thought they added something to the pleasure of their gods by what they did as house builders. But our God is not worshipped with men's hands as though he needed any thing. Instead of his needing anything he gives to all life and breath, and all things. What a wonderful God he is.

Now we should not suppose that if we are the offspring of God, as certain of your poets have said, that the God-head is like to gold, silver, wood or something of which we build temples. Not only this, but he has made of one blood all the different races, nations, languages, tongues, colors and manners, all the nations of the earth however much they may appear to us to differ. When we go to war against them and slay them, or defraud or wrong them we are slaying or wronging God's creation that are no worse than ourselves, but made of the same blood.

He has determined the times before appointed and the bounds of their habitation: that they should seek the Lord happily they might feel after him, and find him, though he be not far from every one of us. For in him we live and move and have our being. How new and wonderful this doctrine that a personal, invisible, creator is hid, reigns and has fixed our habitation and bounds, and his predestination provides that they should seek the Lord. There is no chance or uncertainty in God's administration of the world,

only as with the creature there is uncertainty and peradventure because he cannot search, for known unto God are all his works from the foundation of the world. Because men cannot comprehend them renders them not at all uncertain with him who does all his pleasures, nor does his predestination furnish them with any excuse for doing that which they know is wrong. His predestination is an encouragement for man to hope in God, and repent and trust his Son Jesus Christ, because God has appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, wherein he has given assurance unto all men in that he has raised him from the dead. For Jesus his well beloved son was found in fashion as a man, and knows our frame, and has suffered the just for the unjust, and in that blessed perfect righteousness of mercy and truth, justice and peace met together judges. Surely then this is a righteous judgment.

No greater favor nor honor is ever bestowed on a man than to preach Jesus Christ and him crucified, a prince and a Saviour for sinners.

A special reason why Paul preached there was that the Lord had some people there that should hear from Paul's mouth the wonderful doctrine of God our Saviour, and among these elect people was a member of the Areopagus named Dionysius, and a woman named Damaris, and others with them.

When they heard Paul on the resurrection of the dead some mocked. Till this day there are mockers concerning the resurrection of the dead. It is the dead that are raised up, not some body that has never died. One say sneeringly it may be how are the dead raised? If one is not dead how can he be quickened from the dead.

Others said to Paul we will hear thee again of this matter. When men do not believe, yet cannot answer nor

refute the arguments advanced or the truth presented they sometimes say we will hear you at some future time, or we will consider this hereafter.

Paul speaks of a mystery that we shall not all sleep. When the last trump shall sound the believers then living shall be changed in a moment, in the twinkling of an eye, after the dead shall have been raised incorruptible, and together shall they all be caught up to be with the Lord.

"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. Wherefore comfort one another with these words: 1st Thessolonians 4:16, 18.

Is there any comfort in this blessed teaching to believers in Jesus.

P. D. G.

## OBITUARIES

### HETTIE JANE JOHNSON.

Sister Hettie Jane Johnson, was born September 14, 1849. She was the daughter of George and Hettie Hobbs, and was married to J. H. Johnson, December 19, 1867; by whom she had nine children six of which are now living with 4 grand children. She also leaves one brother and one sister and her husband to mourn their sad loss. She had the first stroke of paralysis in July, 1898 from which she never recovered, though she was able to get about a little, and had another stroke in July 1903, which rendered her still more helpless, and she had to be rolled about in her chair the remainder of her life. She was confined to her bed about two weeks before she died, and fell asleep in Jesus we believe on April 13, 1908. I think she was baptized into the fellowship of the church

at Coneota in the year 1871. She was I think the second one baptized and remained all her life after a lovely member of said church. As long as she was able she was faithful to her duties as a member of the church, and made manifest her love for it and her Saviour; and we believe is gone to rest with him forever. May her loved ones left behind find comfort in the thought that their loss is her eternal gain.

Affectionately,  
M. T. LAWRENCE.

Hamilton, N. C.

#### ELDER HENRY PEEL.

The church at Smithwick's Creek, Martin county, N. C., being in regular conference, Saturday before the fourth Sunday in June 1908 passed the following memorial resolutions upon the death of Elder Henry Peel:

Whereas, it has pleased God in the dispensation of His providence to remove from our midst our much beloved brother and highly esteemed pastor, Elder Henry Peel, who has been preaching the unsearchable riches of Christ ever since June 1860, who was, four years later (1864) ordained to the full work of a gospel minister, and after the death of Elder William Whitaker in 1874 chosen with Elder Levi Rodgerson pastor of this church and served, faithfully in that office until his death which occurred Saturday night, May 23, 1908; therefore be it resolved:

1. That in his death we feel that we have sustained a great loss which can be filled only by Him who doth all things well and we bow in humble submission to His great and holy will.

2. That a copy of these resolutions be sent to the bereaved family of our deceased pastor and in their bereavement we point them to that Jesus whom he so earnestly preached. We also send a copy to Zion's Landmark and a copy to the Gospel Messenger for publication.

3. That we have these resolutions re-

corded in our church book.

WM. J. GRIFFIN, Moderator

WM. H. D. NIEL, Clerk.

#### RESOLUTIONS OF RESPECT.

Whereas God in his infinite wisdom has seen fit to remove by death from our midst our beloved brother Hasting Bialock, who has been a faithful and consistent member of Camp Creek Primitive Baptist church for 42 years, and served us as clerk until old age, and declining health caused him to resign, and was senior deacon at the time of his death, March 14, 1908.

Also brother Thomas R. Bialock, son of brother Hasting Bialock who had been a faithful member for more than ten years and was suddenly killed by a falling tree on February 7, 1908.

Resolved—Therefore while we are grieved at their loss, we believe, hope, and trust, it is their eternal gain, and bow in humble submission to the will of the great head of the church, who doeth all things well and makes no mistakes.

2. That a copy of these resolutions be put upon our church record and a copy sent to the editor of Zion's Landmark with request that he publish the same. Signed by order of the church at Camp Creek in conference on Saturday before the second Sunday in July 1908.

J. A. HERNDON,  
Moderator.

J. H. GOOCH,  
Church Clerk.

Dear Brother Gold—By request, I will write a short notice of the organization of a new church near Yanceyville.

After a sermon by Elder B. B. McKinney, a presbytery was organized, consisting of Elders B. B. McKinney, J. P. Johnson, for the purpose of organizing a Primitive Baptist church.

Elder B. B. McKinney, was chosen moderator, and brother T. A. Stanfield, of Pleasant Grove, was asked to act as clerk.

Brothers Thomas Rudd, of Country Line,

and W. C. Apple, of Pleasant Grove, were invited to take seats with us.

Those having letters were then asked to present them, whereupon brother Robert Jones and sisters Emma P. Gwynn, of Pleasant Grove, and brother James W. Wathington and sister Laura A. Wathington, of Lick Fork, came forward with letters of dismission and were received.

Articles of faith, that are generally accepted among Primitive Baptists were adopted.

The moderator then gave them the right hand of fellowship and pronounced them a constituted church to do business for themselves.

Agreed that the new church be named Oak Grove, and that their meeting days be the second Sunday and Saturday before in each month.

Elder J. P. Johnson, of Moon's Creek was chosen as their pastor.

Others are expected to unite with this church soon.

Brother Gold, some time ago one or two school houses were closed against Elder J. P. Johnson in that neighborhood, which seemed to hasten the building of this house—special mention should be made of Mr. Jeff Foster, who headed the list with \$100 and was the general manager. He certainly was a faithful worker.

This house is about 4 miles north-west of Yanceyville. They ask travelling ministers to preach for them in their rounds.

T. A. STANFIELD.

McIver, N. C.

#### HELP.

We have had and are now having difficulty to collect enough money to pay our current expenses in publishing the Landmark.

Many of our people are poor and far away from preaching, and therefore seldom hear the gospel preached. If those who have money to spare will send me some money this will enable me to send out the Landmark to some such brethren and sisters. Remember this and help them as it will be a favor they will appreciate.

To increase our subscription list will enable me to disseminate or scatter and publish the doctrine held by our people to the comfort of the Lord's hungry ones.

Writing is a general way of publishing our views, and gathering the Lord's people. It makes manifest what we believe, and others learning thereof, and having the witness that they believe likewise are strengthened to confess the Lord's name—just as when a child of God hears the word preached which searches him out and encourages him to hope that salvation is also for him.

Writing the truth is a great method of expressing in enduring form that does not pass away that which is commonly believed among us.

F. D. G.

#### GILLIAM'S ACADEMY FOR BOTH SEXES.

Good opportunity for preparing for college and business will be given.

In addition to the regular academic course, special attention will be given to Commercial, Business, Shorthand, Instrumental and Vocal music, and Elocution—Teachers competent and up-to-date.

Providence permitting the 32nd. session will open October 15, and continue twenty-four weeks—six months.

Suitable and well furnished building, in a beautiful ground, away from temptation found in towns and cities.

For circulars and etc., address:

Musical instruments good. Good water, mails daily except Sunday. Terms Moderate.

The principal requests that his denomination, the Primitive Baptist, give his school their patronage; and requests patronage in general.

Pupils will be met at Burlington and Reidsville, N. C., October 14, 1908, and conveyed gratis.

JOHN W. GILLIAM, Principal,  
Altamahaw, Alamance county, N. C.  
R. F. D. No. 1.

#### EASTER UNION.

Is appointed to meet with the church at Pungo Friday, Saturday and fifth Sunday in

August. A cordial invitation is extended to all lovers of the truth, we hope some of the ministering brethren will come.

Those coming by rail will stop at Pike Road station on the Norfolk and Southern railway about 3 miles from the church. Those coming write to J. W. Paul, Pungo, N. C.

A. W. AMBROSE.

The Staunton River Union Meeting will meet at Malmaison church fifth Saturday and Sunday in August, 1908.

Done by order of church at July meeting.

T. J. WOOD.

Elder A. G. Morton, has been very sick. He had a spell of malarial fever of late, and has been unable to labor for some time. He has missed some of his meeting of late. He has traveled very little during the past spring and present summer on account of bad health.

His address is Albermarle, N. C.

Remember his case.

T. W. WALKER.

Danville, Va., Thursday night before the second Sunday in August.

Thence to Staunton River Association.

A. D. SHORT.

Danville, Thursday before first Sunday in August.

Roxboro, Friday.

Thence to Lower Country Line Association.

J. E. ADAMS.

Bethany, August, 7.

Union, 8 and 9.

Smithfield, 9at night.

Little Creek, 10.

Clayton, at night.

A. D. SHORT AND W. A. MONSEES.

Mount Zion, Tuesday after the first Sunday in August.

Mill, Wednesday.

Walton, Thursday.

Thence to Staunton River Association.

Elder Short expects to preach at Roanoke on second Sunday night in August.

C. J. FARNCOMBE OF LONDON ENG.

Wilson, August 6.

Flat Swamp, 7.

Skewarkey, 8 and 9.

Kehukee, 10.

Whitakers, 11.

Falls, 12.

G. D. ROBERSON.

Upper Country Line Association.

Greensboro, Tuesday.

High Point, Wednesday.

Abbots Creek, Thursday.

Abbots, Creek Association.

Mount Vernon, Tuesday after.

Winston Salem, Wednesday.

Saints Delighth Thursday.

Bunkers Hill, Friday.

Union at Abbots Creek Saturday and fifth Sunday.

Burlington, Monday.

Durham, Tuesday.

G. W. ROWE.

Falls, Saturday and second Sunday in August.

Tarboro, Monday.

Flat Swamp, Tuesday.

Bear Grass, Wednesday.

Skewarkey, Thursday.

Jamesville, Friday.

Smithwick's Creek, Saturday.

Washington, third Sunday.

Edwards, Monday night.

Sandy Grove, Tuesday.

Bethel, Friday.

Beaufort, fourth Sunday.

Portsmouth, Monday night.

Hog Island, Wednesday night.

Cedar Island, Saturday and first Sunday in September.

Hunting Quarter, Monday.

Marshallburg, Wednesday 3 p. m.

Morehead, second Sunday in September.

Elder George Boswell, expects to preach at Bethany Saturday and fourth Sunday in August, funeral of Jonathan Collier.

## Allen's Nature Compound

A safe and guaranteed vegetable cure for Liver, Kidney and Blood Diseases, Rheumatism, Neuralgia, Dyspepsia, Sick and Nervous Headache, Constipation and Skin Diseases. Your money back if you wait it. On receipt of a stamp we will send you a generous sample free. Six months' treatment for \$1.00. Sent post paid on receipt of price. Agents wanted. Exclusive territory. Liberal commissions. W. T. Allen Medicine Co., Greenfield, Indiana. Not for sale by Druggists.

## GILLIAM'S SCHOOL

Located near Burlington N. C., away from the centers of dissipation. Write to Brother John W. Gilliam,

A. T. 11



### PEACE INSTITUTE

RALEIGH, N. C.

The ideal Home School for Girls and Young Women. Advanced collegiate courses, excellent Conservatory of Music, complete Schools of Art, Expression, Pedagogy, Business, Physical Culture, etc. A fine Preparatory Department under special instructors. Large park-like campus ideal for its beauty. Health record unsurpassed. It will pay you to look into its advantages before deciding where to send your daughter. Catalog on application.

Henry Jerome Stecker

### W. W. BARNES.

Lower Black Creek Saturday and second Sunday in August.  
Aycock's, Monday.  
Memorial, Tuesday.  
Beaulab, Wednesday.  
Upper Black Creek, Thursday.  
Scotts, Friday.  
Contentnea, Saturday and third Sunday.  
Healthy Plains, Monday.  
Sandy Grove, Tuesday.  
Sappomy, Wednesday.  
Nashville, Thursday.  
Mill Branch, Friday.  
Pleasant Hill, Saturday and fourth Sunday.  
Upper Town Creek, Monday.  
Moore's, Tuesday.

### THE UPPER COUNTRY LINE ASSOCIATION'S CHANGE OF NOTICE.

Since writing the notice that our association would be held in the graded school building the M. E. Church South and the Missionary Baptist church have very generously and without solicitation offered us the use of their church houses. These are near by our own church house and have large seating capacity.

Therefore our association will be held in our own church house and our preaching in all the church houses as it may be necessary.

The Methodist church has the largest seating capacity and therefore the first sermon at eleven o'clock on Saturday will be preached there.

L. H. HARDY, Pastor.  
E. R. HARRIS, Clerk.

**\$25.50**

TO  
BOSTON, MASS., AND RETURN  
Via  
ATLANTIC COAST LINE.

Tickets on sale July 29, 31, August 1, 2, 3, 4, limited to start on return trip August 6. Extension of return limit may be obtained until September 16 by deposit and payment of \$1. Stopovers permitted in New York on return trip.

Extra through sleeping car from Wilmington to Jersey City, leaving Wilmington 7:15 p. m. August 1.

For particulars, address,

W. J. CRAIG, T. C. WHITE,

Pas. Traf. Mgr. Gen. Pas. Agt.

**\$2.00**

WILMINGTON, N. C., AND RETURN  
VIA  
ATLANTIC COAST LINE.

Tickets on sale Sunday 26, August 9 and 23d limited to return date of sale. Don't miss this opportunity to spend a cool day at Wrightsville Beach. Electric trains leave Wilmington every thirty minutes. For further information, call on Ticket Agent, or write,

W. J. CRAIG, T. C. WHITE,

Pas. Traf. Mgr. Gen. Pas. Agt.

Wilmington, N. C.

## THE NORTH CAROLINA STATE NORMAL & INDUSTRIAL COLLEGE

Maintained by the State for the Education of the Women of North Carolina.  
Four regular Courses leading to Degrees.

Special Courses offered in Teacher Training, Music, Manual Arts and Domestic Science, and in the Commercial Department.

Free Tuition to those who agree to teach in the schools of North Carolina.

Board, laundry, tuition and all other expenses, including use of textbooks, \$170 a year. For free-tuition students, \$125 a year.

Those desiring to enter should apply as early as possible. The capacity of the dormitories is limited.

Fall Session begins September 15, 1908.

For catalogue and other information address

**J. C. J. J. J. President,**

GREENSBORO, N. C.

# ZION'S LANDMARK

Published Semi-Monthly at Wilson, N. C.

PRIMITIVE OR OLD SCHOOL BAPTIST

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No. 19



P. I. GOLD, Editor

Wilson, N. C.

P. G. LESTER, Asso. Editor

Floyd, Va.

PRICE \$1.50 PER YEAR



# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

Elder William Woodard:

Dearly beloved brother in Christ—I feel tonight that I want to praise the blessed Redeemer with ten-thousand tongues if I could, I don't feel then that I could praise him any where near the limit of praise, to his blessed work and power. Seeing myself vised up in the power of the lion's jaw O, blessed Redeemer, lift me out of the horrible pit of sin and death, and invite me once more to come up to that blessed city set upon a hill. O my beloved father in Israel, to day I saw and felt why God had spared and impressed you to visit us at Salem and preach the unsearchable riches in Christ, for last week while plowing in the field, I felt the angel of God prepare your way in my poor and sinful heart, that there may be once more peace, union and fellowship bestowed unto the little vine that he in the days past and gone had planted there with a finger of love. O that I could only see you once more down upon a bended knee. I feel I want to rest giving praise unto the eternal God. I am bound to confess that I have never before felt such love and communion in and through a sermon that I was at liberty to gather, for I do feel and trust that it brought peace through the pathway of our Lord Saviour Jesus Christ, the peace maker; for, they shall be called the children of God. This is a fountain that never runs dry, but oh my soul that cloud that comes by tempest is always dry and only gives a

wind storm, and never wets the poor weak worms of the earth with the dews of heaven.

I was impressed with these words, "Dearly beloved, avenge not yourselves, but rather give place unto wrath for it is written, vengeance is mine; I will repay saith the Lord." Therefore if thine enemy hunger feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head, Romans 12:19 and 20. Those words I feel were the words that prepared the way of peace and love, but if they be not heeded then what do we see? We see stripes, balls and chains worn for iniquity, for they are many, and I feel most sure when both sides of a subject like ours have been debated on, and the query announced, it shows that both parties have done wrong. Then I feel we stand in with Solomon's song saying, Take us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes. This I feel has reference to a disturbance in the church. When one is hurt with another, he will go out into the world and gather up all the news he can get, and keep growing in malice, instead of doing as we are commanded to do, go to thee alone, and this word alone means Christ like, in love with no malice in the heart; but talk in love and bear with one another, so as each other will be able to bear his part. And remember that Christ bore it all.

Brothr Woodard I could say much more along this line, but I remember

you are feeble and I don't wish to worry your patience, but wanted to tell you how happy I feel to think there is peace once more at home. I wish every Baptist in the world could know this, and how joyful I do feel to think I have written this in peace, for peace at home makes peace abroad. You will please make due allowance for my imperfection, and remember me at a throne of grace.

Your little unworthy brother if one at all.

A. W. THOMPSON.

Elder P. D. Gold:

Dear brother—Enclosed you will find a letter from dear brother Isaac Webb and I have concluded to send it to you for publication so the brethren and friends might know his condition and administer to him in his declining days if they feel to do so. As ever yours in humble hope,

J. R. JONES.

Greensboro, N. C.

J. R. Jones:

Dear brother—Yours of the 9th to hand found us both enjoying tolerable health, though we will not enjoy the vivacity of youth any more. I am in my 75th year, my wife is 2 years and 25 days younger than I. I had rather use my cane than not even to walk across the floor and I am not able to work anymore. Myself, wife, children, grand-children and great-grand-children, together with the children and grand-children who have married, of both dead and living, number nearly one hundred and seventy. All our sons and son-law, daughters and daughters-in-law, except our youngest daughter and her daughter husband are Primitive Baptists, also several of our grand children.

I am not baptizing many of late; we seem almost at a standstill.

Elder D. S. Webb, came down lately and staid two or three days and nights. He has wonderful influence among the

Baptists. His wife is a great sufferer and although she is terribly afflicted she has such confidence in his ministry she does all she can to enable him to visit his many churches.

It seems I feel as much interested in the prosperity of the church as I ever did. I have made about one month trips for each of the last four years. In July 1904 we took a little trip and got forty-seven additions, in 1905 we took another little trip and got nineteen members, in 1906 still another and got twelve and last June we got four. We have gotten a good many more along at other times. Owing to my badly crippled condition I have missed several meetings since the last of October. I am a tolerably bad cripple anyway, and sometimes weigh two hundred and forty pounds. One morning I had climbed a fence and in getting down on the other side my left foot caught fast in the fence, about two feet from the ground, and the top rail broke and I fell back on a large rough rock breaking some of my ribs, between my right hip and right shoulder blade. I could not rest anyway, but am now recovering considerably.

I learn that brother Dameron is dead, but it is appointed unto all men to die.

I hope you are well and will please write again. I always love to receive letters from my brethren. I hope you may be kept by the power of God unto salvation and that brotherly love will continue, for he that loves is born of God. "We know we have passed from death unto life because we love the brethren."

Good-bye.

ISAAC WEBB.

Hillsville, Va., Route 3, Box 45.

Elder P. D. Gold:

Dear Brother—I enclose one dollar which I wish you would place to my credit on the Landmark. I have received every number since the 15th of November, and up to the 15th of

May have not missed a single copy I have read every communication in them and must say I have enjoyed the writings very much, and while all the writers are strangers to me in the flesh I have been able to feel they were my kindred in Christ.

I have had many desires to see them and hear them talk of the goodness of God and be at their church meeting and hear their pastors proclaim the glorious news of salvation through a crucified and risen Saviour.

Brother Gold, one dollar is not much, but it will help you some on expenses. Please continue to address my paper to

ELDER J. F. SUTTON.

Paris, Monroe county, Mo.

Dear Brother Gold—Enclosed you will find a good letter from a very dear brother and as I feel it is too good for me, if you have time and space please publish it in the Landmark so others may see it. He is a dear brother and has given me many good crumbs when my soul was hungry.

Brother Gold this is the first time I ever attempted to write, though have had a mind to for a long time. I have been reading the good old Landmark tonight and it seems as though I have been hearing you preach. If I could write like the dear brethren and sisters it would be such a pleasure to me, but I am so unworthy, so low down, way down in the low-grounds of sorrow. My little hope is all I have. Please pray for me. Your little sister in hope,

MARY ANN DEANS.

Wilson, N. C.

Dear Sister in Hope—I have just read your comforting letter in the Landmark and while reading it I was wondering and thinking of the watchful eye that sees us anywhere we may be, and these words came to me, "One faith, one Lord and one baptism." We learn he is able to send his comforter to New Mexico as easy as he does to

North Carolina, and has people there, kept by the same faith and by the same Lord, washed by the same blood of the lamb and purifying the hearts by the same purifier, representing a death, our little hope by repentance of sin, turning darkness into light, making crooked ways straight, rough ways smooth and by smiting satan with a two-edged sword and leading us in the marvelous light by the same commandment of taking up the cross and following Jesus. And by it we are led down into the same liquid grave, put out of sight and raised up by the same purifier, representing a death, a burial and the same resurrection and in Christ Jesus one Lord, one faith and one baptism. This, I feel dear sister is enough to satisfy us that God is not a universalist God, but the same yesterday today and forever. There we realize the great burden of baptism put upon us as a duty and we are never relieved of burden until we perform our duties in baptism. Why? Because we have one faith, one Lord and one baptism, and he teaches all by the same judgment and commands all with the same commandment, to honor thy father and mother, love thy neighbor as thyself and etc.

I have often thought of John when Christ commanded baptism by him, and I think of his unworthy feeling as he expressed to Jesus. Why there cometh one whose shoes I am unworthy to unloose. I feel the same unworthiness visits the Old School Baptists, as God I believe meant it for good. Why? For God's people realize there is nothing good in the flesh, for by nature we are the members of the fallen race of Adam, therefore the flesh is corrupt because it transgresses the law and by it becomes a fallen race, and was unable to perform the duties of repentance. But John came preaching repentance in the wilderness, his meat was locust and wild honey. If we had lived in John's day could we have been what

we are now? Yes, of course, because we could have grown to the age of maturity in his day as well as now, for the same Lord and the same faith prevailed and the same baptism was preached by John then as is preached by brother Gold and all gospel preachers. John didn't preach himself, brother Gold don't preach himself. I never heard a Baptist preach self only in the way of repentance, therefore if they preach self unrepented I could not have much if any confidence in them, for Christ came in the world to call not the righteous but sinners to repentance. There we learn that God predestinated a people to seek and to save by sending his only begotten son into the world to seek and to save that which was lost, and to teach one Lord, one faith and one baptism. Then if we be born of the right spirit we realize we are taught to be relieved of that great burden which follows us down into the liquid grave. There we feel we have buried the one great burden of baptism, for the great cross between the foot-steps of Jesus and the flesh is buried after the foot-steps of Jesus, for it is opposite to the ways of the flesh and if we should compare the love of Jesus to an iron shaft which locks by a combination, the keeper would have to know the combination to get in, then the enemies can't get the full fellowship of the saints of God, for Jesus has not shown them their sins, in order to walk after the inward man, which is the indwelling spirit and the glory in Christ which teaches us the combination of his own tender mercy given to his poor people. Then we are brought to glory in Christ Jesus our Lord, for we are taught of one Lord, one faith one baptism.

We see so many good letters written in the dear old Landmark and are made to rejoice, because we feel a drawing together of the writers whether we know their faces or not, for we learn they are taught by the same one Lord,

one faith and one baptism, thus showing that the carnal ways of the world are torn up and broken to pieces and brought into a united love and communion with Christ Jesus our Lord. We read it is impossible to please God without faith; then if we have faith we are satisfied with one baptism, if our baptism be of the Lord, and the one Lord teaches us to learn the one combination, which is Jesus, and to walk in the light thereof, for he is the light of the world and shines in a believer's heart, for he is the only way—the one way—the truth and the life.

Now the manner of Paul's preaching was Jesus, "For I determined not to know any thing among you, save Jesus Christ and him crucified, and I was with you in weakness and in fear and in much trembling, for we are taught it is a fearful thing to fall into the hands of the true and living God." Thus we realize ourselves when we are made to repent and believe in one Lord, one faith and one baptism, for the burden is so heavy we are brought to feel our weakness in the flesh. This I feel was the weakness Paul was speaking of in first Corinthians, second chapter. He realized that it was impossible for man to save himself, for he goes on to say, "and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power." We learn in the words he spake that it was in proof to a certainty, the living truths of the spirit, which is power. The power that is able to shut and none can open; the power that can open and none can shut. So if man had the power would there ever be much Primitive Baptist doctrine preached here. I think not, for it is so hard for the flesh to learn the combination of its secret and the whole secret dwells in Christ Jesus our Lord. Amen.

Dear sister please pardon me for writing you such an unexpected letter,

but in christian love I hope. You will please make due allowance for my imperfections, and write soon if you have a mind to. Your brother I hope in Jesus.

A. W. THOMPSON.

Wendell, N. C.

Elder P. D. Gold:

Very Dear Brother in Christ—I have concluded by the help of the Lord to write a short piece on the duty of the church towards each other and towards God. But before I proceed I wish to give a brief account of my tours through Eastern North Carolina. My first preaching tour was last year, during the months of July and August beginning with the church at Durham and going to the Little River, Contentnea, Kehukee, White Oak and Seven Mile Associations, and this year my tour commenced at Winston but did not fill that appointment as the Missionaries had control of the church house at that place and only allowed the Primitive Baptists to hold two sermons each month. But in the providence of God I was blessed to fill the rest of my appointments on the tour, which were at Saints Delight, Abbots Creek, High Point, Burlington, Durham, Raleigh and from thence I visited churches in Contentnea, Black Creek, Little River and Seven Mile Associations. On both of these tours I was heartily and cordially received by the many brethren, sisters and friends I met with and I hope by the grace of God was enabled to preach a word of truth unto them which was the gospel of their salvation, and from evidences I firmly believe it was received as such. The many brethren, sisters and friends will long be remembered by me and I do believe they are embraced in my poor weak prayers, and my prayer is that the everlasting covenant may rest upon them and their dear children. I also hope they will remember me in theirs, that a door of utterance may still be given me by my God, that I

may continue to preach him and his grace unto the children of God for their comfort and his glory.

In taking up the subject I propose to write upon I will affirm that the grace of God that regenerates men does not make void moral law as the rule of the natural life. Neither does the grace of God make void the spiritual law in the church of Jesus Christ, that God through Christ has established for the spiritual rule and government of all his regenerated people to their sweet peace and consolation and God's glory. But the grace of God establishes the spiritual law of life as the only rule of the faith, practice and worship of the dear children, and for a dear child of God to be governed by some other rule that God has laid down through his own dear son to rule and govern his children in their practice and in their worship of God is Christ and God dishonoring. Is Christ and God unglorifying. And to add or diminish any thing from this one infallible scriptural rule of practice and worship is equally as presumptuous and blasphemous, for there is not but this one way. A child of God can honor Christ and honor God and glorify God through Christ and that one way is by following Christ in all of his examples and walk before God in all the ordinances of his house (church), keep all the commandments and themselves from the errors of the world. For a dear child of God to claim that he believes in Christ and will not observe all the practices that are laid down by him and his holy apostles, is but to prove himself false and a traitor to God and a rebel to Christ, for if one clause is impeached it would invalidate the whole New Testament covenant. If Christ through God did not have the ability, power and wisdom to deliver unto his church a perfect system of laws to govern his children in their practice and worship, he did not have the ability

power, and wisdom, through Christ, to save a single soul.

We may talk loudly about the grace of God saving fallen men but by our walk deny it, and bring swift destruction upon ourselves, for to deny his spiritual laws of spiritual life, is to deny the grace of God. Dear brethren and sisters let us wake up to a sense of duty and obligations we are under to our God and to one another, also let us obey God in all things he has commanded of us through his son and holy apostles, then our peace will be like a river and our righteousness like the waves of the ocean.

The fact that God embraced his dear children in the covenant of redemption and his amazing love for them should prompt them to strict obedience to all his commandments. As a proof text I will quote the Prophet Hosea, 4:6, 7. "My people are destroyed for a lack of knowledge; because thou hast rejected knowledge I will also reject thee that thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, so I will also forget thy children, as they were increased so they sinned against me; therefore will I change their glory into shame." For the time is come that judgment must begin at the house of God and if it first begin at us, what shall the end be of them that obey not the gospel of God. "Let no man deceive you with vain words for because of these things cometh the wrath of God upon the children of disobedience." Ephesians 5:6. If you keep my commandments you shall abide in my love. Faithful and loving obedience consists in our gathering together at the house of God for the purpose of worshipping him, also in seeking to control our children from vice, idolatrous practices and when our meeting times comes stop our business and take our family with us to church, praising God with song, prayer, exaltation and preaching, and also in washing one another's feet, commemorating the

death and sufferings of Christ. It also consists in visiting the father and widow in her affliction. And keeping ourselves unspotted from the world. If we would do these things then our light would break forth as the morning and our spiritual health spring forth speedily, righteousness would go before us and the glory of the Lord would be our rearward. Then when we called him he would answer us, he would guide us continually and we would be like a watered garden. Written I trust with an eye single to the glory of God and the good of his church. Yours to serve waiting in hope of a blessed immortality.

JON TRENT.

Stella, Va.

#### JESUS THE ENSIGN AND REST OF HIS PEOPLE.

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious."—Is. xi. 10.

In the scriptures we often find the expression, "In that day;" a term which evidently conveys the idea of some distinct and definite period. It refers sometimes to the day of God's visitation and judgment in righteousness upon his enemies, and his chastenings upon his people; to the period of the Lord Jesus Christ standing upon the earth in the days of the flesh; to the day of grace and power communicated to the heart; and also to certain special and peculiar blessings of the manifestations of God to the soul. Then in that day when the Lord Jesus Christ was tabernacling in the flesh, and also in the day when he is revealed to the hearts shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious."

From the words before us, we purpose briefly to notice four particulars.

- I. Jesse's root.
- II. The ensign.

III. The persons to whom he is an ensign.

IV. The glorious nature of his rest.

I. Jesse's root. Now the first thing which particularly strikes us in the text is the person spoken of, Jesse's root. We are not to understand this literally, as a root of some tree; but it is a figure used to set before us a certain person, which I believe to be none other than the Lord Jesus Christ himself, "Immanuel, God with us," God "manifest in the flesh." And for proof that he alone is here intended, it is written of him in Revelations xxii. 16, "I am the root and offspring of David, and the bright and morning star." Now a root is one thing, and the offspring another; the root and the branch are very different things; and so the Holy Ghost has seen fit in this beautiful figure to set forth the two natures of Immanuel. By the root I believe his godhead is intended; and by the offspring his manhood. Christ puzzled and confounded the Pharisees on this point by asking them if they knew what David meant when he said, "The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool. If David then, call him, how is he his son?" (Matthew xxii. 44.) Here the godhead of Jesus Christ and his manhood are plainly set forth. As David's Lord he is Jehovah; and as David's son, he is man; two natures in one identical person. So that Jesse's root in the text, we understand the Deity of Immanuel in union with his manhood, standing on the earth in the latter day; or, in other words, God in Christ "manifest in the flesh," tabernacling or dwelling among us; and hence we have this blessed mystery unfolded.

The beginning of this chapter beautifully sets forth the humanity as well as the Deity of the Lord Jesus Christ. He is there represented not merely as

the root, but also as a rod, "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." By lineal descent he took his human nature from David and Jesse, "yet without sin;" and "the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord" rested upon him. These terms could apply to nothing but the human nature of the Lord Jesus Christ, because in his Deity, in his absolute godhead, he needed not the outpouring of the spirit, but as man he did, and it was given unto him without measure. He was "full of grace and truth;" and "grace was poured into his lips."

Now in the mystery of the incarnation of Jesus, every poor, sensible sinner is brought to feel, in some measure, the holiness, majesty, and eternity of his holy Deity. For when the spirit is pleased to shine upon the two distinct in the person of Jehovah Jesus, and the fulness of grace and mercy there is in him, and that he stood upon the earth in the latter day expressly for the purpose of being a refuge and hiding place for poor, lost, ruined, and destitute sinners; then the soul is brought to trust in him, being led to look at him by faith as God and man in one glorious person; because on one hand, if he were not God, his hope would perish; and on the other, from the detestable nature of sin and his awful breaches of the law, he could not stand before infinite purity if he did not behold Jesus stooping so low as to make himself of no reputation, to be numbered with transgressors, to be smitten for iniquities, to have his name cast out as evil, to be called gluttonous and a wine-bibber. But he endured all this, that he might come into the low, degraded, and sunken state of his people, and raise them up to everlasting bliss and glory. I have known a little of the sweetness of this in my own soul in days that are past, and have

seen the beauties of the Lord Jesus being man as well as God, and God as well as man. For when the eyes have been opened in some measure to see pure Deity alone, it is so forbidding and awful, and we feel the vileness of our flesh to be such, that we stagger and fall backward at the thought of meeting the pure and eternal God. But when we can see Jesus taking our nature, standing in our law-place and stead, and entering into our very circumstances; when we can behold him not only taking our flesh, but the sin and guilt of his people by imputation; enduring the wrath and curse of God, and the pains of hell, we feel then raised up to hope; and though we may not be able to claim him with a full assurance, yet we feel a delight in this truth, that God has "laid help upon one that is mighty," and "exalted one chosen out of the people." Here "we see Jesus made a little lower than the angels for the suffering of death," "putting away sin by the sacrifice of himself," and thus becoming the salvation of the church. And when the spirit shines into the heart, and illuminates the dark understanding to see that the Lord Jesus Christ is "the way, the truth, and the life," it produces delight and joy in believing. But I know at times God's people are so shut up in bondage and darkness, and especially those who are under legal teachers, that they cannot see the glory of it. Yet when God breaks the chains of ignorance from the mind, and with a glorious ray of light shows the Lord Jesus as God's salvation, revealing him to the eye of faith as a refuge for those who feel themselves "miserable, blind, and naked," he becomes "the chiefest among ten thousand, and the altogether lovely." The heart will then feel a union affection, and love to him, because of his peculiar beauty and glory. They will see him in his complexity of character as God and man; they will see salvation in him, right-

eousness in him, justification in him, sanctification in him, and eternal life in him; and they will feel the glory of this truth, "This is the record, that God hath given to us eternal life, and this life is in his son;" and that their "life is hid with Christ in God."

The Lord Jesus Christ is the great object of the spirit's revelation. When he is seen by the eye of an enlightened understanding, and preached in the heart and conscience in all his glorious characters by "the Holy Ghost sent down from heaven," and made known as "Jesus Christ, the same yesterday, today, and forever," he becomes endeared to the soul, and his name is full of sweetness and power. And when the beauty and glory of his person is felt, there is flowing out of affection towards him as the object of the soul's delight. At such a time the heart is warmed, and a confidence, repose, and resting is enjoyed; whilst at other times, when it is not so apprehended, there will be mourning, pining, and longing desires after him whom to know is "life eternal."

II. The ensign. "He shall stand for an ensign to the people." Now I need scarcely tell you, that the simple signification of the word ensign means a standard, flag or colour, which is exhibited for a regiment or army to rally round. The figure becomes more striking if we recollect that in former days, when any prince or famed warrior, or some notable, courageous, and intrepid person, became the king or captain, it was the custom to unfurl a flag or standard, and plant it on an elevation, or on the top of some high hill, and then to sound a trumpet; so that all his friends and followers might rally around him as their captain or king. So likewise, Immanuel has unfurled his banner on the height of Zion, that poor sinners might sit under the shadow of it with great delight and find his fruit sweet to their taste: as Solomon says, "He brought me to

the banqueting-house, and his banner over me was love" (So. ii. 4.) The banner of the son of God, which is set up over his people, is the everlasting love of God in Christ. Jehovah Jesus himself is set up as an ensign, around which are all who are discontented, all who are distressed, and all who are in debt, may flock, as they did unto David at the cave of Adullam, when he fled there from the cruelty and tyranny of Saul. So all who flee to Jesus for refuge, who cannot be pleased either with the world, the flesh, or the devil, all who are dissatisfied with themselves and their sins, who have felt that they are in bondage and distress, and under the anger of God in a broken law against their sins, when they hear of Jesus Christ as the captain set up for those who are thus disconsolate, distressed, and deep in debt, make haste to him; and he becomes a blessed captain and Saviour over them. Jesus Christ, therefore, is called "the captain of salvation;" and he is said to be "made perfect through sufferings." See how beautifully David typified him. David was cruelly hunted about like a partridge on the mountain; for Saul hated him, and wanted to shed his innocent blood. But why did Saul hate him? Because the women had sung, "Saul hath slain his thousands, and David his ten thousands." And from that time the heart of Saul was full of rancour towards him, and he became jealous of innocent David, but all to no purpose: for David was the man after God's own heart, and the anointed of God. The spirit of the Lord was upon him when he "slew both the lion and the bear;" and he went with him when he slew Goliath with merely a simple sling and a smooth stone. But when Saul was pursuing him over hills, dales, and mountains, he said, "Thou huntest my soul to take it" (1 Samuel xxiv. 17.) Still the Lord his God was with him

as his refuge and defense, and became his salvation. And though he was often affrighted, troubled, and in distress on account of his pursuers, and poured forth many cries and prayers lest he should fall into the hands of his enemies, yet the Lord never forsook him; he went before him, and followed after him, and was as a wall of fire around him, preserving him in numberless instances from going down to the gates of death. Thus David experienced many troubles, distresses, and sorrows, in order that he might become a perfect captain of salvation to those who came unto him in the cave. So Jesus Christ endured the sorrows of his people and bare the burden of their sins; with the feelings and anguish of imputed guilt, the pains of hell, the displeasure of God, and the railings of his Father's face even unto death; that he might be "made perfect through sufferings," and know perfectly and exactly what the people of God suffer when they pass through their sorrows, and be able to sympathize with them in their distress and enter into all their cries and groans; "for in that he himself hath suffered being tempted, He is able to succor them that are tempted." He is a perfect Saviour, not only on account of the power and grace that is in his godhead, but because he has passed through sufferings, and endured those very temptations and distresses which the saints more or less have to wade through. So that when a soul is burdened with grief and guilt, feeling the hidings of God's face, Jesus Christ knows and understands it all, for he has felt the same, through the imputation of sin and guilt: and when it is pressed down with sorrow, and cries out, "My God, my God, why hast thou forsaken me?" Jesus knows it well. He is able and willing to stand forth as the ensign, and unfurl his banner, in order that these poor, afflicted, and disconsolate

outcasts may come to him, rally round, and take shelter in him as the captain of their salvation. If they are not able to live in sin, nor take their delight in the world as formerly, nor do anything to the satisfaction and comfort of their poor souls, they will come as poor outcasts, in their sorrow and distress to the Saviour. There is no other whom they can rally around; they must come to him alone; for he is a brother "born for adversity," and a friend that loveth at all times;" and he will become the captain of all those who are in debt, trouble, or distress.

But how do they come to this ensign? When they are enabled thus to see him standing forth, they will admire and love him, and will feel burning desires towards him, saying, "tell me, O thou whom my soul loveth, where thou feedest, and where thou makest thy flock to rest at noon!" They will come with petitions, prayers, groans, and a pouring out of their hearts to the Lord to give strength, power, and ability to come; for they have none of their own. So that the soul that has thus come to the Lord Jesus Christ, and is looking to and trusting upon him, having its desire, will, and affections fixed upon his glorious person, that soul has already come to Jesus; and he says to all such, "him that cometh to me I will in no wise cast out." But to feel with assurance and decided confidence that Jesus is his friend and Saviour is another and an after step, one which the soul cannot take at this time; but when the will, desires, and affections are in union with Jesus, by and by he will communicate more power and love, shed abroad the riches of his grace and mercy, and bring the soul sweetly and blessedly to his feet, placing him under his banner, in the banqueting-house of his love, and causing his fruit to be sweet to his taste. Thus Christ

stands forth as ensign and a standard for the people.

III. But let us inquire a little into the persons to whom he is an ensign. First, to "the people;" and secondly, to "the Gentiles."

1. "The people" mentioned here, appear to me set forth literally the Jews, in opposition to the Gentiles, who were always emphatically and peculiarly called "the people," to distinguish them from all the other neighboring nations. Now Jesus stood forth in the days of his flesh as an ensign to his own nation; "he came unto his own but his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Still some of his own followed him, and stood by him to the last, as John, Peter, and others (though through fear many deserted him for a time;) yet I believe nearly all of them sealed their attachment to him with their hearts' blood.

But the term "the people," has a spiritual as well as a literal signification. The Jews were his people nationally, a people that he loved not for their sakes only, but because of the oath which he had sworn unto their fathers, Abraham, Isaac, and Jacob. They were not his people because they were more numerous than others, for they were comparatively few in number (see De. vii. 6—8;) yet they were his, and typical of a spiritual people, who, as Peter says, were a chosen generation, a royal priesthood, a holy nation, a peculiar people." They are a peculiar people, peculiarly ordained in Jesus to eternal life, peculiar in the everlasting love of God, peculiar in the operation of the spirit on their hearts; peculiar in their feelings, views and affections; and created and preserved in Christ Jesus, for a peculiar end as to their eternal happiness, such as will astonish and confound both

men and devils, and which at times is amazing and wonderful to themselves, when they were enabled to realize it by a living faith.

But this people, which shall flock around Jesus as an ensign, will have to pass through spiritually what Israel did literally. They were called to endure hard bondage and rigorous servitude under Egyptian taskmasters; and it was not till they had sighed and cried unto the Lord by reason of their iron bondage that they were delivered. And this is figurative of God's peculiar and elect people, his holy nation. When by the life, light, and power of the Holy Ghost they are brought to feel their bondage to sin, Satan and a broken law; when their souls are brought experimentally here, they will send forth groans, cries, sighs and strong desires to be delivered therefrom. They will want to be released from it, as the Hebrews did when they wrought under the heat of a tropical sun, and were almost exhausted, and beaten with stripes because they could not deliver in the tale of bricks; and being unable to perform their tasks, fell down under the burdens, and cried to the Lord by reason of their sore bondage. And so it is with the Lord's people that are called by grace, when they are brought to feel their sin and sinfulness. But I do not say that all feel the same weight and burden of it, or the same wrath and anger of God in the conscience; yet when the spirit convinces a person of sin, he will grieve and lament in spirit; he will complain and confess his guilt, and struggle and strive to get clear of it; he will feel that he has transgressed God's holy law, and will fall down as a ruined vile, and lost sinner; he will see that if heaven depended upon his works, he is lost forever, and that he could as soon trust to outward profanity for salvation as to any good works of his own; he will see that God's law is exceeding broad, and sin exceeding sin-

ful; that every foolish thought of the heart is sin. And seeing and feeling all this, he will cry and groan to be delivered from it, and will pray the Lord to bless him with a sweet sense of his ever-lasting love, speak home justification to his conscience from all the accusation of law and Satan, sanctify and cleanse him from all the filthiness of sin, and bless him with joy and peace in believing. This is what all will hunger and thirst after who belong to this peculiar people, who are called out of Egyptian bondage into God's marvellous light. And when they are brought here, they will have to travel out by faith, being called out by the voice of God; they will have to go through the Red Sea in their feelings; and in every step of their pilgrimage they will have manifold discouragements, with many obstacles and difficulties to encounter and surmount, which will appear almost impossible to overcome. Every child of God in his experience will bear me out that he has had at times his way hedged up with mountains on either side apparently insurmountable, with the sea before him and a pursuing army behind him; but when he has come to the very brink and verge of them, the spirit of the Lord has been pleased to reduce them down to a plain, to open up a way through the sea, to cheer and comfort the heart by removing the trouble, and enabling him to surmount and overcome every obstacle. And thus, when they have groaned out their sorrows, the light of heaven has dispelled the gloom and darkness, and they have felt the light, life, and power of God; their souls have been made ere they were aware, like the chariots of Amminadib; they have overcome the trouble, and have discovered themselves standing in a large place, with feelings of peace, joy, and delight in the Holy Ghost.

Yet before Jesus reveals himself, how painful are all these feelings to the

soul! how full of unbelief it is! how unable to believe the word of God, to rest in his mercy, or to trust in his unchangeable faithfulness and loving-kindness! But when God comes in like a sovereign, breaks down all opposition, removes the trial, and shines into the heart with his glorious, refulgent light, then every obstacle is overcome, relief is experienced, and the sinner is filled with joy unspeakable and full of glory, receiving the end of his faith, even the salvation of his soul (1 Pe. i. 9.)

These peculiar and special people are distinctly called by the apostle Paul, in Romans ii. 29, the "circumcision." He says, "Circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Now then I believe, the people in the text are God's Jews, his peculiar Jews; they are not Jews outwardly, but inwardly, being circumcised in the heart, having felt the knife of God's truth piercing the conscience. You remember how it was with the three thousand under the preaching of Peter at the day of Pentecost; there appears to have been nothing humanly great or grand, nor anything very remarkable in it. Men in our days sit down to study sermons, to get them up elegantly and deliver them eloquently in an oratorical style, working up the passions of their hearers, and when they have moved the feelings, and drawn out a tear or two from the eye, they call it spiritual religion, while at the same time perhaps it is nothing more than a delusion. But mark the effects that attended the simple and unadorned sermon of Peter to the three thousand. Aye, what but the power of God could have affected it? Every sentence he spake told upon the hearts of his hearers, every word that he uttered went with power to their souls; and we are told that "they were pricked in the heart," and cut to

the quick by the sword of the spirit; they fell down before the Lord, and cried out to Peter, and to the rest of the apostles, "men and brethren, what shall we do?" Here then is to be seen the effect of circumcision in the conscience. And if God has raised up such a powerful feeling in your heart either by the preaching or the reading of his word; if he has brought you to himself to cry out solemnly and seriously, "what must I do to be saved?" if you have thus felt the circumcising knife of God, opening up your guilt and sin to view, you will look about with solemn earnestness, and inquire how can you escape from the wrath to come. But the religion of all mere Hebrews, or letter Jews, in the present day, is only form and delusion; their religion stands in the praise of men, and not in the praise of God. Now any natural man may have an outward and external form; but spiritual feeling and inward sensations are the work of the spirit of God alone in the heart. These are the people that shall come to Jesus Christ. Only let a man be pricked in his conscience, and directly he will hear the word of grace with pleasure; it will be good news and "glad tidings of great joy" to him. So that every Hebrew who is thus circumcised in heart, will live to the praise and glory of God's free grace. And when the spirit brings the soul thus to feel that he has rest in Christ, comfort in Christ, salvation in Christ, justification, sanctification, redemption, and eternal life in the Lord Jesus Christ, he will feel then that God has eternally loved him, blessed him and accepted him; and he ascribes all to the praise and glory of God.

Paul again, to the Philippians says, "Beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus and have no confidence in the flesh." The child of God is brought in his

heart and soul to feel the vanity of the world, the deceitfulness of sin, the delusions of satan, and the vileness of self; he knows that he could as soon trust to Satan for salvation as to his own heart; he would have no confidence in himself in any shape or form; all his glorying is in the Lord Jesus Christ; his soul presses toward the mark for the prize of the high calling of God in Christ Jesus. Christ is the life of his spirit, the desire of his soul, and the glory of his heart; and though he turns aside, and tries to live by his own strength and legality, yet his guilt and helplessness will drive him back again to the sinner's friend. The spirit of truth will show him that God has put every thing in the Lord Jesus Christ; that he has treasured up all supplies in the covenant head; that it has "pleased the Father that in him should all fulness dwell," that he is made "head over all things" to his body the church, "the fulness of him that filleth all in all;" that in him is unchangeable mercy and eternal life; that all the graces of the spirit are in him in their inexhaustible fulness, as hope, faith, love, life, and holiness; and that it is all treasured up in him for his redeemed people; that so they come naked, to be clothed; hungry, to be fed; thirsty, to drink the waters of salvation; ignorant, to partake of his wisdom; and receive out "of his fulness, and grace for grace." Here, then are the characters that come to Jesus as the standard bearer, and the captain of salvation.

2. Again. The text says, "To it," that is, to this ensign, "shall the Gentiles seek." To the Gentiles as well as to the Jews Christ was a standard. The Jews looked upon other nations as unclean beasts and dogs; as vile, unworthy, and unfit for God or their society. Now a Gentile who feels himself to be spiritually what the surrounding nations appeared literally to the

Jews, is one who loathes himself as a dog, or a beast, and unworthy of God's notice; one who feels himself guilty and filthy, ignorant, helpless and dejected, having forfeited all claims to mercy; and such seek the Lord Jesus Christ, and come to him alone on the ground of free, unmerited favor, and divine compassion. These will seek him with the whole heart, soul, and spirit, with fervent and burning desires; and they find him "as an hiding place from the wind, and a covert from the tempest; as rivers of waters in a dry place, as the shadow of a great rock in a weary land," and as the captain of their salvation (Is. xxxii. 2.)

But we shall presently see the word "seek" in the text means also take refuge in and trust upon him, as it is expressed by the apostle Paul in Ro. xv.: "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made as an ensign to the Jews first according to the promise of God; and then to the Gentiles, according to the mercy of God, "the Gentiles might seek God for his mercy." The Jew came according to his ancient promise, but the Gentile as a poor filthy, debased, out-cast sinner; and they came to glorify God for his mercy in raising up for them a captain and a standard-bearer; as it is written, "For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, rejoice, ye Gentiles, with his people. And again, praise the Lord, all ye Gentiles; and laud him all ye people." And then the apostle quotes our text in the following words: Esaias saith, there shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust" (Ro. xv. 8—12.)

Now this "root of Jesse" shall stand forth as an ensign and governor over the Gentiles; and they shall be brought willingly, cheerfully, and gladly to sub-

nit to his sovereign sceptre, not only as the eternal judge of heaven and earth, to whom men and devils shall bow; not only as a just God, ruling them with the rod of his lips; but more especially they shall be made willing to fall under his gracious, kingly authority. But sometimes such an one so feels his inward guilt and backsliding that he thinks the Lord never can have patience and forbearance with him, and will surely cast him off; yet still the mercy of God flows freely, he still holds out the sceptre of his grace, as king Abasuerus did to Esther when she approached him with fear and trembling, and said unto her, "what is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom" (Es. vii. 2.) And so when the poor, self-condemned, and guilty sinner goes, as it were, with his death-warrant in his hand, he is filled with astonishment and wonder that the Lord meets him with such lovingkindness and tender mercy; and with a willing heart he falls down and submits to his blessed sceptre and government.

But, says the apostle, "In him shall the Gentiles trust." The poor, vile, worthless Gentiles, then, in his own feelings, shall trust in Jesus. And when he comes here, his heart will go out in supplication, "Lord enable me to trust in thee." But he will then find, with the apostle, that there are two wills in his heart; and he will say, "To will is present with me, but how to perform that which is good I find not." How often will there be desires after the Lord Jesus, but no ability with an unswerving faith. But the very desire, the anxiety, and the honest breathings of the soul to shelter in Christ are received. He knows at times we have got the will to serve and honor him when we have not the power to do it. There was a time when we had no will

at all to serve him, when our desire was only to serve self, the world, and the devil; and it was not until he had changed the current of our inclinations, touched our hearts, and communicated new desires which we had not before, that we had a will to love and obey him. But where the Lord has given the will, by and by he will give the power (Ph. i. 6.) I am confident he will do it; he has done it again and again in my unworthy heart. I have had the will, but not the power; and as to believing, I could not raise a particle of faith till he enabled me. But when he comes down in his sovereign mercy with power into the heart, he makes the will and affections to flow out towards him; for he will work in the soul "to will and to do of his his good pleasure;" giving a love to Jesus, and raising it up in power, as he did the lame man at the beautifulgate of the temple, causing him to leap and praise God before all the people. So Jesus comes and communicates the blessed, heart-dissolving, and softening beams of his grace, giving power and life, and enabling the soul to take refuge under his banner with great delight. Jesus becomes the darling of the heart, and all the power of the mind will go out after him; and being thus possessed of a soft, loving, tender spirit, the soul will be able to love all things, believe all things, hope all things, and endure all things; it will be enabled to take insults from friends and foes, to stand losses, crosses, and temptations, and endure those things which to the flesh are insupportable.

IV. The glorious nature of his rest. The text says, his "rest shall be glorious;" or rather as the margin reads, "his rest shall be glory." A little light and instruction on this part of the subject may be found in *Iud.* ii. iii, where it is recorded, that when the people sinned, and did evil in the sight of the Lord, he gave them over to the

hands of their enemies, to the nations that surrounded them, who oppressed, grieved, and afflicted them. And this he did to prove and try them, and chasten them for their sins, because they had departed and backslidden from him; but not to destroy them. But when they cried unto him in their distress, then he raised up some mighty man amongst them, such as Othinel, the son of Kenaz, and Ehud, the son of Gelra, and put his spirit upon them; who then slew their enemies and gave them deliverance, with a glorious rest from the invasion and oppression of their enemies; and that sometimes for twenty, forty, and even eighty years. Now Gideon was one of these princes. He arose, blew his trumpet, and by the spirit of the Lord resting upon him, he conquered and dispersed their foes, giving them rest and peace. In this he was a type of Jesus, who has overcome our enemies, destroyed our foes, and conquered the devil, annihilated sin by making an end of it, and abolished death. He has made reconciliation for iniquity, taken away the guilt of his church, made up the breaches of the law, satisfied the justice of God, and raised up and saved his people with an everlasting salvation. And thus Jesus has risen up as a mighty conqueror, as the leader and captain of his people, giving them a glorious rest.

He gives them rest also to their consciences when they are oppressed with trials and troubles, hunted about, and almost torn to pieces with doubts and fears. He then appears for their deliverance, and gives them rest from their enemies. But how does he do it? Just as the sun, by the refulgency of its rays, puts out darkness at noon-day; so when the son of righteousness rises upon the heart, and his rays of light and life are felt in the soul, with the glory of his love, blood, mercy, pardon, and righteousness, all the bur-

dens which oppress and vex the heart, the darkness that covers the conscience and obscures the eye, vanish and disappear; for when Jesus' love is felt in the heart, all these shadows flee away. Thus Jesus rises up as a mighty prince, conqueror, and deliverer; and the soul that so enjoys him finds that his rest is glorious indeed. And when the poor soul has been hunted, like David, as a partridge on the mountains, with fears, suspicions, and many solemn heart-searchings; thinking that perhaps, after all, he is only an empty professor, and staggering to and fro like a drunken man; fearing at last his religion will only prove an empty and deluding profession, and that all the workings of his feelings are only natural, he will sink down at such a time into great depression and despondency. But by and by the Son of God will come in glorious power to the heart, and manifestly stamp the soul and seal it up to eternal life, giving the man to feel the power of the truth in his heart and conscience, and solemnly to say, "Thou art my Lord and my God. Thou art my Father, my salvation, and my eternal life." Then all the powers of the soul will flow out in love, and experience a blessed union and oneness, and he will feelingly say, "The Lord loves me, and I love him." There is now a solemn exchange, and sweet communion enjoyed with a gracious, and sin-pardoning God. Jesus thus becomes precious, and his rest glorious, by the blessedness of his love being shed abroad in the heart; and the soul feels the glory of his faithfulness and "God is faithful;" his heart overflows with thankfulness and adoring gratitude for his unchangeable grace; he knows that all the Lord has done to him has been in very faithfulness and truth, and he says, "It is good for me that I have been afflicted." Under these sweet feelings, he can enter into what

Deborah sang in her song, after the Lord had conquered her enemies. She said, "Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way. They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the Lord." Here shall they speak forth his glorious acts of love and mercy to the soul, and say, "The Lord has become my salvation; he is my refuge, my rock, and my high tower." And thus they find that Jesus is indeed a glorious rest to the poor, lost, and helpless souls.

Now have any of you present ever known and enjoyed this rest? Have you had rest from the fear of hell? Jesus gives it. Rest from the wrath of God in the conscience? Jesus gives it. Rest from the power of temptation, and Satan's fiery darts? Jesus gives it. Rest from distress of soul? Jesus imparts it. Rest from doubts and fears? Jesus gives it. And is it not a glorious rest while you are in it. To a person in difficulties, affliction, bodily sickness, and poverty, without either friend or helper, how acceptable are a few pence or shillings; for not only do they get him the necessaries of life, but the very gift warms the heart. And so with the Lord's people who feel their spiritual poverty and infirmities, who are full of doubts and fears, tried with a tempting devil, and the bidings of the Lord's face, how sweet and glorious is this rest when the spirit works a holy confidence in it, and a blessed persuasion and hope rises up in the soul of its interest in the loving heart of Jesus.

But I cannot find words to express the peculiar feelings, the supernatural feeling, the godly feeling that thus comes down from heaven into the heart and conscience, and which none but he can know to whom God reveals the secret. It is a rest from fears,

doubts, and all misgivings. But those who never had these tossings to and fro can never want this rest, or seek it. I can sympathize with my very heart and soul with those who are afflicted with doubts and fears; and I can rejoice with those who are delivered from the power of them. But I can have no union with those who never knew them and can talk of interrupted rest in Jesus; for I know nothing of their religion, nor does God's word either, if I know anything about it.

The Jesus is here set forth as a standard-bearer to the poor tired soul, and his rest is proved to be glorious. And Paul says, "Labor therefore to enter into that rest." But what is this labouring? The heart labors with desires and fervent wishes; coveting earnestly the "best gifts," groaning and pleading for the manifestation of Jesus to the soul. And whenever God gives a sight and sense of his love to the heart, it will cause a hungering after this best of gifts. If God's love abound in the conscience, what is so blessed as the light of his countenance beaming in the heart as an earnest of heavenly bliss? We live, we hope, for heaven; and a little foretaste of this in the soul will do more for it than all that Arminian preachers can, with their fears of hell and legal terrors; for none of these things will give a single earnest of future bliss, overcome the power of sin, nor produce love to God. A little of this blessed rest in Jesus will enable a man to honor and glorify the Lord; it will put down all fleshly and ungodly feelings, and make him a christian indeed; it will prove him to be a man after God's own heart, and accuse him to be sick of the world and everything connected with self. But alas, these feelings are transient and do not stay long; yet while they are enjoyed they have this sweet affect, to make the rest of Jesus "glorious" to his people.—Selected.

## ZION'S LANDMARK

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

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

Volume XLI . . . . . No. 19

Wilson, N. C., . Aug. 15, 1908

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### BAPTISM.

"Buried with Christ by baptism into the likeness of his death." The death of Christ was necessary to abolish death. The death of any sinful mortal would have made no satisfaction or atonement for sin, it would have been only the sentence of execution of justice, for the wages of sin is death, but Christ comes into the world without sin having no debts of his own to pay and therefore was freely offered to make atonement for the sins of others. He comes as a surety for the people for whom he lives and for whom he suffers. As the surety Christ must suffer the just one for the unjust, he is the appointed heir of all things and being the first born of every creature he must pay off the debts of the estate in order that he may inherit the estate in righteousness and clear the estate of all incumbrance.

Baptism (which means a burial in water) sets forth the death and burial of the Lord Jesus Christ, and therefore is an ordinance of the church of God. Jesus said, I have a baptism to be baptized with; and how am I straitened! This he said signifying what death he should die. When therefore a believer is baptized in the name of the Lord Jesus, he declares his death to the law by the body of Christ and his unity with Jesus in the resurrection. In a baptism there must first be death, for we do not bury people that are living. When

Jesus was baptized in the river Jordan he came straight way out of the water and the Holy Ghost descended and abode upon him, the inerring token of his acceptance of God and of his resurrection life. The voice of the Father from heaven declaring "This is my well beloved Son" shows the way to heaven is open. When a believer is buried with Christ by baptism into the likeness of his death and is risen with him, it sets forth resurrection life, or it shows forth the doctrine of a risen and glorified redeemer and that this subject of grace is also risen from the dead by the faith of Christ, for if we have been planted together with him in the likeness of his death we shall be also in the likeness of his resurrection. "Wherefore, my brethren, ye are also 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. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. 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." Romans 7:4-7. Baptism is not the putting away of the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ from the dead. Then baptism symbolizes the doctrine of the Bible that Christ died for our sins, and rose again and that we being dead to sin might live by faith in him. It is a great privilege to confess the name of the Lord and be baptized in his name, and go on our way rejoicing. It separates us from the world and identifies us as the people of God. It shows this people to be dead to the world and its rudiments and alive unto God by Jesus Christ. It shows the people separated from the world, called with a holy calling not according

to their works but according to his purpose and grace given to them before the world began. It sets forth the life and the faith of Jesus, in that we are not our own but bought with a price. Therefore we should glorify him in our body and spirit which are his. This is a peculiar people zealous of good works, a people alive unto Jesus Christ having their fruit unto holiness and their end unto everlasting life.

Are you a believer in the Lord Jesus? Have you been baptized in his name? What right have you to neglect baptism if you believe in his name? It is incumbent upon a believer to be baptized, and they are disobedient if they fail to do so. His yoke is easy and his burden is light and blessed are all they that wear this yoke.

P. D. G.

#### PREACHING.

"For after that in the wisdom of God the world knew not God, it pleased God by the foolishness of preaching to save them that believe." 1st cor. 1:21.

There is no wisdom the world has by which it can find out God. The wisdom of God is so far above the wisdom of the world that the wisdom of the world is foolishness with God, and so blind is the world that God's wisdom is foolishness to it. In the wisdom of God the cross of Christ is preached and that is called foolishness, for it pleased God by the foolishness of preaching to save them that believe. It is not preaching foolishness, nor is it foolish preaching, but the foolishness of preaching when Christ is preached. He is preached as the end of the law for righteousness to every one that believeth, and if he is the end of the law there is nothing further lacking, for the believer is complete in him wanting nothing. The word that we preach says; "Say not in thine heart, who shall ascend into heaven? (that

is, to bring Christ down from above;) or, who shall descend into the deep? (that is, to bring up Christ again from the dead.)" For the word of faith that we preach is nigh thee, even in thy mouth, and in thy heart; for with the heart man believeth unto righteousness and with the mouth confession is made unto salvation. This is in no sense preaching one's works, but preaching Christ crucified, the wisdom of God and the power of God unto salvation to every one that believeth. If the work is already completed the world says, "What is the use of preaching?" That is what we preach, that is, we preach a finished salvation, for we preach that which saves the sinners and by which he is already saved, and the evidence is given to us as we believe it. Be it unto thee according to thy faith.

A man said to me once as we were talking of God, or that nothing that we can do can change the purpose of God, why then do you preach? I said we preach to tell the people that God is unchangeable, some people do not seem to know it. We do not preach to change the purpose of God, but to declare what that purpose is, or to declare that we are already saved. "For the preaching of the cross is to them that perish foolishness, but unto us that are saved it is the power of God." A man must be saved through the death and resurrection of Christ before you can tell him that he is saved, for if you tell him he is saved when he is not, that will not be the truth. But a man could not believe that he is saved if he is not saved. When the word of faith comes with power into a man's heart, that is the evidence that he is already saved, but he does not receive the benefit of it until he believes. The pleasure of the Lord is communicated unto him in his believing.

The gospel is good news and glad tidings of great joy unto all people, for

unto you is born a Saviour which is Christ the Lord. Now, when this word comes in demonstration of the spirit and power, then it comes in faith, and "Faith is the substance of things hoped for, the evidence of things not seen." This is foolishness to the world for the world cannot see, nor understand the things which are revealed unto us by the spirit of God. "Eye hath not seen nor ear heard nor have entered into the heart of man the things that God hath prepared for them that love him. But God hath revealed them unto us by his spirit," which spirit searches the deep things of God, and preaching the gospel in demonstration of that spirit, therefore is foolishness to the world.

God takes the wise in their own craftiness. The pride of man exalts him to think he can find out and understand mysteries, but the mystery of the cross of Christ stains the pride of man so that man stumbles at that stumbling-stone and rock of offense that God hath laid in Zion. There is nothing so abasing to the pride of man as the cross of Christ by which every high thought of man is brought down and the pride of man humbled, and the lowly and those who feel that they are poor are raised up as beggars on the dung-hill to inherit the throne of glory with princes. The preaching of the cross so abases man that it offends him, it so raises up the meek and lowly that it fills them with wonder and praise. It supplies the poor with good things and sends the rich empty away, which is foolishness to the rich and worldly-wise.

If according to the world's reasoning predestination is true, what is the use of preaching? It is to tell the poor and the needy that all things work together for good to them that love God, for that God hath reconciled us unto himself by Jesus Christ. Because he hath made him who knew no sin to be sin for us that we might be made

the righteousness of God in him, therefore as the ministers of God we pray you in Christ's stead be reconciled to God. It is the poor that have the gospel preached to them, which tells us that all things are ready, that wisdom hath slain her fatlings and mingled her wine and spread her table. But the man that is worldly-wise does not see these things or believe them.

What is the difference between prophecy and preaching? Prophecy foretells that which shall be, preaching declares that prophecy is already fulfilled. Preaching is a peculiar word denoting that prophecy is fulfilled. The testimony of Jesus is the spirit of prophecy, that is, it is the substance, accomplishment, fulfilling of all prophecy. Therefore when Christ is preached it is the divine accomplishment of the word of God. Therefore to hear the gospel preached is to have the evidence from heaven that one is saved. To report a matter is to declare its fulfillment. "Lord who hath believed our report, and to whom is the arm of the Lord revealed." Where a report is believed there the arm of the Lord is manifested, hence it pleased God by the foolishness of preaching to save them that believe.

"How can they preach except they be sent?" To hear the gospel preached is a testimony of the Holy Ghost witnessing salvation. One hearing the gospel preached is ready to wonder that old things are passed away and all things are become new, and all things are of God. It is to him a matter of wonder that he is saved, because he has done nothing to save himself. It is the belief that Christ hath saved him according to the will of God, on the other hand the world believing that salvation is through works, looks upon preaching of the gospel as foolishness.

P. D. G.

## OBITUARIES

### BENNIE COOK RORER.

Dear Brother Gold—By the request of the children of this beloved brother. I will try and write an obituary notice and send you to publish in Zion's Landmark.

I feel incompetent to write in a manner to do justice to such a man, but I will do the best I can. I have put it off for weeks thinking I would be better prepared to undertake it, but I am just as much at a loss as when first requested.

Brother Rorer, was a son of the old famous brother Rudolph and sister Millie Rorer, was born June 18, 1828, died December 15, 1907, making his stay on earth 79 years and six months.

He was married to Emma Roberson October 26, 1856. Twelve children were born to them. Fifteen grand-children are numbered among their descendants. They lived happily together, his wife going before him several years to the grave, which was a great shock to him. They were very much devoted to each other, and after her departure he looked so sad most of the time. But we hope they are joined together never to part.

This brother joined the church at Old Union and was baptized by Elder George W. Hundley August 1960, and lived a consistent member till his death, strong in the faith. Brother Rorer was truly a kind and loving husband, a devoted and indulgent father, placing all confidence in his children, seemed as much devoted to them as any father I ever knew. He was beloved by all that knew him, kind, honest in all his dealings, faithful to visit the sick, kind to the poor, and as much as he was able ready to help the needy, and was a good neighbor. Solomon said a good name is better than precious ointment.

Children how thankful you ought to be of the good name that your father has left behind. I know you all miss him. His doors were not only open to you, but all his friends and especially to his brethren. We will all miss him. If loving hearts and wil-

ing hands could have turned aside the shaft of death you would still have your dear father with you, but the summons had come and he paid that debt that we all must soon pay.

I know the old home is not like it once was. Father and mother are both gone. Do not grieve after them; but as they both loved you and no doubt counseled you and admonished you to love each other so love each other for their sake.

We hope your loss is their eternal gain, and that you may be enabled to say as Job did of old, the Lord gave, and the Lord hath taken away, and blessed be his ho'y name. Now may the Lord bless you all to bow to his will, and save you in his kingdom.

Z. T. TURNER.

### REUBEN DENTON.

Brother Reuben Denton, was born April 3, 1834, and died June 24, 1907. He was married to Temple Cornelison February 22, 1857. There were born unto this union 10 children, 6 sons and 4 daughters. There were left to mourn his loss a wife and 9 children. The writer feels that their loss is his eternal gain. He was a devoted member of the Primitive Baptists for 34 years or more. He held his membership with the Sugg's Creek church, Montgomery, N. C. He was a great sufferer with rheumatism rendering him unable to attend preaching for years. By request myself and others preached to him at his home. I have been in some glorious meetings at his home.

There is an arm of Howard's Chapel church at his home. He told me he wanted meeting continued in his community after his death. I am still trying to preach at his old home, and it is a sweet place to me. Several have joined at his home place. His people are very kind to me.

The dear brother was well informed, much devoted to divine things, was a peace maker, a good husband, a kind father, a choice neighbor. He is gone, but still lives in the hearts and feelings many people.

A. G. MORTON.

Albermarle, N. C.

**BRADY WILSON WILLIAMS.**

By request of Elder H. M. Williams I will try to write a short obituary notice of the death of his son Brady Wilson Williams, who was born January 17, 1887, was taken sick July 23, 1907, with typhoid fever, and died August 31, 1907. He was a lovely young man highly esteemed in his community. He loved the Primitive Baptists, and would contend for their faith, but never made any professions until he was taken sick. He would often speak of the different preachers and that he would love to hear them preach. He would often speak of the blessed Jesus saying he wanted to go home—to that home above.

The writer was well acquainted with the young man. He often visited our home to be with the young people, and would talk to them on the subject of religion.

But now he is gone the way of all the earth. All was done for him that kind hands could do. He leaves a father, mother, 3 brothers and 1 sister to mourn their loss. We would say mourn not for him for we feel that your loss is his eternal gain, now being with Jesus in whom he so greatly rejoiced while on his death bed, leaving a sweet testimony behind that he would be where there is no sorrow or pain, where the wicked cease from troubling and the weary are at rest.

So dear father and mother, brothers and sister, when the time arrives that the Lord shall call you away may you all meet him in that bright world above. Written by,

W. R. HELMS.

**ELIZA E. GURLEY.**

Eliza E. Gurley departed this life May 18, 1908. She was a single daughter of C. L. and Ellen J. Gurley, of Pikeville, N. C., was 31 years of age, and has been afflicted for 18 years with neurigia and paralysis. She was perfectly resigned to the Lord's will, and asked us not grieve for her, "just say poor afflicted girl has gone to rest." She called each member of the family to the bedside and bid us good-bye. "She told us

to meet her in heaven." All was done that Doctors and loving hands could do, but we could not stay the hand of death. The Lord gives and the Lord takes away. Blessed be the name of the Lord.

But it seems so hard to part and so lonely here. She joined the church at New Chapel and was baptized by brother Lancaster in her 18th year. Her funeral was preached by J. W. Gardner, a very impressive sermon; and she was laid to rest beside her baby sister in the family burying ground. Written by her mother.

ELLEN J. GURLEY.

**MARTHA E. BILLUPS.**

Sister Billups, daughter of Joan Lockey and Penninah, his wife, was born September 16, 1836, and released from the trials and conflicts of this life and called to eternal peace and rest, in the happy home prepared for her by her dear Savior, on the 21st of June 1908, making her sojourn on earth 71 years, 8 months and 25 days. She had gone to Charlotte hoping the change would be beneficial, as her health had been failing for three years, but on Sunday at 5 o'clock a. m. her spirit was called up to meet her Lord.

Those of her children and friends who watched by her say she passed away peacefully and gently strong in the precious faith of God's elect which had enabled her to feast on and rejoice in Christ Jesus, having no confidence in the flesh for a long period of time.

Her remains were brought to Rocky Mount by Mr. and Mrs. N. E. Long, her daughter and son-in-law, and held at her oldest daughters' home by Elder N. B. Williford after which the body was laid to rest in Pine View cemetery.

She was married to Lawrence Billups, who as long as he lived, was a dear lover of the truth and a faithful member of the Primitive Baptist church at Whitakers, N. C. She was the mother of five children, two boys and three girls, of which number two girls survive her. Her disease was cancer

of the breast, from which she suffered for three years with remarkable patience and christian fortitude. She told her children she did not fear to die, as her hope and trust was in the Lord who had conquered death and had brought life and immortality to light through gospel.

She came with her husband and helped constitute the church at Hopeland April 4, 1879, and has been a constant attendant, when not providentially hindered through all these years. Full of love to the Lord and his people she loved the service and was a bright and shining light. Her walk and conversation was heavenly. Her heart was filled with the love of Jesus and the doctrine of electing grace. She hated every false way and was gentle; easy to be entreated and exhibited the grace of the spirit, love, joy, peace and long suffering. She did not claim perfection, but felt poor and sinful and vile in herself. She was rich in faith, and no doubt in dying clasped Jesus in the arms of her faith, the antidote of death.

Our loss is her eternal gain. May God bless her children who are left behind and enable them to emulate her virtues and forget her shortcomings. May that love, faith and hope which comforted her life below and lifted her heart to God be theirs. May the Lord, if his will, reveal his love in their hearts that they may take a place with the saints below, and at last meet her in heaven, where those who meet shall part no more and those long parted meet again.

John says, "I heard a voice from heaven saying, blessed are the dead that die in the Lord from henceforth sayeth the spirit, they are at rest from their labors, their labors, their good works follow them." The evidences of eternal life which Christ gave to as many as God gave him are only found in those who rejoice in his electing love and who are predestinated to be conformed to the image of his son and these enter into everlasting joy at God's right hand.

A. J. MOORE.

By request of his daughter.

#### MRS. NORA B. PARKER.

The subject of this sketch was born near Whitesell, Va., May 1, 1880, and departed this life June 14, 1908. She was the daughter of Edward R. and Lucy A. Scarce, who preceded her to the grave a short while since, being the fifth one of this family to depart this life in less than two years.

She was married to my brother Charles C. Parker December 9, 1904. Two children were born unto them. One survives. Nora was sick about five months before she died. Her disease was consumption. She suffered much, but bore her affliction with much patience. She was a good neighbor.

Like her mother and sister she was a firm believer in the doctrine dear to the Primitive Baptists, but never united with them. She leaves a loving husband, one little son, two brothers, and five sisters, and a host of friends to mourn her loss.

Her body was laid in the family burying ground to await the resurrection morn, when we hope Jesus will take her as his own.

Written by her brother-in-law.

W. L. PARKER.

#### WILLIAM C. TREVATHAN.

Resolved by the church at the Falls of Tar River, at their July meeting 1908, that the clerk with a memorial notice of the death of brother William C. Trevathan, and spread one copy on the church book, send one to family of deceased, and one to Zion's Landmark for publication.

William C. Trevathan, was born January 22, 1830, was married to Sarah J. Price, united with the Primitive Baptist church at the Falls of Tar River in 1872. He died June 18, 1908, leaving a wife, five children and a church he loved so well to mourn their loss, but to rejoice in the hope of his eternal gain.

As a husband, father, a church member he was as the star of Bethlehem ever pointing to that dazzling crown of glory from whence comes manna to the hungry soul, and to the weary rest. He died as he had

lived strong in the faith, strong in hope, and with good will toward all men.

As a deacon he was ever watchful over the flock, faithful to every trust, firm but forgiving, and one had only know him to love him, and be in his company to catch an inspiration of his goodness and mercy of God.

As a confederate soldier he was as brave in battle as he was true to duty in camp.

P. D. GOLD,

Moderator.

JESSE BRAKE,

Clerk.

The first Black River Union, will be held with the church at Harnett, Sampson county, N. C., on fifth Sunday and Saturday before in August, 1908. All lovers of the truth are invited.

CORNEILUS HODGES,

Clerk.

The next session of the Smithfield Union is appointed to be held with the church at Hannah's Creek, Johnston county, N. C., on Saturday and fifth Sunday in August.

Brethren, sisters and ministers especially are invited to attend.

J. A. BATTEN.

Union Clerk.

Elder P. D. Gold—I desire to ask the brethren through the Landmark to please send me the names and post offices of every Primitive Baptist brother or sister who enjoys reading our old Baptist papers, but is not able to pay for them.

Address me at Hamilton, Texas.

W. S. BROOM.

Dear Brother Gold—Please give notice through the Landmark that the 78th annual session of the Cententia Primitive Baptist Association will be held in the town of La Grange Lenoir county, N. C., and commences on Saturday before the second Sunday in October, 1908, at 11 o'clock a. m.

I have been requested to say to the messengers that anticipate coming, that as

can conveniently do so will come by rail, as many of the members are not prepared to care for the teams. Most of the churches are in reach of some railroad.

We have four trains daily as follows: Those going east from Goldsboro arriving at 8 o'clock a. m. and at 5 p. m. Those going west from New Bern arrive at 11 o'clock a. m. and at 8 p. m.

Affectionately

LEVI J. H. MEWBORN Clerk.

#### NOTICE CORRECTION IN APPOINTMENTS.

Please notice correction in Elder G. W. Rowe's appointments. He preaches at Cedar Island Saturday and fifth Sunday in August. Also at Davis' Tuesday night following, Straits, Wednesday 3 p. m., and at storehead City first Sunday in September.

#### SEVEN MILE ASSOCIATION.

The twenty-eighth annual session of the Seven Mile Primitive Baptists Association, will be held, the Lord willing, with the church at Oak Forest, Johnston county, N. C., on Friday, Saturday and third Sunday in September, 1908, which is the 18, 19 and 20. Visitors by railroad will be met at Four Oaks on Thursday from the south at 1:30 p. m., and from the north 3:30, same day and conveyed to and from the Association. Oak Forest is about 6 miles from Four Oaks. A cordial invitation is extended to all lovers of the truth. We hope to see a goodly number of ministers.

CORNEILUS HODGES,

Clerk.

#### PIG RIVER ASSOCIATION.

Dear Brother Gold:

Please state in the Landmark that the Pig River Primitive Baptist Association will convene with the church at Roanoke city, commencing on Friday before the 4th Sunday in August and hold three days.

The church invites the brethren and sisters to come, especially the ministering brethren. Come by rail if convenient. If you come by private conveyance leave

horses outside the city on pasture, as the brethren here cannot very well take care of horses.

The church hopes to have a large attendance, and the members are making ready for a realization of that fond hope. Come, see us.

Yours in hope

J. C. HURST.

The fall session of the Bear Creek Association, will convene with the church at Running Creek, Stanley county, N. C., 12 miles west of Albermarle, N. C., commencing Saturday before the first Sunday in October, 1908 and continuing 3 days.

A cordial invitation is extended to Primitive Baptists to attend. Those coming by rail please drop a few lines to brother G. N. Tucker, R. F. D., No 1, Mount Pleasant, N. C. and they will be met at Albermarle.

J. W. JONES,  
Clerk.

#### ASSOCIATION.

The annual session of Fisher's River Association will convene with the church four miles west of Pilot Mount station, commencing on Friday before the first Sunday in next November.

We extend an invitation to our brethren to come and be with us. Those who wish to come by railway will be met to station. I would be pleased to receive a card from all that will need conveyance.

GEORGE DENNY,

Pinoale, N. C., R. F. D., No 3.

Elder P. D. Gold:

Dear Brother—Please announce through the columns of the Landmark that the next session of the Abbott's Creek Association will be held at Tom's Creek on Saturday before the fourth Sunday in August and will convene for three days. The church is two miles from Snider, N. C.

All brethren and ministers are invited to attend and will be met at Snider. Passengers from the south and north will make connection at Thomasville, N. C., for Snider,

leaving Thomasville at 9:30 o'clock in the morning arriving at Snider 11:25 o'clock.

Your brother,

SOLOMON SNIDER, Clerk.

Snider, N. C.

#### W. H. SHIELDS.

Chapel, Va., Monday after third Sunday in August.

School House near Brother A. A. Ferguson's Monday afternoon at 4 o'clock.

Bethel, Tuesday.

Chestnut, Wednesday.

Red Wood, Thursday.

He will need conveyance.

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JOHN W. GILLIAM, Principal.

Altamahaw, Alamance county, N. C.

R. F. D. No. 1.

Elder George Roswell, expects to preach at Bethany Saturday and fourth Sunday in August, funeral of Jonathan Collier.

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	Shreveport, La.



# ZION'S LANDMARK

Published Semi-Monthly at Wilson, N. C.

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P. D. GOLD, Editor

Wilson, N. C.

P. G. LESTER, Asso. Editor

Floyd, Va.

PRICE \$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.

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.

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I trust every reader will try and secure a new subscriber for the Landmark. Our expenses are heavier and an increased circulation is necessary to enable us to make anything.

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

"For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit."—Roman viii. 5.

The context of this verse is remarkable; it is the great and wonderful doctrine of justification, the life of the church of God. "Righteousness delivereth from death" (Proverbs x. 2.) When Christ's righteousness is brought near, and is received by a believing man, it is the joy and the rejoicing of the heart. "Surely, shall one say, in the Lord have I righteousness and strength" (Isiah xlv. 24.) This makes the things of Christ become as an element in which the soul moves and delights. Paul says that, "being justified, by faith we have peace with God;" and being "in Christ Jesus," "there is therefore now no condemnation." And these justified people are the people who mind the things of the spirit, because they are "after the spirit." What is it to be "after the spirit?" It is to be born of the spirit. Israel "after the flesh" is Israel born of Abraham. Men "after the spirit" are spiritual men by regeneration; and spiritual things are their element. My friends, we cannot find the things of God to be our element until we are in those things, and they in us. It is no wonder that the carnal man, even if he a professor, should admit from time to time an irksomeness in spiritual matters. He may constantly be in his place in the chapel; but put him with two or three spiritual people, whose conversation is of him

they know, and he will not find that that society is his element; and being out of it, he is dull, heavy, not at home.

There are two kinds of people, therefore, in the text, as in this chapel. Yes and they are known by their different courses, by their actions, by that which occupies their hearts.

One who is after the flesh minds the things of the flesh, attends to them, goes after them, finds them his element. He loves them, is at home in them, wants nothing better, nothing different, nothing else. His greatest ambition is bounded by the things of the flesh; his appetites are all satisfied if they get the things of the flesh. My dear hearers, look at this solemn truth, and then reflect on this: "We must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according that he hath done, whether it be good or bad" (2 Corinthians v. 10.) That solemn scripture will be found to be true of every one. You here who are after the flesh, mind its things, and only its things, for you cannot mind anything else; and you will receive according to them if you leave this world unchanged.

But we have another kind of people in the text—a blessed, a happy people; yet very tired, because, while they are after the spirit, they are also born of the flesh. Hence they have hindrances to meet, things aversive to the hidden man of the heart that wants God. You who are born of God are formed for his glory, and sometimes you will feel

it; for how can you be partakers of the Holy Ghost, and never feel that you are formed of God? You mind the things of the spirit, you want them, are troubled when you cannot get them.

Let us look a little first of all at the great and wonderful foundation there is for this minding of the things of the spirit. We have it clearly laid down in this chapter: "There is therefore now no condemnation to them which are in Christ Jesus." To be in Christ is to be in everlasting union with him; it is to be in him as our head and representative; to have been in union with him when he was a man of sorrows and acquainted with grief; when he grieved, groaned, and sighed, and wept, and sorrowed; and when he said on Calvary, "It is finished;" and bowed his head, and gave up the ghost. He did all this for his people. It is a great concern with some whether he did it for them. If he did not, alas for them! it would be better never to have been born. But if he did, O what an honor, what a mercy to have been born into this world, to be born again of the spirit! May we be enabled to do as Peter exhorts, give diligence to make our calling and election sure: for if we do these things we shall never fall (2 Peter, i. 10.) This is the point—whether we know in any measure what it is to be in Christ. How shall we indeed? By Christ coming to us, by his blood making peace in our consciences, by his infinite-righteousness being imputed to us; or by a sense upon our consciences of the smile and blessing of God. All religion must be cut down to this—"in Christ Jesus." We shall not take anything more with us than we have in Christ when we go into eternity. All good is received from him,—his spirit, life, righteousness, forgiveness, pardon, sanctification, eternal glory. All the rest of religion proceeds only from man, approved it may be by the religious mind;

but it will perish. Therefore this is the thing to look for, to pray and wait for—the coming of Christ to us. You can confess that Jesus is the Son of God, and that he has come in the flesh, when he has been revealed to you. You can confess him of course, externally without this, as believing the scriptures. If you believe their testimony, you therefore believe that Christ came in the flesh; but when the redeemer comes to you, enters your heart as your life and your righteousness, then you can say, "He has come in the flesh, and he has come to me." This is a point. Give all diligence you seeking souls to make this sure. This is what is called eating the flesh of Christ, and drinking his blood; Paul calls it in this epistle, "receiving the atonement." It is a great thing to have. This is the meat that Christ speaks of, that the world is not to destroy. The feeling of it may be lost, the thing itself never; neither in the foundation of it, which is the person and work of Christ; nor in the communication of it, which is by the revelation of the Holy Ghost. You will never lose it, though the feeling of it may die away through the touch and influence of sin.

These people are distinguished by walking after-the spirit; "Who walk not after the flesh, but after the spirit." To walk after the flesh is to walk after its desires, aims, ambitions, appetites, and directions; it is to be altogether worldly. They that are after the spirit born of him, who have his indwelling; his teachings, mind his things. My friends, what we owe to the person and love of the Holy Ghost we shall never know fully in this world. Think of his love in coming, and, as Dr. Goodwin says, "raking into this dunghill of our hearts!" What love he displays in coming to elect sinners, happy in sin and death! what love when he speaks! It is a great, an almighty, an all-efficacious word, "live;" and it imparts life. Re-

ligion, where real, has not its rise in some efforts of the mind to mend a bad case; it has its rise in the impartation of divine life to the soul; and from this spring all exercises, convictions, appetites, wants, and desires. The love of the spirit is wonderful, passing the love of woman; for it comes with nothing to draw it; there is nothing to give him delight in the objects he comes to.

This great, mysterious work in every redeemed soul shows itself sooner or later, in this particular thing—minding the things of the spirit. I. The first important enquiry, then, is to be this: What are these things of the spirit? And II. What it is to mind them. Let us try to look at these two things.

I. What are the things of the spirit? You must remember that there is a covenant of grace, and that the Father, Son, and Holy Ghost are equal partners in it, three contracting parties; that the spirit, the third person in the Trinity, is sent by the Father and the Son to make revelations of the covenant; and therefore comes not of himself, not without the Father and the Son concurring, but from them to speak the things which concern the souls he comes to teach. The things of the spirit, then, are those things in the covenant of grace which Christ said he would show. When promising him to his disciples, Christ said, "He shall glorify me; for he shall receive of mine, and shall show it unto you." And he is concerned to set them before poor people, and to hold them out in such a view as to draw them, and make them their own in experience. These things of the spirit are:

1. The person of Christ, the refuge of sinners, the only refuge. O to be daily concerned about this refuge, about being in it, beneath its shelter and its shade! Now the person of Christ is the very bottom and top of everything to a child of God. It is the work of the spirit to reveal this person to

make him known; so as that he shall not be speculated about by the people of God, but known. Oh! beware of speculations in religion; they are dangerous and dreadful. To rest on anything you do not know for yourself is dreadful; to talk about what you have never felt in your own soul to profess you know that the Holy Ghost has never brought to you, to speak of God whom you have not seen by faith, of God in Christ whom you have not known, is a very solemn and awful thing. My dear friends, may we all be silent about things eternal which the Holy Ghost has not taught us; and since he is the only teacher, may this be what we know by his blessed teachings—that there is a Jesus Christ. You may say, "Who doubts it? who with the bible in his hand can be ignorant of it?" In a sense no one, and in a sense every one is. In a natural, external sense, nobody can be ignorant of the person of Christ who has the bible and reads it. You all know him so, and, alas for you that, thus knowing him, you never kneel before him and worship him. The Father says when he brings him into the world, "Let all the angels of God worship him." And they did, and came and glorified him, and sang, "Glory to God in the highest, and earth peace and good will toward men." We are worse than the beasts if we see that the bible is a revelation of him, and yet own him not. But O what a thing it is to find that there is a revelation within the revelation, a life brought to you, a powerful knowledge given to you, a sweetness wrought in your heart, by the coming of the Lord Jesus Christ into your soul, that you know who he is! It is a happy blessed, sweet place for one to be in, when he can say for himself,

"What object's this that meets my eyes  
Without Jerusalem's gate,  
That fills my mind with much surprise,  
As wonder to create?"

"Is this the man, can this be he,  
The prophets have foretold  
Should with transgressors number'd be,  
And for their crimes be sold?"

Oh! if you can say this—

"Yes, now I know 'tis he, 'tis he,  
'Tis Jesus, God's dear Son,  
Wrapt in humanity to die  
For crimes that I have done,"

that will do all that you want. To be daily concerned about it is a great thing. Now you may be under conviction. Conviction on conviction is written on the fleshy tables of the hearts of some here; trouble on trouble prayer after prayer; desire after desire real confessions. You ejaculate, "God be merciful to me a sinner." Sin, O the eruptions of it here and there! You say, "I fear I never had a right desire, never prayed rightly, never had a right feeling." This is the case for years with some, they never can say, "The Lord blessed me here, or there." What will bring all your matters to a point, and make you know it is well? what will enable you to say, "Well, in all these words I hoped on, it was as if God were writing on my heart with his own, but the characters were not legible to me then; but now I have got his own signature and seal to his handwriting?" What will do it? The Lord Jesus revealed in you by the Holy Ghost. That will be a sign, a seal, the Lord's own signature to all previous writings, as if to say, "I did that for you, and that; I fitted you for this robe by stripping off your rags; I prepared you for this refuge by enlightening you with a conviction of your danger." This is one of the things of the spirit, the person of Christ, the refuge for sinners. O you seekers, seek on; you cannot seek in vain. "He that seeketh findeth; and to him that knocketh it shall be opened;" this is God testimony.

2. The next thing of the spirit is

Christ's righteousness. "I bring near my righteousness; it shall not be far off; and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory" (Isiah xlvi. 13.) That is a thing the spirit is sent to reveal. Sinner, you can never be right without it, never. You can never be justified, never stand before the Lord with joy, never be commended by God's own mouth, unless you have this robe on you.

"Righteousness to full perfection  
Must be brought,  
Lacking nought,  
Fearless of rejection."

Whatever a person may be without this he is short; and to be short here is to be short for eternity. The Holy Ghost is sent to reveal this perfect righteousness; to take Christ's obedience, active and passive, and open it to the eye of faith in the sinner's soul; so that he shall say, "I shall stand in that great day." He teaches what Christ was delivered for, and what he was raised for. "He was delivered for our offenses, and was raised again for our justification" (Romans iv. 25.)

3. Another thing of the spirit is the blood of atonement, in which, if plunged, the sinner is clean every whit, nothing remaining of sin. My friends, you may make as much of your sins as you possibly can, and they will be finite when you have done; but the blood of Christ is infinite in merit. Our sins are the sins of creatures, and God knows I do not say that to diminish them. My own sins trouble me; but they are sins of a creature. The blood of Jesus is called in the Acts, "the blood of God." "Feed the church of God, which he hath purchased with his own blood." And if the spirit takes of this cleansing blood and brings it to the conscience, it will be found to be infinite in its efficacy; whatever sense of guilt there is, whatever views of sin are entertained, whatever sense of despair is closing upon your soul,

this blood will take it all away. Hart has beautifully expressed it, speaking to the Holy Ghost:

"From which pure fountains if thou draw  
Water to quench the fiery law,  
And blood to purge our sin;  
We'll tell the Father in that day,  
And thou shalt witness what we say,  
'We're clean clean, just God, we're clean.'"

Well, sinner, that is a thing of the spirit. Oh, what he teaches here, when he, as it were, breathes on the soul life and holiness by that blood! God teaches with a heavenly teaching. His blood is known then to be so full of efficacy that nothing can stand before it. "All manner of sin and blasphemy" it bears away—the iniquity of our holy things, the falls of Peter, of David, iniquity of all kinds, "shall be forgiven unto men" by the precious blood of the son of God. That is one of the great things the spirit is sent to reveal.

4. Another thing of the spirit is the intercession of Christ in heaven. He was "raised again for our justification." When he had shown himself alive to his disciples by many infallible proofs, he was received up into heaven; and the Holy Ghost tell us in Hebrews that "he ever liveth to make intercession for us." God's people are often dumb, justly dumb. O the sin of their religion, the sins of their everyday life! If you feel guilt daily, it will stop your mouth. What can you say? The most is, "God be merciful to me a sinner." "Put not thy servant away in anger." "Do not cut me down as a cumberer of the ground, though I deserve it." Yea, these things will shut your mouth; but will the Lord always have silent people? No. How will he open their mouths? By the Holy Ghost showing that Jesus Christ, 'ever liveth to make intercession." And if only he pray for us, put a word in for us when we

cannot ourselves, we shall feel the effect. If he says, "Father, I will that these on their bended knees, with lips sealed by their guilt, these returning prodigals be with me where I am," that will do; and if the Holy Ghost shows to our feeble staggering faith his intercession, what a mighty thing it will be in our hearts.

5. Let me mention another thing of the spirit, namely, the scriptures inspired by himself. It is wonderful what use the God of all grace makes of them. Men are born again by the "incorruptible seed" from them implanted in their hearts. "Of his own will begat he us with the word of truth" (Ja. i. 18.) And have you not had a word from scripture put upon your poor perplexed mind sometimes as a heavenly direction? or sent to your desponding heart as a great encouragement, when an atheistical disposition was working? To get a hint of mercy from his word will give you an interest in those "two immutable things," his promise and his oath, "in which it was impossible for God to lie;" wherein he shows his willingness to give strong consolation to them that have fled to him for refuge. Think of it sinner,

"Your seeking his face  
Is all of his grace."

He is the first in willingness as in every thing else. When the spirit shows you that, it will draw you. "I drew them with cords of a man, with bands of love." Then you will rise up in sweet encouragement again. "The scriptures are a thing of the spirit." It is a truth that he who inspired blessed men of old to write them, sends them with his mighty power; and if you find them working in you, you will find something of God with you.

There are many other things of the spirit, but these were in my mind to lay before you this morn'g. So to speak, they embrace all others which make for our peace; and if the Holy

Ghost shows them to us, we are highly favored. Now let me ask you ere I close, whether you know anything of them? O beware of taking things for granted! You may be lost in generalities. You may take every particular truth a general one in your own mind naturally, and be lost in that kind of thing. Therefore look narrowly to this, whether you have ever known any power, any glory in the things of the spirit; for they are vital. They that are after the spirit mind his things, because they know them; you cannot mind them else. He gives them a being so to speak, in the heart; and then are sought unto. Men can never be satisfied without them when they see them in the light of the spirit; for God is become the center of their soul's affections. May the Lord shine upon them, and make us understand them, for his name sake. Amen.

Selected.

Elder P. D. Gold:

Dear Brother—If indeed I am worthy to call you brother which I am in Christ. For some cause I know not what, I have a mind to write you for publication, and as I am deprived from going to church on account of rain will make the attempt although I know not how much or what I may write. But it seems I must write something for the relief of my mind though it may not be of any comfort to any one. I see my weakness and imperfections so that I might say it is so much like myself it would be of no comfort to any one.

Brother Gold, yesterday and today were our preaching days at Roxboro and we had a good preaching by our beloved pastor Elder W. A. Simpkins, who was blessed to preach with power and love. I have not been a member of the church very long, but I feel like if the brethren could see me as I know myself they could not have fellowship for me. If I know my

heart I have the desire above everything else to live a christian life, but I fall short so far it seems that sin is mixed with all I do. I see my weakness my imperfection and my crookedness so plain before me that it brings me as it were down in the low grounds of sorrow.

I will here relate a dream I had some time ago. It seemed I was traveling in a far country and at first I was on a nice white, straight and level road and afterwards on a crooked, rocky and very rough road, then changed back to the nice level road again. This changing continuing until once when I was on the rocky and rough road something seemed to say to me, this is the road to heaven, that the nice white road represents a state of rejoicing while on it you are confident and feel that all is well while the rocky road means despair and trouble. The next morning the first thing that came into my mind was, God is his own interpreter, he makes it plain, which gave me some comfort for awhile.

But, dear brethren, I almost began to lose hope that I would ever be changed from nature's darkness to his marvelous light, when this scripture came to my mind, "We know we have passed from death unto life because we love the brethren," and if I know my heart I do love the brethren. I often get to the place, where this is the only staff I have to lean upon. I often ask the Lord in my weak way to teach me to know his will and to lead me to do it and often I look back at my past life and see how I have been brought along and blessed to have food, raiment and good health and not worthy even of the least of his blessings, it brings me very low and enables me to praise the Lord and all that is within me to praise his holy name. There is a continual warfare within me, the spirit is willing but the flesh is weak. In my flesh there dwelleth no good thing and I can't live like

I want to and it troubles me.

Brother Gold, I would give anything if I could tell my feelings, but I can't, while others tell theirs through the precious Landmark which is a great comfort to me. I have sweet little hope that all will be well in the end and I would not take ten thousand worlds like this for it. The more I hear the Primitive Baptists preach the more I want to hear them. I hope it is the love of God shed abroad in my heart that makes me love the doctrine of salvation by grace given to me a sinner, and I hope to feed dependant on him for mercy, grace and protection. For some time I have desired above all spiritual blessings, a heart to thank, praise and honor my dear Lord and master for his goodness and mercy to me a sinner. Oh my dear brother, that I might continue to praise him the balance of my days.

Brother, this is my first attempt at writing anything for publication and I have written more than I intended. As you see I am a poor writer and what I have written is scattering. I simply followed my mind. I want to say to every one that reads this, I desire an interest in your prayers as I am a poor sinner.

I hope, brother, the Lord will abundantly bless your efforts in contending for the truth and holding Jesus as the Saviour of sinners and save and crown you in the end. Do as you think best with this as I only wrote it for relief of mind

Yours in humble hope,  
F. D. LONG.

Elder P. D. Gold:

Please publish the following in Zion's Landmark.

On July 3, the Happy Home church of Primitive Baptists met at Hudson, N. C., in conference order, and after electing Elder H. Taylor, moderator

and T. H. Bentley clerk, proceeded to business in the following order:

1. Invited visiting brethren and sisters to sit with the church in council, whereupon the following brethren and sisters took seats, T. H. Bentley, W. A. Bentley, S. E. Bentley, L. E. Bentley, T. G. Prestwood and Flora Standley, and after due consideration of all business, that the members composing Happy Home church, to wit, T. M. Stanley, W. R. Stanley, Anna Branch and L. Heffner were found to be orthodox by the above named council and by their request were dismissed by letter and thereby dissolved their constitution. Done and signed by order of the church.

L. H. TAYLOR, Moderator,

T. H. BENTLEY, Clerk.

P. S. The next day, July 4, the Philadelphia church of Primitive Baptists met at the meeting house in Caldwell, county, N. C., and after preaching went into conference when the four members of the Happy Home church and sister Flora Stanley from Philadelphia in Rutherford county, came forward with their letters and were heartily received into the fellowship of the Philadelphia church in Caldwell county, also a dear young brother, Robert Branch, and a dear sister Mary Knight or joined by experience and were baptized the next day by the writer. The last two had previously belonged to the Missiary Baptists. The dear sister came 80 miles to join and be baptized.

May the good Lord be praised for such a good and glorious meeting, thus ending a two weeks tour by the writer<sup>19</sup> which he met with the following elders, W. R. Helms, H. M. Williams, C. A. Davis, G. W. McGee, and J. D. Draughn. On my return home last night I found my family well. Will say to the many brethren, sisters and friends

that I met on my way that I highly esteem their kindness to me.

Your brother in hope,  
H. TAYLOR.

Boomer, N. C.  
Monitor please copy.

Dear Brother Gold—By the fruit the tree is judged. If the fruit is good and our taste is right then we can judge the tree truly by its own fruit. If the fruit is sour we say it is not a good tree, but if it is sweet and suits the taste we say it is good. But we see that one must have a healthy taste or be in good health himself before he can judge rightly.

Now I have seen children eating nice sweet apples and they enjoyed eating them for they were good and were the fruit of a good tree. By this we see those without taste are not true judges. So when we see a member careless and unconcerned about going to church and meeting with the brethren and hearing his pastor preach or give us nice sweet apples to eat, his own act shows his taste or love for apples or preaching is not right and something is wrong and this causes those that go to feel indifferent. Now how much better to see all the children filling their seats and waiting for the hour to come for the true servant to give them of the things the master has given him. A true servant delights in doing his duty; his reward is peace within. How sweet is this peace? It gives rest and comfort to him that the world cannot give. So when each member discharges his duty faithfully they may reap a reward of peace. Peace and love make a happy family, and our dear kinsman love to visit such families and eat of the same good fruit that the father gives to his servant to give to the children, and when the servant sees that each child of the family is there and all is well, how it gladdens his heart and what a happy family our fathers are when all are in peace and

love. Then we can sing this sweet song,

"How sweet the name of Jesus sounds  
In a believers' ear,  
It soothes his sorrows, heals his wounds,  
And drives away his fear."

A brother I hope,  
W. H. BRADLEY.

Tarboro, N. C.

Elder P. D. Gold:

Dear and Highly Esteemed Brother—I see in the Landmark of May 15, a letter written by Mary F. Williard upon which you also made some appropriate remarks. My first impulse was to make no reply, but after considering the matter, and being requested, I have decided that for your relief and for the relief of all your readers I will make this brief defense.

The church to which she refers is situated in Yadkin county, N. C., is known by the name of Deep Creek, and is supposed to be the oldest Primitive Baptists church in Western North Carolina and the only church in that county. The pastor, whom she would have you to believe is exercising a kind of lordship over that church, is the unworthy writer whose name will appear at the close of this article. I have served that church for more than 30 years and have reasons to be proud of the soundness and orthodoxy of its membership. I admit my service has been rendered under unfavorable circumstances and all of you know it has been much in weakness, but I am willing and ready and expect to stand behind all the official acts of that church until I am convinced they are wrong.

On my own part, and I think I am fully prepared to voice the entire membership of that church I am willing to make any personal sacrifice that would be reasonable to perpetuate peace, but we are uncompromisingly opposed to making any sacrifice at the expense of the noble cause that we profess to stand for, or that would infringe upon

the dignity of the church; and will say further that we are open for investigation and for interrogation and would appreciate an opportunity to answer any question that any of our brethren or sisters might wish to ask who are interested or concerned about the business proceedings or the internal affairs of the church.

A. M. DENNY.

Pinnacle, N. C.

Dear Brethren Gold and Lester:

To all the brethren, sisters and friends who read the dear old Landmark—My mind has been impressed for sometime to write for publication two dreams. Perhaps some one will call me an old dreamer, as I have already in time past written some dreams for publication in the Landmark.

About four months ago I began to be troubled as to what the grace of God was and wondered if I am a subject of his grace and for several nights before I slept, in my weak way I begged the Lord if it was his will, he would show me in a dream or vision just what the grace of God was, and that I might see it as with the natural eye. And I believe it was shown me in a dream just as it is intended for the precious and chosen people of God. It was shown me in my dream in this way. There was a great multitude of people before me and God's chosen people were shown me as a peculiar and separate generation or in other words the generation of Jesus Christ. On this generation I saw the grace of God raining as it were in the form of light shining dust in golden color. It was settling on myself and my dear wife, Brother J. F. Spangler and his wife, Brother J. W. Flynchum and his wife, Brother J. W. Redman and his wife, Brother J. W. Jefferson and his wife and many others while the Arminian churches and the world all seemed to be together in darkness. This dream has been a great comfort to me.

Again, about ten days ago while I was eating my supper, these words came so forcibly to my mind as to almost strike me down, "what is the power of God?" and until I went to sleep I was trying to beg the Lord if it was his will, to make manifest to me in a dream just what was the power of God. That night to my utter surprise I dreamed I saw the power of God in this way. His almighty arm was shown me in the shape of the arm of a man and it seemed to work on hinges and was as a rod of iron. It seemed to be as long as the world and as broad as the universe, having all power and none could stop his hand, and there was a power of darkness coming towards that arm as a rushing mighty wind. But that almighty power was not frustrated in the least, and a still small voice seemed to speak to me saying, "fear not little one my grace is sufficient."

And now dear brethren and sisters in the Lord, if a poor down hearted and sinful worm of the dust as I feel myself to be is ever blessed to enter that rest prepared for the children of the most high God, it will be by grace and grace alone. May the love of God rest with you all, amen.

Your poor unworthy brother,

A. P. ROBERTSON.

Spray, N. C.

Elder P. D. Gold:

Dear brother—I have for sometime past had a desire to write you a few lines, though not through any worthiness of mine, but through the blessed worthiness of the precious Son of God, from whom we receive each good and precious gift and through whose precious blood we shall be able to reach the blessed portals of the shining courts above, where we shall behold the once lowly but now exalted Savior sitting at the right hand of the Father, being arrayed in living and eternal glory.

It is enough to make our hearts leap for joy in the saddest hour of life to think of a blessed hope being given us that when we are worn and tired of lattling with life here below that the Lord will remove us to rest with Jesus in the shade of the beautiful trees on the evergreen shore beyond this vale of tears.

"All hail the power of Jesus' name!

Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown him Lord of all."

Oh! how can it be true that such consoling power has reached the heart of one so awfully wretched as I?

We have just finished a sweet meeting which closed last evening, conducted by Elder B. F. Woodcock, of Jesus, Ga. One was baptized while many others are lingering around the fold.

Please remember me in your petitions and come to see us if you can.

I am I hope your little sister,

MRS. J. M. HOLLOWAY.

Graymount, Ga., R. F. D., No. 1.

Elder P. D. Gold:

Dear Brother—I send you for publication in the Landmark the circular letter entitle "Strange Fire," written by W. A. Barham, moderator and C. W. Anderson, clerk, to the New Hope association in 1893, and latter appeared in the "Footprints of the Flock." It expresses my own feelings so well I think it would be well to have it in the Landmark, but will leave it for your consideration.

Affectionately,  
A. B. KEESSE.

Sycamore, Va.

#### STRANGE FIRE

Ancient Israel was a type of spiritual Israel in the gospel dispensation. The laws, ordinances and rites of that people were, as the apostle says, "patterns of things in the heavens." Their murmurings, rebelliousness, and the consequent chastisement, "happened unto

them for ensamples (margin, types) unto us." Those unto whom it is given to know the mysteries of the kingdom of heaven would do well to heed the lessons taught by these types. "Whatsoever was written aforetime was written for our learning." God did not drive out all of Israel's enemies. "The Lord hath given commandment concerning Jacob, that his enemies should be round about him." He has use for them, to "prove his people, whether they will walk in the law of the Lord or no."

The Israelites were continually partaking of some of the abominations of the nations around them; and, as indicated by the type, the Lord's people in this day often partake of the religious denominations around them. The Lord sent prophets unto the people, rising up early, and telling them of the terrible desolation that would come upon the earth in consequence of their corrupt practices. But they would not hear. They even stoned to death the prophets who bore to them the messages of mercy—murdered in cold blood the men who from love to them hazarded their lives in trying to turn them away from doing things that would bring destruction upon them. How severe, and yet how just, was that judgment that made their land an "utter desolation, without an inhabitant." By the rivers of Babylon, their harps hanging upon the willows, the withering blighting curse of God resting upon them, whichever way they turned, the city of their fathers' sepulchres lying waste, its walls broken down and its gates burned with fire, they lament and bemoan their folly, and sorely grieve and repent that they refused to obey the prophets whom God in mercy had sent unto them, warning them that this would be the awful consequence of their transgression. "If the words spoken by angels were steadfast, and every transgression

and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation?"

What fascination these abominations must have had for the children of Israel! How dear to them were those corrupt practices that they become so enraged against those who would dare to speak against them, that they would put them to death! This proves that they dearly loved those abominations, and doubtless considered them the most important part of their religion, and felt as if they were doing God service in torturing to death one who would dare oppose them. But that which is highly esteemed among men is an abomination with God. Just as indicated by the type. The Lord's people in this day are continually borrowing from the Babylonish customs of the denominations around them, and they become enraged at whoever dares to protest against them, and are ready to persecute and cast out such a one. If they would only consider that these things are highly esteemed among men, they might know that they are an abomination with God. If we would reflect upon the fact that these things are popular with, and practiced by, all worldly religionists, we might know that the Lord's people could not indulge in them and yet be "diverse from all other people."

One great cause of Israel's disobedience was that there were always so many false prophets to encourage the people in their transgressions, and to withstand the true prophets when they warned the people of the desolation they were bringing upon themselves. And so it is now. "But as there were false prophets among the people, even so there shall be false teachers among you."

Things are continually creeping in among us that are borrowed from other denominations, and highly esteemed among them, that the bible does not authorize. We denounce Sunday schools,

mission boards, etc., because they are not authorized by the bible; we contend that the scriptures furnish the man of God with all the instructions and examples necessary for every good work; and yet we practice shaking hands while singing, and some other things that they do not authorize. It will not do to say that these things are too little and insignificant for the scriptures to notice; for then they would be too little for the Lord's people to practice. But the shaking of hands while singing is not a harmless, inert something, or mere nothing. It brings down fire from heaven in sight of men.

There is something wonderful and mysterious about it. It makes women shout, and men hug and embrace each other. It either brings down the spirit of God to warm our hearts, or it manufactures a false counterfeit resemblance of it. In either case it would be incompatible with Primitive Baptist doctrine. It is of heaven or else it is of men. It is authorized by the bible, or it is of Babylonish origin. It is a solemn sacred duty, or it is abominable wickedness. Is it not a fire of our own kindling? If not, why does it come only when we shake hands while singing? Cannot all who participate say, "Ah, I have seen the fire. I am warm?" "Behold, all ye that kindle a fire, that compass yourselves about with sparks, walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of my hand, ye shall lie down in sorrow."

Strange that shaking hands while singing should do such wonders; but it is well known that it produces in the participants a feeling of inexpressible happiness. It makes one feel excessively full of love. He is raised to a fever heat with a kind of intoxication; and in obedience to that inexorable law by which all vibrating bodies (fixed ones are not subject to it) pass from one extreme to an opposite extreme, he becomes jealous, and hating towards

those for whom his heart was so excessively full of love while under the excitement. Hence come wars and fightings among us. In following unauthorized practices, things which are highly esteemed among natural men, and appreciated by the old, natural or fleshly man of the christian, we sow to the flesh, and of the flesh reap corruption. It is feared that this practice is a prolific source of the bickerings and dissensions that now mar and disturb the peace of Zion. Thus by the heat of our own fire which we have kindled we lie down in sorrow.

This is the great motor-wheel, so to speak of the Arminian's meeting. This electro-magnetic feeling generated by singing and shaking hands, and less effectually by other means, constitutes the essence of the worldly religion. Without it the revival meetings of worldly religionists would soon pass out of existence. When all other means fail in these meetings, this is often resorted to with success. The preacher having failed to raise an excitement by his vivid picture of hell and the torments of the damned, together with the fearful dangers of procrastination, and the whole concern to be about to die from coldness, he now resorts to another device. He propose that the congregation sing a hymn; "and let all the christians, those who feel that they are on their way to heaven strike hands." This generally does the work. Some woman raises a shout, almost unconsciously exclaims Glory! and wildly and frantically claps her hands showing that she is under the influence of some powerful controlling agent. A peculiar magnetic feeling takes possession of the participants, particularly those most easily affected. Their eyes are suffused with tears, and every one seems filled with love and intense happiness. It is a kind of intoxication, a delightful feeling which men dearly love and crave; and like

every other species of intoxication, has its reaction. Strife, bickerings and ill feelings follow, as certain as languor and depression of spirits do natural intoxication. It is bad enough to be drunken with wine. It is far worse to be drunk with the wine of Babylon.

Some twenty years ago, on Big Mulberry, Franklin county, Ark., one of these electro-magnetic revival meetings assumed gigantic proportions. Large numbers of people were powerfully affected. Quite a number of young men under its mysterious influence attracted considerable attention. They embraced each other with their arms, and a considerable group was thus formed, huddled together, swaying to and fro under the influence of the great intoxicating power. They gently patted and childlessly cuddled each other, exclaiming frequently, "O how I love you brother!" The meeting finally closed, the great blast died away, and one of bitterest neighborhood feuds followed in its track. Strange to tell, but it is true the group of young men, so prominent under the influence of the mysterious agent at meeting, were likewise the most conspicuous characters in the quarrel. They were now carrying deadly weapons for each other, and the same tongues that had exclaimed so tenderly, "O how I love you!" now swore with terrible vengeance, and threatened to kill the objects of their excessive love while under the influence of man-made religion. The intoxication was produced by the wine of Babylon, and was connected with the hatred that followed. It has been long noticed by close observers that hatred, quarreling, and ill feeling and crime in general, follow in the wake of the great revival. May the Lord deliver us from the intoxication and consequent reaction of this miserable infatuation. The result of shaking hands while singing, among Baptists, is exactly like it.

The arguments used in favor of the practice are deceptive. At the close of the association, and some other meetings, we must take the "parting hand;" as if there were no other time than during divine service to bid the dear brethren and sisters farewell, as an act of hospitality; and that must be done, too, while singing. It is the peculiar effect that is desired, for generally after the congregation is dismissed they take the "parting hand" again, and, as it should be done, with singing. "O! I can't think it wrong for God's people to shake hands," interpose the advocates of the practice; as if we must do this as a part of the religious ceremonies, and while singing, so as to get up an excitement and a shout, or not at all. As if opposition to an innovation upon the worship of the infinite God who will not accept an offering made by strange fire, was designed to prohibit or prevent the ordinary acts of hospitality in a friendly salutation or a loving farewell when not engaged in worship.

History gives no account of this practice in the church for eighteen hundred years after Christ. It was introduced among the Baptists in the present century. Hassell says, page 583, in enumerating the inventions of men in matters of religion in the nineteenth century, that among them were "protracted and distracted meetings, \* \* \* anxious seats, mourner's benches, affecting tunes, sobs, sighs, groans, convulsions, human resolutions hand shaking," etc. On page 918, he quotes from the History of the Ketchikan Association, by Elder William Fristoe, published in 1808. Speaking of "some new called Baptists," Elder Fristoe says, "These have departed from the simplicity of the gospel, and from the examples of Christ and his apostles and the primitive saints, and have introduced human inventions and contrivances, for the avowed conversion of souls. The preacher after end-

ing his sermon, comes down from the pulpit, singing a hymn on some tender affecting subject, with a tune of mournful sound, \* \* \* accompanying the singing with a shaking of hands and exhortation, with great appearance of affection." Here is the origin of this practice. It was not invented by Christ or the apostles, nor sanctioned by the prophets, but by a few disorderly Baptists in Virginia, about the beginning of the present century. No previous mention of it is made in history, and it certainly is not found in the bible, unless by denunciation of "fires of our kindling," "offering strange fire unto the Lord," etc. It is strange that Primitive Baptists who oppose human inventions in matters of religion should have ever tolerated it for a moment. If the scriptures are a perfect rule of faith and practice, let us reject everything that they do not authorize, let it be great or small. Offering unto the Lord by strange fire is sin. Offering unto him must be made only by fire kindled by himself. To his name be praise forever. Amen.

W. A. BARHAM,

Moderator.

C. W. ANDERSON,

Dear Brother Gold—Please give notice through the Landmark that the 18th annual session of the Contentnea Primitive Baptist Association will be held in the town of La Grange Lenoir county, N. C., and commences on Saturday before the second Sunday in October, 1908, at 11 o'clock a. m.

I have been requested to say to the messengers that anticipate coming, that as can conveniently do so will come by rail, as many of the members are not prepared to care for the teams. Most of the churches are in reach of some railroad.

We have four trains daily as follows: Those going east from Goldsboro arriving at 8 o'clock a. m. and at 5 p. m. Those going west from New Bern arrive at 11 o'clock a. m. and at 8 p. m.

LEVI J. H. MEWBOEN Clerk.

## ZION'S LANDMARK

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

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

Volume XLl . . . . . No 20

Wilson, N. C., . . . . . Sept. 1, 1908

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

### EZEKIEL.

Ezekiel was a man whom God strengthened. He was among the captives in Chaldea. The Lord showed him visions of the glory of God and showed him visions of his glorious sovereignty and commanded him to deliver messages to the nations. The spirit that moved the prophet to testify against the nations and foretell what each nation should do or suffer, shows that the hand of God was upon him. One of the nations that he commanded to prophecy concerning was Tyre. Son of man, say unto the prince of Tyrus, Thus saith the Lord God: Because thine heart is lifted up, and thou hast said, I am a God: Behold, thou art wiser than Daniel; there is no secret that they can hide from thee."

Tyre was a city of merchants, and their traffic was in merchandise. They excell in the manufacture of goods and in sending their wares to all countries. They were mariners and did business upon the high seas, and they commanded the wisest and most skillful men of the earth to do their business. This city became exceedingly wealthy and sat as mistress in the seas and over the lands, she was lifted up with pride and thought she was a god.

In Ezekiel 28:13, to 15, God said to her, "Thou hast been in Eden the garden of God; every precious stone was by thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and

the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in these in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; and thou hast walked up and down in the midst of the stones fire. Thou wast perfection in thy ways from the day that thou wast created, till iniquity was found in thee." Here is a setting forth of one of the most embellished cities of iniquity, her merchandises going to all countries, her sails spread to all waters, and the wisest men of earth were employed to conduct her business; but it seems to be in the weakness of human nature for man to forget God and ascribe creative power to himself, so that his prosperity becomes a snare to him, it looks like every perfection of Eden, every sparkling mineral, every precious stone was found in Tyre. She was the excellency of beauty and she shows in the stones of fire, the hidden treasures of knowledge of earth were wrapped in her, but there is no exemption to the man that sins, but God will find him out and cast him down.

In man's state of uprightness in the garden of Eden, beauties of wealth and wisdom were displayed, man being in honor abideth not, he hath sought out many inventions, and by transgressing God's holy law he procureth his downfall, and fell as the sun of the morning and fell into the condemnation of the devil which is pride. As Tyre was swept from the rock on which she was built and no trace was left of her former beauty to indicate the greatness while he was in the garden of Eden, in the midst of its beauties when ambition took hold of him to become as gods, he was stripped of his glory and beauty and driven out from the garden of Eden to till the earth which was cursed to bring forth briars and thorns. And he corrupted his way and defiled

his sanctuary by the multitude of his iniquities. And God has brought fire upon him which hath consumed his vanity as moth.

There is a great mystery in the fall of man, to whom God gave such honor and upon whom God conferred such power. Man was commanded to subdue the earth, he has sought out many inventions, created nothing, added nothing to what the Lord created, waxed worse and worse in morals; yet in many ways he has sought out, applied and seemingly changed and brought into operation many new uses of the things sleeping in nature. His mind delights in works of earth, building cities, cultivating the earth, travel, use of steam, electricity, publication of books, making speeches, contending in the rivalry for mastery, seeking to exalt self, he has made what he considers great progress.

But when he is lightened from above or born of the incorruptible seed by the word of God, then his desire is to meditate upon the wonders, beauty, the glory, the majesty, dominion, eternal life, infinite happiness of the Son of God so that he then glories in the Lord, for the Lord makes all things new, never to wax old or to fade away, then he seeks the city that hath foundations, whose builder and maker is God, and the glories of the new Jerusalem shall forever delight him.

The goings of the Lord Jesus have been from everlasting and he is wonderful in counsel and excellent in performing. In him are hid all the treasures of wisdom and knowledge. He is the second Adam, the quickening spirit, the first born from the dead, chiefest among ten thousand and one altogether lovely. To know him is eternal life and by his transforming power he shall change our vile bodies and fashion them like unto his own glorious body, and we shall be satisfied when we shall see him as he is. Every color of the rainbow, every hue and beauty of every

precious stone shall shine in him above the brightness of the sun.

P. D. G.

Brother J. R. Jones, requests my view of Jeremiah 12:9, "Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour."

The people of Israel are the Lord's heritage. They were so disobedient that they became as one contemptible and despised. The Lord took no pleasure in them, and called for the surrounding nations to afflict and oppress them because they continued not in his ordinances. Naturally the surrounding nations hate Israel because there is no bond of sympathy between them. Israel considered himself superior to them. The proper feeling for him to have was one of gratitude to God for his favors under a deep sense of their unworthiness to receive them. But pride and vanity so occupied their minds and influenced their conduct that the other nations despised them, and sought to oppress them. When Babylon held them in bondage there was no pity in that people. They were full of spots, sores, plagues, ill favored; speckled, without beauty in the eyes of the nations, and instead of comeliness and beauty they were cast off and abhorred as the most despicable of all creatures. Rejected of their God, and scorned by their adversaries, they must hang their harps on the willows and weep beside the dark waters of Babylon, and remember their former days of prosperity now so blurred because of their present mournful ones. When we remember what we have procured by our folly and deserved by our shameful conduct our grief becomes so heightened that we can have no pleasure. Those that hate us spoil us and scornfully remind us of our folly.

Then when we see the spots or specks of defilement on ourselves, and

know that we are not pure nor clean, but motley and not walking in white we are shorn of our strength, and confess with shame our fallen condition. For these stains are so glaring and cannot be hid from our view. As dead flies cause the ointment of the apothecary to give an offensive smell, or as a little folly in a wise man mars his good name, so much more than it appears in a fool, so these spots stainings the garments of Israel that should be spotless, and one says how is the fine gold become dim? Is this the people the Lord has wrought so much for, crowned above all others, and now behold how fallen.

It was the sad lot of the prophet Jeremiah to bear heavy tidings to his people, and weep over their backslidings, and lament their downfall. In this he foreshadows Jesus the weeping one bearing the guilt of his transgressing people so that his sorrows surpassed those of any other man—so that he was justly called the man of sorrows.

P. D. G.

One signing the name "a sinner" requests my view of Mark 10:2-9. Read this scripture. Jesus answered questions in faithfulness even when enemies asked them to tempt or ensnare him. The pharisees came to Jesus and said to him, "Is it lawful for a man to put away his wife? tempting him.

He said to them, what did Moses command you? They plead that Moses suffered it. Jesus said Moses for the hardness of our hearts suffered this. But God from the beginning made them male and female.

It was no credit or honor to the Pharisees to be told that on account of the wickedness or hardness of the heart of the Israelites he suffered them to put away their wives. If they had been righteous they would have been satisfied to abide as God created them. God made them in the beginning male and female, and what he has joined

together let no man put asunder.

Perhaps there is as many sins committed against the marriage relations as almost any other relation of life. A man should love his wife as himself, and nothing but death can separate them. In proportion as men ignore or violate the relation of marriage do they show their corruption.

There is only one ground or cause for separation or annulling a marriage and that is fornication.

In the spiritual realm fornication is the worship of idols. Those who are married to Jesus, or those whom God has given to Jesus, worship and serve him. They that forsake the Lord Jesus are guilty of fornication or spiritual adultery, and therefore guilty of whoredom, and no whoremonger shall inherit the kingdom of God.

P. D. G.

#### HUMILITY.

The natural state of man's mind is one of pride, vanity, conceit, arrogance, coming from the devil who is the king of all the children of pride. When one is born of God he becomes humble as a little child and a follower of the Lord Jesus who was the humblest man ever born of woman or that ever walked on the earth. He was meek and lowly in heart, when he was reviled he reviled not again, he prayed for his enemies, saying of those who crucified him, "Father forgive them, they know not what they do."

When one is convicted of sin he is being convinced of the pride and vanity of his corrupt nature, of the spirituality of God's holy law, and of his inability to comply with any of his requirements and of the nature of his carnal mind to transgress all its precepts. He becomes convinced of the justice of the law and of his condemnation and that the sentence of death is a righteous one, he is made conscious of the holiness of Almighty God, and becomes vile in the sight of God, ab-

horring himself. Thus he becomes sensible of his unworthiness, and that any mercy bestowed upon him is a favor hence he becomes thankful. In this condition he can forgive an enemy, laying aside all anger, wrath, malice and evil speaking, and as a new born babe desire the sincere milk of the word that he may grow thereby.

It is pleasant to deal with a man that is humble, forbearing, forgiving, not exacting or making demands of the other that are unreasonable, not expecting any great thing for himself, nor is he a candidate for high honor for himself, he is not selfseeker, he seeks the honor of God, feeling that the lowest place is most fitting for himself. He seeks first the kingdom of God and his righteousness, he prefers the honor of God and desires to glorify God in his body and spirit which belong to God.

Such a man has the principle of happiness in himself, because the mercies of the Lord flowing into him, bestow upon him favors of which he is not worthy, he can rejoice always and in everything give thanks, because he has so many things to be thankful for. His spirit of discontent and strife has been cast out of him, and the spirit to appreciate divine favors keeps him humble and thankful, so that he is not actuated by a hard heart and an unforgiving spirit. The last days of Job were his best days, because the spirit of meekness and divine reconciliation to God and joy in the Lord took possession in his heart. The kingdom of heaven is righteousness, peace and joy in the Holy Ghost. A believer in the Lord Jesus, when walking in the spirit is a lover of good men, seeks those things which are above the world, is laying up treasure in heaven where neither moth or rust corrupt, where thieves do not break through and steal, for there are no thieves or robbers where his treasure is. The humble man is associated with the pure and upright

in spirit, he is never afraid that he will not be appreciated by others or that he will fail of obtaining any blessings provided for him, his confidence is in the Lord, who judgeth righteously.

The meek shall inherit the earth, for all things work together for good to them that love the Lord, to them that are called according to his purpose. He minds not higher things, but condescends to men of low estate. The men of low estate, here referred to, are those who are sensible of their infirmity and do not enroach upon the rights of others, therefore he dwells in love and unity of the spirit and bonds of peace with those who love the Lord. Hence his society is with the excellent of the earth in whom there is no guile. He is not afraid of pestilence that walketh at noon-day, nor terrors by night, for thou wilt keep him in perfect peace whose mind is staid on the Lord, because he trusts in him. The humble so trust in the Lord and dwells in Mt. Zion which cannot be removed. A proud man cannot trust in Lord but he depends upon himself. A humble man cannot depend upon himself because he is conscious of his own weakness and vanity. It is a great blessing when the foundation of pride is removed, when the foundations of the great deep are broken up and when the peace of God flows into the soul so that the strength of the Almighty is a strong habitation into which he may continually resort. Such a man cannot trust to his own knowledge and wisdom and foresight, but he trusts in the wisdom and power of God who is his shield and buckler. Hence he is strong in the power of the Lord and in his might. Therefore, such a one overcomes the world.

P. D. G.

### EYES.

What a wonderful creature is one that is made in the image of God, and whom God loves? The eye receives

impressions from all objects that present themselves before it. Instantly whatever comes within the range of the eye is photographed on the eye, and the picture stands out before the eye. Shall not then he that made the eye see? We see in the light. But the natural eye of man cannot create light the eyes sees. But God is light, not only is there light in his presence, but he is light, and in him is no darkness at all. There is not a particle of light in our eyes. As proof of this where and when there is no light we cannot see any thing. We cannot behold any thing until it is presented in the light, for light makes manifest. We cannot estimate the value of the eye, nor recount its uses. As proof of this knowledge or understanding. When the eyes of our understanding are enlightened then we know the hope of God's calling. To have such knowledge of God as to know his character and the certainty of his doing all his pleasure is a divine and unspeakable blessing, being an anchor to the soul both sure and steadfast. The revelation of the glorious beauties of the Lord's kingdom to the understanding of one born of God, opening unutterable beauties of heaven to him, unfolds such majesty and dominion of God, and such a new world of glory as the natural eye of man hath not seen. 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.

When he lifts up the light of his countenance upon us and gives us light, and we find grace in his eyes every time he looks upon us it is a look of love, and he beholds no iniquity in Jacob; for the light of his countenance clothes Jacob with such beauty that there is no spot in him, but he is all glorious within. For it is in God's light that we see light—not only see

objects manifested by light, but we see the light that maketh the objects manifest.

P. D.G.

#### BONES.

The first substance in the creation of the type of the church was a bone—a rib taken out of man by the Lord God the maker. Bone is considered the most enduring part of man, and is the substance of his frame. It gives power and shape and strength to the man. When flesh, sinews, skin and shape are perished from man his bones continue. For Joseph said I die, but shall carry my bones when you emerge from Egypt. The valley of dry bones presents only the evidence of that which once lived in the shape of bones very dry, and no two bones even joined together. No man could have put the proper bones together bone coming to his fellow bone of the same body. But under the creating, moving, unerring power of prophecy each bone comes to his fellow bone linked with secureness, girded and fenced with skin, and so beautified as they stood up a living host as the Lord's people. The shepherd takes two legs or a piece of an ear out of the mouth of the lion, and knows what part of the sheep he has rescued, but who could place bone to his fellow in the valley of bones where no two were together? How feeble man would be also in giving life to these scattered dry bones. But there is nothing too hard for the spirit of the Lord to do. Two legs of a sheep would indicate that one may walk, and a piece of an ear would indicate that one might hear.

Resurrection life is built on what God does and says. For as not a bone of Jesus could be broken, so not a member of the body of Jesus which is bone of his bone and flesh of his flesh shall ever fail to come and appear in its place in Zion. Nothing—not a hoof—shall be left in Egypt or death.

Jesus shall present his church a glorious body without spot, wrinkle or any such thing.

Whence do the bones grow in the womb? Where do they gather substance? Yet the food and other nourishment that feeds the infant gives increase also to the bones.

The bones are hid because they are covered, so the strength of the saint is hid so that it cannot be seen by man. The strength of Israel is in the Lord Jesus, who has a name written on his thigh Lord of lords and King of kings. This strength is everlasting. So from the beginning Jesus appears as the strength of his people, for as the rib of Adam is the material of which his wife is made, so of the substance of Jesus the chosen of God originate.

P. D. G.

#### WHAT MAKES A GOOD SOLDIER.

Would you say that for one to have no burdens to bear, no fatiguing marches to make, no exposures to heat and cold, no hunger and thirst, no enemy to encounter, that he is a good soldier? Suppose one had all that his foolish heart could wish, every vanity gratified, no exposures to enemies, no crosses, the captain always heaping praises on him, would you be willing to go along with him to battle? Would you expect to fight?

A soldier must prove all things. How? He must fight if he expects to reign. He must endure if he expects to overcome. He must bear burdens if he expects to be strong. He must hunger if he wants to know how sweet a good mess is. He must come into the fight if he is to learn the strength of the Lord, and how weak he is himself. If we are to learn that we must be steadfast in the faith in order to overcome Satan we must feel his darts and learn his devices. We prove all things by handling them. It is not the on-looker that learns, but the man who

sees and feels and knows the place of danger and also the place of safety.

The smooth stones of the brook satisfied David that this only would reach and destroy Goliath. He had experience in such matters, and faith guiding him he employs that which alone supplied need. Hence he had no carnal fear about the victory. By faith he overcame. This faith is the language of experience speaking encouraging words in the heart that has the witness of God's mercies prophesying victory to him. It is God speaking in the heart of that which shall be because we have witness or proof of these things in what we have already seen, felt and handled. God speaks to the heart of things hoped for, and the substance of things not seen strengthens us unto the battle.

Out of weakness we are made strong. Strength of endurance is given to confess the Lord is able because he has already delivered us. What he has done for us who has begun the good work causes us to hope he will continue to deliver us. The just shall live by his faith.

P. D. G.

#### OBITUARIES

##### RUTH O. HOUSE.

By the request of poor, patient, suffering little Ruth's mother, I will attempt to write a short sketch of her death and sufferings. She was born October 11, 1886, and died July 9, 1908, making her stay on earth 21 years 8 months and 28 days. She was the third daughter of Mr. T. L. House and Sallie his wife. She never united with any church or made any open profession of religion, but we have all reasons to believe that she is at rest with our blessed Saviour. For the past three years she has been a great sufferer, but she bore her sufferings with great fortitude. She was not down all the time, she would have spells and be down several weeks and recover, but when the end came, and death claimed her as his own, she was down nearly three weeks. Her disease was a com-

plicated there was no relief for her, although she was the most patient sufferer I have ever seen. I visited her during her sickness and I have never seen any one so sick to hear it all so well, never to make a murmur, and was willing for any one to wait on her. She was a beautiful and accomplished young lady and everyone that knew her seemed to admire her. She had an unequalled character always trying to make everything pleasant for every one from the oldest to the youngest. She seemed so bright during all of her sickness, and knew everyone that came to see her, and would say, I am so sick unless I can get better, I can not stand it much longer, but I could not help from feeling hopeful of her, although I knew her condition was serious and all the doctors, parents, sisters, brothers and loving hands could do for her was of no avail. It was heart rending to have to give up one, just entering into the boom of life, so bright and promising. We all loved her so much and loved to have her visit our home, it seemed to make everywhere bright and jolly wherever she was at. May the good Lord bless the grief stricken family.

Ruth was loving and dear,

Most precious to our sight  
Alas that stroke! It was severe,  
Which took our hearts delight.

Just a few days ago,  
Have quickly passed along  
Since our dear Ruth was taken away,  
And left us quite undone.

There's not doubt upon my mind  
But victory she obtained.  
Although we are left here behind,  
I hope we will meet again.

-Written by her aunt.

E.L.A.

#### MOLLIE AND ELBERT SCOGGINS.

Dear Brother Gold—By request of the family I will endeavor in my weak way to write a few lines in memory of these dear

children.

Mollie was the oldest daughter of A. H. and Belle Scoggins, was born April 10, 1887 and died July 23, 1907, making her stay on earth 20 years, 2 months and thirteen days. She was a delicate child, being afflicted from her birth and knew not the pleasure of feeling well or enjoying life as most young people. Her friends knew not how to sympathize with her affliction. She suffered greatly although all that loving hands and kind physicians could do gave no relief.

Mollie was kind hearted, had a sweet disposition and was an industrious girl, yet her health was so poor she could do but very little work. Her sufferings were so great she would often say, this world is no pleasure to me. She was often heard at the midnight hour asking the dear Lord to relieve her of her sufferings by taking her home to glory. The last few days of her life seemed to be her happiest ones. She praised God continually just before she died. She begged her father and mother not to grieve after her and not to shed one tear as she was going home to Jesus. She bid adieu to each member of the family, telling them how to live.

Funeral services were conducted by Elder J. J. Hall, appropriate remarks were made and her body was laid to rest beside her dear little brother who had gone before.

Little Elbert Scoggins was the youngest son of eleven children. He was born August 25, 1899 and died June 29, 1906, making his stay on earth six years, eleven months and four days. He was a bright eyed little fellow, always pleasing and gay. He was stout and healthy, but was taken with the fatal disease, typhoid fever, living only a few days after taking it. Little Elbert possessed a good disposition, always kind and affectionate. He had many playmates who loved him dearly, he was so kind to them. During his illness he was very quiet and patient.

It is hard to give our loved ones up, but Thy will be done not ours. Dear relatives don't grieve after the ones gone before, for they are now resting sweetly. The fun-

eral services of little Elbert were also conducted by Elder Hall, and his little body laid to rest in Durham cemetery, there to await the resurrection morn. I desire to most humbly pray that the blessings of God be given the bereaved family.

Written by their little cousin,

F. I. BURCH.

#### ELIZABETH OAKLEY.

Dear Brother Gold—By request I hope to write in remembrance of my dear mother-in-law, Mrs. Elizabeth Oakley. She was the daughter of Solomon and Elizabeth Painter was born May 13, 1824. Married to Mr. Moses L. Oakley in 1845 and died April 19, 1907, making her stay on earth seventy-nine years. The fruit of this union was eight children and six was blessed to raise seven and see them married. She had sixty grand-children and forty great-grand-children, the writer marrying her youngest daughter.

I know I can't write half of the good life of this dear woman. She was hard working and industrious, and was a noble and obedient wife, a kind and loving mother and a good neighbor, always ready and willing to visit the sick and do all she could for the poor and needy. She was a strong Primitive Baptist and believed in the blessed Bible doctrine of Christ our Savior, that grace is the gift of God. She had a bright hope of Christ as her Savior for forty years before she joined the church at Storie's Creek. She was seventy-six years old when she joined and was so feeble that her eldest son went in the water and helped dear old brother Albert Bialock baptize her, and it was the sweetest baptism with more love manifested when she was baptized than I have ever seen. She suffered many years with a bad cough and part of the time could not sleep day or night though she bore all her afflictions with patience. In her last illness while talking with her, I asked her, if it was God's will to call her did she feel she would be better off. She said she felt she would be, and was willing and wanted to die, if it was his will, though she was submissive for the Lord's will to be done. I

have not a doubt about her being at rest and believe she is asleep in Jesus.

"Asleep in Jesus, blessed sleep,  
From which none ever wake to weep.  
A calm and undisturbed repose;  
Unbroken by the last of foes.

Asleep in Jesus, peaceful rest;  
Whose waking is supremely blest;  
No fear, no woe, shall dim that hour  
Which manifests a Savior's power.

All of her children are believers in the Primitive Baptist doctrine, and three of them are members in that church. Dear God, I humbly hope if it can be thy will to give each one of us grace sufficient that we may live a christian life by an orderly walk and a godly conversation, as our dear mother lived and died in the triumph of faith.

Written by her son-in-law,

H. J. ROGERS.

Roxboro, N. C.

#### HESIKIAH WADE.

Hesikiah Wade was born Feb. 1821 and died Feb. 1908, making his stay on earth 87 years. When quite a young man he joined the Primitive Baptists church at North River, Carteret county, North Carolina, under the preaching of Eld. Benjamin Pollard, at what date I don't know, but he was living then at Smyrna, N. C.

He came from sturdy New England ancestry who emigrated to Carteret county about 1730. They were Protestant or Roger William Baptists. He was married sometime in the forties to Miss Nancy Wade, daughter of Caleb and Ruth Wade who were Primitive Baptist. She died about twenty years ago.

At the close of civil war he moved to Morehead City, where after his second wife's death he lived with his son. He was well known as Uncle Ki. He was strong in the faith once delivered to the saints. His seat was never vacant where his dear people were assembled in divine worship. His health was very good for one so advanced

in years and though he was blind or nearly so, he cou'd find his way.

In the cold days of last February he obeyed the last call of nature and obeyed the last mandate of the lowly Jesus and went to the pool of Saloam and washed, and now he beholds the joys of his Savior of whose army he was a member and whose uniform he was always wearing. Faith Ready; the faith that had given him so much joy in this sinful world. He leaves a host of friends to mourn their loss, but their loss is his eternal gain.

Written by his nephews,

J. W. SIND,

J. M. PHILLIPS.

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

#### SIMPRONIOUS HOLDEN.

Simpronious Holden was born June 5, 1839. He was united in marriage to Mahalia Jane Batts, the 12th day of November 1868, and joined the church at Moore's in Wilson county, N. C., August 24, 1879, and died at his home in Gardner's Township, county and state as above, September 8, 1907, after a brief illness, making his stay on earth 68 years, three month and four days.

In the death of brother Holden the county of Wilson has lost one of its best citizens, his wife, sister Holden, a true and faithful husband, his children a kind and affectionate father. His relation to the public was that of an honest honorable, upright citizen. His conduct towards his neighbor and whom he came in contact, his courtly bearing and kind consideration for the feelings and opinions of others, gave ample testimony to the goodness and purity of his heart.

As a church member he was especially dignified, affable, respectful and loving towards all. It may be said of him truly that he was diligent in business, fervent in spirit, serving the Lord. For many years he served his church as clerk, and deacon acceptably. His church gave him liberty to speak publicly in the name of the Lord. I have often heard him with pleasure and to profit. His knowledge of the scriptures was quite extensive and he was well established in the doctrine and an experimental knowledge of the

truth. His loss to the church will be felt for many years, having left behind him a good name and an excellent example.

J. S. WOODARD.

#### W. W. BENNETT.

Elders Gold and Lester—In compliance with the request of Sister Ida Dalton, I write for publication in Zion's Landmark, a short sketch of the life and death of her father W.W. Bennett, who departed this life June 30, 1908, aged 79 years 7 months and 6 days. He was a son of William Bennett Sr., of Rockingham county, N. C., and was born November 24, 1828, and was united by marriage to Martha S. Robertson and Francis Robertson his wife, November 23, 1858, Elder John W. Stadler officiating. To this union was born three sons and two daughters. One daughter, one son and his wife died previous to his being called home. He united with the Primitive Baptist church at the February meeting in 1881, at Sardis church in Rockingham county, N. C., and was baptized at the March meeting in 1881, by Elder R. W. Hill. His dear wife and the unworthy writer and his wife also being blessed to unite with the church and be baptized at the same time with him. Brother Bennett was ordained to the office of deacon soon after uniting with the church, the duties of which he faithfully discharged, manifesting as much meekness and humbleness as any one could have done. He was not double-tongued, not given to much wine, and not greedy of filthy lucre. I am sure he came as near having the qualifications of a deacon as set forth in First Timothy 3:8, as any one I ever saw. He always provided well for his own house and had plenty for the comfort of himself, his family and his brethren and friends when they would visit him, and that was often, as his house was a home for his brethren. He was possessed of a generous spirit and very kind to all, both old and young, but his chief delight was with the brethren at home or abroad. He was never absent from the church on meeting days unless providentially hindered and he was sound in faith and doctrine, never saw

rificing truth for error. He was a close observer, not hasty in speaking, but would give matters due consideration of thought and when he spoke it was generally to the purpose. He always manifested a spirit of forbearance and forgiveness and endeavored to keep the unity of the spirit in the bond of peace, and always walked worthy of the vocation wherewith he was called, making it manifest by the same that there was a reality in the confession that he had made before men. Yes I have no doubt but men of the world have said of him, truly he was a child of God, for he was a living epistle known and read of all men. He was truthful, sober, honest and just in his dealings with all men, always doing unto others as he would have them do unto him. As husband, he was affectionate, true and devoted. As father he was a good counselor, very indulgent using no partiality.

Brother Bennett had been gradually declining in health for several months, but he never suffered much pain, and never murmured or complained, as I ever heard and when the end came he passed away as calmly and easy as an infant going to sleep. He leaves to mourn his departure two sons and one daughter, one son in law, two daughters in law, several grand-children, two brothers and one sister. His children were all at his bedside at the time of his death, and had been with him most all the time during his last illness. Notwithstanding his oldest son, A. B. Bennett lives in Winston, N. C., and his daughter, Mrs. C. H. Dalton lives several miles distant, yet they left their homes and families and gave their entire attention to their father, as did also his son W. M. Bennett and daughter-in-law Mrs. Ella Bennett and also his only surviving sister Miss Sallie Bennett. No children could ever manifest more love and respect for their parents than they did. But the fullness of the time had come for him to be called home, and to his children and brethren, sisters and friends one and all I will say, remember we are only waiting here below, but soon we after him must go. We should not grieve, nor was him back in the world of sin and sorrow. But

stay thy tears for they are blest whose days are past, whose "oil is done. Here midnight care disturbs our rest; Here sorrow dims the noon day sun.

O, stay thy tears, the blest above, have hailed a spirit's heavenly birth and sung a song of joy and love. Then why should anguish reign on earth. And think not he is dead, for he is not dead, but sleepeth.

Asleep in Jesus blessed sleep, from which none ever wake to weep." And after having fallen asleep his mortal remains were carried to the church at Sardis on the 2nd day of July 1908, and his funeral preached by Elder P. W. Willard, his much beloved pastor, to a large concourse of sorrowing relatives, brethren and friends, and then he was laid by the side of his dear companion who had preceeded him a few years, there to await the resurrection when they shall all come forth they that have done good to the resurrection of life and they that have done evil to the resurrection of damnation. May the Lord comfort all that mourn.

Affectionately,

W. A. GOURLEY.

Stokesdale, N. C.

#### ASSOCIATION.

The annual session of Fisher's River Association will convene with the church four miles west of Pilot Mount station, commencing on Friday before the first Sunday in next November.

We extend an invitation to our brethren to come and be with us. Those who wish to come by railway will be met to station. I would be pleased to receive a card from all that will need conveyance.

GEORGE DENNY.

Pinoale, N. C., R. F. D., No 3.

The fall session of the Bear Creek Association, will convene with the church at Running Creek, Stanley county, N. C., 12 miles west of Albermarle, N. C., commencing Saturday before the first Sunday in October, 1908 and continuing 3 days.

A cordial invitation is extended to Primitive Baptists to attend. Those coming by

rail please drop a few lines to brother G. N. Tucker, R. F. D., No 1, Mount Pleasant, N. C. and they will be met at Albermarle.

J. W. JONES,  
Clerk.

#### SEVEN MILE ASSOCIATION.

The twenty-eighth annual session of the Seven Mile Primitive Baptists Association, will be held, the Lord willing, with the church at Oak Forest, Johnston county, N. C., on Friday, Saturday and third Sunday in September, 1908, which is the 18, 19 and 20. Visitors by railroad will be met at Four Oaks on Thursday from the south at 1:30 p. m., and from the north 3:30, same day and conveyed to and from the Association. Oak Forest is about 6 miles from Four Oaks. A cordial invitation is extended to all lovers of the truth. We hope to see a goodly number of ministers.

CORNEILUS HODGES,  
Clerk.

The regular semi-annual communion services will be held at Pine, Davidson county, N. C., on Friday, Saturday and Sunday September 11, 12 and 13.

On Sunday the church will commune also follow the example of feet washing. All brethren, sisters and especially ministers are cordially invited to attend.

Done by order of the church.

W. T. BROADWAY, Moderator.  
W. P. WILLIAMS, Clerk.

The Little River Primitive Baptist Association is appointed to be held with the church at New Hope Meeting house, Harnett county, N. C., to commence on Friday before the last Sunday in September 1908 and continue three days. Visiting brethren and sisters from the south and east will be met at Dunn on the Wilson and Florence railroad, on Thursday evening before. Those from the south will arrive at Dunn about 1 o'clock p. m. Those from the east about 2 o'clock p. m., where they will be cared for on Thursday night and conveyed to association on Friday morning. Visiting brethren from the north will arrive at Coats on the

Cape Fear and Northern railroad, on Thursday evening before about 6 o'clock p. m. The distance from Coats to New Hope, (the church with which the association is appointed to be held) is about one mile.

A general invitation is extended, especially to ministering brethren.

J. A. T. JONES,  
Clerk.

#### J. S. CORBETT.

Dear Brother Gold—Please publish the following appointments:

Washington, N. C. Wednesday night before third Sunday in September.

He will take the Norfolk and Southern train, Thursday morning for Columbia, N. C., and preach at Bethlehem Friday, Saturday and third Sunday.

Concord, Monday.

Take boat at Columbia and preach at Elizabeth City, Tuesday night.

Kitty Hawk, Saturday and fourth Sunday.

Will Brother C. C. Aydtlett meet him at Elizabeth City and instruct him how to reach Kitty Hawk.

Powell's Point, Monday night.

Return to Elizabeth City and take train for Pine Town.

White Plains, Wednesday.

North Creek, Thursday.

Bath, Thursday night.

Thence to Kehukee association.

I am having a very pleasant time in the west and hope the condition of the churches will be better when I return home.

As ever your brother in hope,

E. E. LUNDY.

Houson, Mo.

Dr. E. Abram Gullage, Union City, Tenn., is very successful in curing Piles, Eczema and etc. He uses no knife or surgical operation in curing Piles. Patient can usually return home same day he goes there.

He cures Eczema. This medicine is compounded of 15 ingredients sold at \$1. an ounce. As a rule half an ounce will cure patient. If you wish to try it send him 50 cents.

P. D. C.

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No soil is rich enough in all the foods the tobacco plant needs to produce it at its best.

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# ZION'S LANDMARK

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P. D. GOLD, Editor

Wilson, N. C.

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

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

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

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

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

### SUBSCRIPTION PRICE OF ZION'S LANDMARK

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

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I trust every reader will try and secure a new subscriber for the Landmark. Our expenses are heavier and an increased circulation is necessary to enable us to make anything.

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

## ADAM.

Adam was not a heavenly being. He didn't come down from heaven. He was of the earth, earthy. His name means, "Red earth," and was always a reminder to him that he came from the ground. The earth was the creature of God and was made in the beginning. Then also man was made.

Jesus Christ was not made in the beginning. He came down from heaven. Here in the flesh, he was man and at the same time he was God—the God-Man. Not the Elohim or God but the Jehovah Elohim as Lord God. He was the Lord from heaven, the quickening spirit.

Adam was only a figure. A figure is really nothing, but that which it represents is everything.

Adam was just as earthy before the fall as he was afterwards. His condition was changed in the fall but his relation to the earth was the same. He could not look upward for there was no mind in him, to lead him that way. He had never been able to compare the good and the evil, for he knew only the state that he was in. He knew nothing of God as the God of justice and mercy, nor could he know in that state for he felt no need to cry unto God. He was pure or good in that that there was no sin about him.

The Lord came in a world of sin. He was made sin for us who knew no sin, that we might be made the righteousness of God in him. He was the tree of life in the garden of the Lord,

of whom the church receives life and becomes the branches or the fruit bearing tree of life in the midst of the street and on either side of the river of life.

Adam had no life in himself, he received it from the Lord. He had no power to keep that life nor to give it to another. It was to live but not to give.

The Lord both lived and gave his life to others that they should live by him.

Adam's bride was in him but he knew nothing of her existence. He received the law to multiply and replenish the earth, but no way was manifest by which this word should be fulfilled. The undeveloped woman in the man received the same commandment. She knew nothing of what she was being commanded, for she had no separate individual existence, from the man. Being made in him she was just as earthy as was the man, for they were both of one. What was a law to the one was the same law to the other. The transgression by her was the transgression by him, for she was of him: bone of his bones and flesh of his flesh. Hence when she followed her in the transgression by actually disobeying the law he was only following the lead of his own earthly being and looking downward to the place from whence he came.

The bride of Christ was in him and in him she received the first and new covenant. He was from above and

therefore in her new life—development, she looks upward to the high and the holy, and her longings are to Godward. He is the eternal Father and her life of God given by Jesus Christ by whom grace and truth came.

The first temptation was to eat that which was forbidden. This thing was beautiful, the woman was overcome and had no power to resist the temptation. The forbidden fruit was no part of the woman's person, and satan in the form of a serpent had no power to be joined with her in cohabitation. To simply hear and believe the words of satan's mouth was eating. He that believeth in me shall never hunger, said our Lord. Now if that is true on that side, it is also true on the other. Here the corn (grain) of wheat had fallen into the ground to bring forth fruit. The man was not deceived, but went with his bride. He loved her, she was bone of his bones and flesh of his flesh, after the fall as much so as she was when he first saw her, fresh from the hand of their maker. His love led him to live with her in death and they both became in that condition to die daily or continually.

The love of the Lord was entirely unchanged by the love of his bride. He loved her even when she was dead in sins and his love led him to die for her that she should live with him for he not only had the power of the resurrection, but he is the resurrection. Thus we see the shadow, (Adam) cannot equal the true, (Christ.) Adam had no power to live, nor to cause others to live. Christ had power to live and to cause that all who are in him should live also. This he does by giving them his life, which is eternal. Death reigned in Adam, therefore he could only impart death and bondage to his seed. Thus the same red earth or Adam is with every man who comes into the world. We are yet Adam, and do not have to add anything to form our plural.

When the Lord drove man out from the garden, he completely hedged in the tree of life to keep man away from it and man has never been able to find that way. His mind is the digging in the earth to find life. The earth is cursed for his sake. Just as the earth brings forth thorns and thistles so does sword (word) of the Lord forever cut off these things and man cannot approach unto the tree of life, nor partake of his fruit. Christ is the way. He came down from heaven and all that come to the father must come by him. He has made the way to the tree of life sure. Not to Adam as such for he is yet earthly, and therefore he on his part must see that he is cut off. It is in cutting off old Adam that we are led by Jesus Christ to the tree of life. We eat of him and live by him, he is our life. Adam never was the life of his bride though she was in him and their life was one yet he was not her life. They could be separate, and one could die and the other yet live. The Lord is very life of his bride and she is in him forevermore and she cannot die because of her perfect unity with him. He has said to her, "As I live so shall you live also." Therefore her life is equal to his life and the one is sure as the other.

Where Adam yielded to the temptation to eat, our Lord overcame in the same temptation. Therefore where Adam had no power to stand and fell our Lord had power and stood and continued to resist even unto death and overcame in that he died and lived again. The law given in Adam by transgression became the law of bondage unto death, but the law that is given in Jesus Christ is the law of liberty in that he lives.

Adam the first could not live only by Jesus Christ and so we must live and praise him who gave himself for us and saved us from our sins.

L. H. HARDY.

Reidsville, N. C.

Dear Brother Gold—It is in my mind to write a few words on Isaiah 55:1, and some other scriptures as they may appear to come in the thoughts of my mind.

“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price.”

We all know that thirsting is a sure sign of life. No dead person ever thirsted. This is also true spiritually. If one is thirsting for the righteousness of our God, the waters of eternal life, he surely is not dead in trespasses and sins, but has been quickened by the spirit of God shed abroad in the heart. Therefore this language is altogether to and for the living children of God. They are called upon to hearken, to give attention to the fact that God has some thing in store which they are to freely receive; something for which they can pay nothing. Those who have anything that they can pay cannot so much as hear that blessed word for it is not spoken to them nor for them. None feel this poverty, but those whose hearts have been touched by the blessed word of God. When our Lord preached the gospel it was directly to that hungry, thirsty, poor people and it never failed to bring forth fruit. Hear the word. “For as the rain cometh down, and the snow from heaven and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it.” Isaiah 55:10-11.

What can be plainer than this? God has a purpose in view that his word shall do, he speaks and it is done, his word has carried.

Did any one ever sow seed on a stone in order to make it fallow ground?

Even so the sowing of seed on briars and thorns and by the way side does not make them fertile or prepared soil. After the seed have fallen one proves to be stony, one wayside and the other full of briars and thorns. All these soils were that way before the seed fell on them and they continued that way. Spiritually if these had been children of God they could not have been this way for the stony heart would have been broken, fallowed and the fire would have consumed all of this choking filth.

Here is another soil. The stone has been broken, the thorns taken away, the wayside fallowed up and when the “Ho,” to that soul is spoke there is a listening ear; when the word is to the thirsty that soul leaps for joy, for he hears the call and is ready to receive it, has received it and at once that soul drinks that which has so freely flown with out money, without price and fruit is borne unto the hand that sowed the seed.

No stone ever made itself hard nor did the fallow ground prepare itself. Yet that would be the truth if the stony ground hearer were a christian disobedient to God's word and the fallow ground hearer an obedient one.

Wherein did the five wise virgins do better than the five foolish ones? The whole ten took their lamps and went out to meet the bridegroom; while he tarried the whole ten slumbered and slept, when the midnight cry was made the whole ten arose and went out to meet him. Wherein did the one do better or worse than the other? There was a difference for five of them had lamps and vessels in which oil was taken, the other five had lamps only with no place for oil. The wise virgins did not make themselves wise nor did they provide themselves with those vessels. The foolish could not turn from their folly by getting vessels full of oil. Each was honest in his profession (lamp) and therefore one just as virtuous as

the other and therefore "ten virgins."

When the word was spoken it was to the intent that the difference should be known, that the wise should be manifested in the Lord.

The idea that our dear Lord has anything to sell to his chosen people is a contradiction of our text and second quotation. If he has obedience to sell what will he receive in exchange for it? If he has obedience to sell how much and what is the price thereof? Will he be enriched by this sale? What is the trafficking commodity of God's holy kingdom and what is the acceptable currency there?

The text tells us that no money nor price is to be paid therefore there is no currency acceptable and they who feel that they have any are not told to come to this river, this well-spring of life and salvation.

No one but a christian ever thirsted for this water and to him the word of the Lord is, "Come ye to the waters," and he comes because the word thus spoken has power to draw him. It was sent unto that end and it accomplishes that purpose. Praise the Lord.

To say that God would have us do this or that and that he has so commanded but through our rebellion we do not do his commandment, it is just the same as any one else preaching conditionalism or Arminianism, and it disputes the word of the Lord.

We buy, but we do so by the blood and righteousness of Christ. That is the only acceptable currency of the kingdom of the living God. To him and him alone has the father said, "I am well pleased for his righteousness sake." In this do I desire to trust above all the obedience which can ever be rendered by me and all the rest of the children of God. Obedience is good, it is that which the Lord works in our hearts by his grace and we work out with fear and trembling, and it is the light which is produced on the lamp by the oil in the renewed heart or

vessel which is given us as a safe and sure depository for such a heavenly treasure. It comes to us without money and without price and we eat and drink and the fear of the Lord makes us rejoice in his salvation.

They that believe do enter into rest even as the Lord finished his work and rested. Faith is the end of works and an entrance into the work of the Lord. There we enter into the promises of the new covenant and we love the service of God. We don't work to obtain something as a man would a livelihood here, but we work because the inheritance is ours and we rejoice in occupying it.

We love the food and rejoice in the fountain of living water. It is in us a well of water springing up unto eternal life.

Rejoice in the Lord ye thirsty souls, and you that have no money nor price to bring for the salvation of the Lord is yours, and all he is and has he gives you without money and without price.

Praise ye the Lord.

I am yours in this faith and blessed hope,

L. H. HARDY:

Reidsville, N. C.

Miss Louisa A. Edwards:

Dear Sister—After reading your letter to Brother Gold in the 15th July No. of Zion's Landmark I was impressed to write you and let you know that a refreshing shower fell into my soul, and I drank of the living water that flowed into my soul. Yes, dearest sister, the little showers that bring peace, joy, love, and rejoicing, are the ones that we enjoy most the ones that enable us to see by an eye of faith they are of the Lord; for we read that the Lord was not in the earthquake nor in the storm, but in the still, small voice. It is like the dews of Hermon—the oil of gladness that is flowing out of the little white clouds—that fall upon our heads, and run down, even to

the skirts of our garments, and some low or other it gets in our hearts, and we cannot hold our peace and hence my writing to you, for there the Lord commands a blessing even life forevermore.

Dear sister, when the life-giving blood was shown to me, and I was enabled to believe it was shed for me; and the river of life was presented, I drank and drank until I viewed myself as one; and I was enabled to glorify "my God." Yes, dear sister my God. I felt that he was my God; and even now thirty four years have gone by but the same faith that enabled me to claim him as my God still abides, and I still feel to say, "my God."

Dear sister, I am seventy-six years old. I cannot stay in this world much longer, but by the grace of God I can say that death has no terrors for me, for, dear sister, what is death to a child of God, but a sweet resting place where we will await the coming of our dear Lord, when he shall descend in like manner as he ascended? Then we shall arise, and ascend with our dear Lord, and ever be with him. Then we shall see him as he is, and praise as we ought. Till then, dear sister, let us try to keep the straight and narrow path, that leads to that blest abode, for if we leave this narrow way we will surely get on forbidden ground, and "Giant Despair," will be after us. This straight way is the king's high-way where no lion's whelp, nor ravenous beast can go; for none but the children of God can travel that way, and if our Father does not lead us along that way we are constantly out on Apolyon's premises.

Dear sister, I started out to talk more about the cloud that you spoke of. I want to tell you what nice little showers the Lord caused me to enjoy. He did not send any dark, angry clouds, but like the one you spoke about that white cloud that sends the refreshing showers in your soul, and refreshes all the little

plants, and makes them-grow. That was the kind of clouds that caused me to be in a state of rejoicing and praising for two long years.

Dear sister, I hope you are not tired of my saying sister, for if I am what I hope I am—a child of God I think I have a right to call you sister.

Yes, for two years, and for several years the Lord led me along; and from time to time enabled me to see, at least, his "back parts," for I often look back and see the hand of God in delivering me from dangers seen and unseen. Thus far the Lord has led me on; and I still believe he will lead me to the end, and when I am called to lay down the shackles of mortality that I shall be able to cross over the river of death rejoicing in the same blessed three—one God.

Dear sister, please cast the mantle of charity over my shortcomings and imperfections.

From your brother near the end.

W. C. TREVATHAN.

Rocky Mount, N. C.

Dear Brother Gold—I will again send you a piece which was written November 23, 1906, soon after I was baptized. Craving an interest in your prayer, I am your little sister I hope,

BESSIE BROOKS.

While I sit watching the golden sun set, listening to the sighing of the winds and the autumn leaves as they rustle on the ground, it brings to my mind sweet memories of the happy day, when through fear and trembling I went forward to proclaim what great things the Lord had done for me. Though I felt to be the poorest of the poor so unfit, imperfect, so unworthy to dwell with his people yet to my surprise they received me. Oh, what joy filled my soul, when I realized that I had been gathered into the fold, how comforting it was to me, when the dear little flock seemed to bid me welcome. I felt as a poor alien weary of wonder-

ing who had found rest by the way-side. What sweet promises are given unto us and the joys of assurance when he bids those to come to him, unto him all who labor and are heavy laden and he will give you rest, take his yoke upon you and learn of him for he is meek and lowly in heart and you shall find rest unto your souls for his yoke is easy and his burden is light."

Greenville, N. C.

Dear Brother Gold—Your good letter has been a source of much comfort to me. How like "apples of gold in pictures of silver" are your words—so fitly spoken.

If I could just say my words as near like I feel that they should be said, as you speak, how pleasant it would be, I feel. A picture like this is beautiful; but, alas, I cannot even frame one presentable. If there is any gold about it I make such a daub of it, not being skillful with the brush, until it cannot even be seen, it seems to me—the silver when standing out above and free from the contamination of inferior metals, is, of itself, a pretty picture; but I make a botch of that—So that nothing I do is perfect. Sin is mixed with all I do.

It was sad indeed to me to hear of the death of brother Trevathan, yet I feel it is a glorious exchange with him; for he said in a letter to me once that death had no terrors for him, but he seemed to look forward to it with joy, believing that the dear Lord would lead him unto the end, that when his time came to go he would be enabled to cross over the river of death rejoicing in the same blessed God. How beautiful to me is such confidence and trust in God! How glorious the view of the faithful, true, and tried servants of God, as they near the blissful shore of eternal happiness—There is something from within that speaks, and says with one of old, "Let me die the death of

the righteous, let my last end be like his." I feel that I was greatly blessed of the Lord in being favored to know this worthy man of God.

I enclose you copy of the first letter I received from him. I feel it will be comforting to others to read.

I am alone in the store now, as my brother was taken down yesterday with an attack of the fever, but I do hope he will not get seriously sick; yet he has been lingering for some time, which makes me fearful.

O, how much I feel the need of mercy and grace. Pray for me.

If, at any time, you should feel like writing me a few lines, they will be gladly received and much appreciated.

Lovingly,

LOUISA A. EDWARDS,

Polkton, N. C.

Elder P. D. Gold:

Esteemed Friend and Brother in the Lord—I feel sometimes that it would be esteeming you more highly if I left out the word "brother," because I fall so far behind in walking up to the loving commandments of Jesus, therefore I go doubting many times not having the full garment of evidence that I am indeed a true brother and an heir with Christ. If I am not deceived in my heart I do have a longing desire to put off the old man with his deeds (that is carnal deeds of the flesh,) and put on the new man, that is Christ Jesus the Lord our righteousness and thereby walk in newness of life. This I have failed to do many times, but by this I have been taught a grand lesson. I have learned that without Jesus I can do nothing that will be pleasing in the sight of the Father, and when the spirit doth not strive with me I am just as liable to go astray as any of the children of wrath. But I do not believe as some teach, that the almighty who counts the human family (the bible tells us) as grasshoppers will trifle with man by sending his spirit to their

hearts and then fall out with him and withdraw the good spirit from him never to return again. Such a doctrine as that says that God changes, but I know that the word of God says, "I am God and change not, therefore ye sons of Jacob are not consumed." So I do know if I have been born of the spirit of God, or in other words, if it ever has been the will and pleasure of the Lord from eternity to beget me by the word of truth he will in nowise forsake or cast me off forever. This is the kind of God I have faith in, and this faith is a free gift from him, because flesh and blood hath not revealed it unto me, notwithstanding I have been tempted to hold a faith that holds a God of trial and of want. Yea a God that wants to do many things, and not only that, but a God that goes forth making many trials to do and to conquer but fails because of men and devils. This is a mighty God, trying to do with almighty men and devils. This is not the God spoken of in Revelation 6:2. We find there the true God going "forth conquering and to conquer." Yea, faith in this God is the only faith that will overcome the world, or in other words overcome all other winds of doctrines. It seems very strange to many people that the Old Baptists are so very hard to turn from what they believe to be the gospel. We (if you will permit to put self in), the Old School Baptists are a people that believe God to be omnipotent and omnipresent, we believe he is a God that cannot lie, in as much as he cannot change. Therefore we believe he will fulfill all that he has promised. He has promised to be merciful to our unrighteousness and a present help in a time of need. He has promised to be with us in the sixth trouble and not forsake us in the seventh, and by keeping his commandments through faith he has said he would be with us always, even unto the end.

Hence the world need not invite us

to join secret orders and trust in them and doubt what God has said, neither can they persuade us to believe that there will be more people saved in eternity because prohibition is coming in force.

I am glad our peace is not disturbed by this prohibition bill as other denominations are. I think it best for our people to say as little about this, as possible as we cannot change it. I would not change it if I could. I did not vote in the recent election regarding it. I do not approve of any one saying that prohibition will do away with all whiskey outside of pharmacies and thereby decrease crime so much so as to do away with chain gangs and all such places of punishment. Neither do I approve of any one saying that prohibition was meant for a wicked thing, because that side shows up to be on moral ground. Consequently let us judge nothing before the time; it will take more than a year to determine what prohibition will do, perhaps five years. Brother Gold I like all you said on prohibition.

I will close by hoping you will excuse me for such a badly formed scribble. I have only touched along the line of a few things to relieve my mind. I leave it to your judgment for publication. I have written a few pieces that came out in the Landmark, and some of the brethren spoke as though they enjoyed my writings, therefore I will write when I feel impressed though I don't wish to crowd out anything that the abler brethren have written. I don't wish to be a teacher, neither do I want people to think I am something great, for I know I am a sinner saved by grace if saved at all. Yours in faith and love to all the brethren,

J. F. HOWELL.

Big Lick, N. C.

Dear Brother Gold—As there are no Baptists here I sometimes spend some very lonely Sundays. My work em-

plays my mind to some extent during the week and sometimes my meditation are sweet company for me when I have no one to whom I can speak. But I read yesterday with much comfort the history of Joseph, the dreamer, as he was called by his brethren, which is always very touching to me. We often hear the patience of Job spoken of, but I think Joseph must have been an example of patience too, for we may read history through and we never hear one murmuring word escape his lips. When he dreamed a dream and would tell it to his brethren, they would make fun of it, and they hated him because he dreamed. But Joseph seemed to bear it all patiently. The wrath of his brethren was so kindled against him because of his dreams that they sought to destroy him and thus to put an end to his dreams. And when they sold him to the Ishmaelites, stripping him of his coat of divers colors, which his father had made for him because he loved him, staining it with the sin of their own crime, we have no account that Joseph uttered a murmuring word. And when he was afterward innocently cast into prison we hear no complaining from him, but see only the patience with which he endures. It is typical of the meekness and humility of Christ through all his sufferings.

When it came to pass that the chief butler and baker were imprisoned and each of them dreamed dreams which troubled them, Joseph interpreted them, telling the butler when it went well with him to remember him. But when he was delivered out of prison and was restored to his former state of prosperity he forgot Joseph. So much like we are. When we are in a state of rejoicing, prosperity and a land of plenty fearing no evil, how thoughtless we are but when we like the chief butler, are brought to "remember this day" our faults then it is we can point others to one who can interpret for them. And Joseph is sent for and interprets for the king and instructs him how to do

that he may be able to survive the famine. Joseph is made governor over all Egypt and was favored and blessed of God, the Father of Abraham, Isaac and Jacob, to lay up in store against the days of famine, bread sufficient to keep many people alive. But what a special favor was bestowed on Joseph's brethren? He knew them the first time they went to buy corn but they did not know him, still the guilt and shame of the sin and crime of selling their brother followed them, just as our sins follow after and pursue us when we are constrained to go as beggars to the footstool of sovereign mercy and there plead for mercy instead of justice; for justice we knew would cut us off forever, while it might be that mercy would permit us to live. But he let them leave without making himself known to them, though he would have to hide his face to weep, such was his love for them. And because they could not get any more corn until they brought Benjamin they would not go until they were compelled to or starve. Oh what a touching sight that must have been when Joseph made himself known to his brethren, and how their guilt must have pressed them sore, when they knew it was he whom they had sold. See Joseph's love for them in freely forgiving all of them and saying to them, "Ye meant it for evil, but God meant it for good." What patience and brotherly love was here exhibited. Freely forgiving them for all they had ever done and said. Surely from thenceforth they must have been a band of loving brethren. Much there is in the history of Joseph to compare with the experience of the child of God and to point him to the Savior of sinners, of which Joseph is a beautiful type. Oh that brethren and sisters everywhere would love each other and cease to find fault with each other, cease to back-bite and devour each other. How pleasant it is to see love and union abounding.

Brother Gold, I feel it would do me

good to have a letter from you.

In love and sweet fellowship,

LOUISA A. EDWARDS.

Polkton, N. C.

Elder P. D. Gold:

Dear Brother—As my time expired the first of June for the Landmark I will send you \$1.50 for its renewal as I don't want to miss a copy and I don't want to be behind as I believe all readers of the paper should try and keep up their subscriptions.

As the nearest church is 25 miles I don't hear preaching often, so the dear old Landmark is always a welcome visitor as it comes laden with much comfort and joy, but as brother J. E. Herndon stated in his article, we should not let any periodical come between us and our blessed bible.

I was blessed to attend a three days meeting at Coal's Creek church in Allen county, Kan., the first Sunday in May and it was a feast indeed to my hungry soul to be able to meet with the brethren and sisters and to hear so much good preaching. The Association will be held with this church the coming September, the first Friday, Saturday and Sunday. If nothing providentially hinders I hope to be able to attend that too.

Dear Brother Gold I hope the Lord will spare your life for many years to come to publish the Landmark and to preach the blessed gospel of the Son of God, for the time is at hand when we need such preachers and editors, them that God has placed upon the walls of Zion to cry aloud and spare not, to lift up their voices like a trumpet, to show thy people their transgression and the house of Jacob their sins. And we are all commanded to watch, not others, but self, and it seems to me the older I get the closer I have to watch self, for it does seem to me I see my unworthiness and nothingness more and more every day of my life. Yea, I am made to cry as the old patriot, "O

wretched one that I am," and I also find that we never come to that state until we feel like giving up our little hope. I say little for it does indeed seem small at times. And then in will come the tempter, if thou wilt only fall down and worship me, then we see our little hope brighter and we are made to cry out, Oh, no, no, not for ten thousand worlds like this.

Well, as I have already written more than I intended to I will close, asking you to throw the mantle of charity over all imperfections and if not asking too much remember me and mine in your petition to our heavenly Father.

Yours most unworthily,

ROZILA E. SHOEMAKER.

Mont Ida, Kansas.

Dear Brother Gold—Enclosed you will find \$1.50 subscription to the Landmark for another year. I enjoy the contents so much that I think it well worth the price, and I hope the subscribers will contribute to you faithfully that you may be able to continue publishing it with joy. I think it a blessing and a great comfort to converse as it were through its columns and we should appreciate it as such. But I am so vile and sinful I often fear I am not one of the Lord's people and it seems at times I will almost faint by the way. But when I hear or read the travail of those I believe are his people and have the witness within, how it revives my poor heart and I am made to rejoice and can say as Jacob did, "it is enough. I know that my Redeemer liveth." Surely the Lord has been good to me and I feel if I should live to be very old and spend the remainder of my days in his praise I could never praise him enough for his great goodness and wonderful kindness to me, a poor sinner.

Remember us all in your prayers,

REBECCA SMITH.

Reidsville, N. C., Box No. 182.

## PRAYER.

Dear Brother Gold—I have been impressed for several days to write a piece to the Landmark on this subject, so I will try to write today if it is the Lord's will.

It is Sunday July 26, and we people in this section of the country haven't had any rain in a little over three weeks. This morning we had a fine rain and I couldn't help but rejoice when the rain began to fall, to think what a blessing it was and I couldn't help but go and pray to God and thank him, for the wonderful blessing he was sending down upon we ignorant people of this world.

I can't help but think that we people don't pray as often as we ought to, and thank the Lord for the many blessings he bestows upon us day after day and hour after hour.

Oh, my dear brethren and sisters it sometimes almost makes me shudder to think how far we people miss it in not honoring the Lord as it seems that we ought to when we come to the point to think that he is the ruler of heaven and earth, and the commander of all things, it is through and by him that we get everything we possess. I think it reads somewhere in the bible that there is nothing given unto man except it cometh from God, and it seems that we ought to be more humble to God when we come to think that the land we walk upon, and the water which we drink belongeth to the Lord. I am not but 24 years of age, and have been a member of the Primitive Baptist church ten years so you see that I am young and I may know what I am talking about.

I had a dream one night that was strange to me. I dreamed I went to a bridge that I had often dreamed of before and it was covered like a house. I went in and there had always been work benches, tools and shavings in there, but I would never see the workman and I would always go back, but

this time the benches were moved, the tools and shavings all gone and still I saw nobody. I went further in than I had ever done before, and I came where I could see the water. I turned around to go back and on my right hand I saw a fountain, a large stream of water, right over the bridge. The river looked muddy, but the stream of water I saw over the bridge was as bright as ice and glittered like ice against the sun. I felt thirsty and walked up and took a little sup of that water and when I found myself I was standing in the floor, it seemed to me about two steps from my bed.

I thought about my dream and I was not thirsty and how came me standing there I could not understand, and I haven't dreamed of that bridge since.

I do not understand any of these mysteries, I wish I did.

But I strove against joining the church any more for a long time, but I went to hear the Primitive Baptists altogether. One time I was there when they communed and I went out of doors a bad feeling coming on me all at once. I felt like I was lost, and hardly remembered where I was. My son came to me and asked me if I was ready to go home, and I don't know what I said, but when I came to my right feelings I was back in the church sitting right at the door.

When we went out a brother came to me and asked me why I did not come up nearer and be with them.

I don't remember what I said but I was sorry that anybody had noticed me, for I felt bad indeed. I had said I did not intend to join the Primitive Baptist church as I had already been baptized and I would look to the Lord and be satisfied, and not put my trust in any denomination. I felt that day that I had neither home nor master, and it was before me all the time after that.

"He that knoweth his master's will

and doeth it not shall be beaten with many stripes." And I believe that I was beaten for there is no tongue can tell what I went through with before I joined the church.

One of my children became sick with a bad fever and was sick five months. I stayed awake until I could not go to sleep and when I would close my eyes it was before me, he that knoweth his master's will and doeth it not shall be beaten with many stripes. I would try to get it off my mind, and had thought I would never promise the Lord to do any thing else, for it seemed that I never did any thing I promised to do.

I had thought when my baby got better I would go before the church, but when it would get better I would put it off, and my baby would get worse again. And I did finally promise I would if it was his will and he would help me to get there one more time. And then I would conclude that it was all foolishness, that I was not fit to join the church.

When I would close my eyes I would see a pair of balances and they would go up and down just as my mind went.

When I would decide to go they were on the balance and I tried to beg the Lord to settle my mind and show me if I was fit to join the church.

One night I was very restless and felt like I did not have a friend on earth or in heaven. It is impossible to describe it. I felt like I wanted to see the Saviour and talk to him face to face. I felt like that I had seen more trouble than any one else had ever seen.

I had weakened down and my trials through life got no better and I was surely no longer able to bear it. If the Lord did not help me I was gone at last. I do believe I had the spirit of prayer on me that night when I asked the Lord why I was born a helpless creature in this world, to see the trou-

ble that I had seen.

I was sorry for sin even the first sin that was ever committed, what more could I do?

It came to me that Christ suffered and all that wanted to follow him must suffer like him. Low and humble was the only way that leads to him. And it came to me you have a hope of eternal life and your troubles are riches for you in the world to come.

I would cry and talk to the Lord and every thing I asked, the answer came at once. And the answers were scriptures that I had read in time. And I got happier than I had ever been before in this world. I shouted and felt like I saw my father and I said "pa I am rich". I would not exchange my life for all the money in this world.

They were the sweetest people on earth to me and I was saying to them: I have a hope of eternal life and Oh! how happy I am. I thanked the Lord for all the trouble that I had seen. I was glad that I felt poor and humble.

I soon joined the Primitive Baptists church at Hopeland was baptized by Elder A. J. Moore and have been better satisfied since then and have been more able to bear my trials in this life, thought they are great and I get very down hearted at times. I felt some time ago that I was glad I had to die and leave this old world behind.

I felt like I was shaking hands with the Old Baptists.

I know what the Lord does will be all right.

I feel like some one will say that I have said too much but I feel like the half has not been told.

All that read this please excuse me for being so lengthy, it is the first I have ever written for publication and it has been a task to me. I hope the Lord has directed my hand so that I have not written any thing wrong.

MARY S. KING.

Enfield, N. C.

Elder P. D. Gold:

Very Dear Brother—I have just reached home from an eighty-four days tour through Virginia, West Virginia, and North Carolina where appointments were arranged for me by Elder S. W. Wyatt, and from Martin Tenn., where appointments were arranged by Elder C. W. Cayce.

I found all well at home, for which I am thankful to the giver of every good gift. I met many brethren and sisters and quite a number of God's able ministers, for which I was made to rejoice and praise his holy name.

Dear brethren, may God's richest blessings be yours and when you have filled your mission here below may his blessings still flow towards you and take you to a world where parting will be no more. I ask the prayers of all who may read this that it may be said I have fought a good fight; I have kept the faith, for if I am what I profess to be it is a poor hell-deserving sinner, saved alone by the sovereign grace of an all-wise God.

E. M. KEENEY.

Battle Creek, Neb.

Dear Brother Gold—Will you please send me the Landmark of June 15, as for some reason I failed to get mine. I hate to trouble you but I want to read them all, besides I am saving them all to have bound.

Brother Gold, I feel the Lord has a people here and is making it manifest. Two were baptized at our last meeting which makes four in all that have joined here since the church at Hopeland granted us an arm, and I feel like more will come.

In hope,

J. E. HEPNDON.

Manchester, Va.

Look at your date. If you are behind, please send us a remittance at once. If you cannot send all send a part. Every little helps.

## ZION'S LANDMARK

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

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

Volume XLl . . . . . No. 21

Wilson, N. C., - Sept. 15, 1908

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### PRAYER.

Men ought always to pray and to faint—that is not to abandon prayer. The illustration Christ uses of the widow—a helpless woman—and the unjust judge proves that men should persevere in prayer. The point of prevailing of the widow was her continuance or importunity. The unjust judge said, lest by her continuing coming she weary me, therefore I will avenge her quickly or speedily. He did not care for her, but to avoid being troubled by her, he arranged to get rid of her.

Now shall not God avenge his own elect that pray or cry day and night unto him though he bear long with them? Jesus said that he would avenge them speedily. Now this is a great encouragement to pray unto God.

He does not need to be informed of our needs, nor does he need to be told what we are doing, or how he should deliver us. We do not pray to change his mind or purpose. Why then do we pray? If we feel that God's will is right and perfect then we don't want that perfect will changed. We are in need and are helpless. We beseech the Lord to help us—to do for and in us the things we cannot do, but the things that should be done. We need mercy and we desire to come to the fountain of mercy that we may obtain mercy in time of need. The Lord

causes changes to be made for our deliverance that we could not make. The causes changes to be made in us that we could not make. It may be we need to be strengthened in order to endure and he is able to give us strength. It may be that we need instruction in order to repent. It may be the heart of others need to be touched so that a way may be opened for one to be relieved.

God will be sought unto by prayer in order that we may be humbled to confess our need and our helplessness, and that his name may be exalted and glorified.

What a great gift is the gift of prayer? When it was said of Saul, behold he prayeth, here was found a new thing in the earth so far as Saul was concerned, and his prayer was heard and an answer of peace was given to him. What a change was wrought in Saul before he prayed. One says if Saul had not prayed he would not have been saved. If Saul had not been in trouble before he prayed he would not have prayed. If any is afflicted let him pray. How sweet it is that our Father hears the prayers of his children and gives an answer of peace. P. D. G.

"Never man spake like this man."  
John 7:46.

The Pharisees and chief priests sent officers to take Jesus. Is there any state, condition or circumstance where men more fully display their inward, real character than they do in the presence of Jesus? In the broad open light of day, one's outward conduct is more clearly exposed than when he is in secret, though his motives may be hid from the detection of men. But everything is naked and open or appears in its true light in his presence, for he is judge. In his presence every act and word of man is weighed in its true character. Such as feel their wickedness and abhor themselves are humble. Such

as are corrupt attempt to appear in a false light.

The Pharisees and chief priests hated Jesus, and sought in many ways to entrap him in his words, and to manufacture public sentiment against him by false accusations. Failing in these things they sent officers to arrest him by process of law and bring him before their courts for trial.

The officers went to Jesus. In his conversation such was the depth and wisdom of his teachings that not only could no place be found to take hold of him, but his words took such deep hold upon them that they felt the majesty and power of his name. Some said he is a prophet. Others said surely this is the Christ, so there was division. There was that displayed in him that awed them to feel that no man is like Jesus. No other man ever spake as he does. Surely this is the Christ. So they could not take him.

One objection to him was that he was not born in Bethlehem because he was called Galileean. But both were true. He was born in Bethlehem, and yet he was called a Galileean, because he lived in Galilee. So easy is it for us to be misled in our judgments which are filled with prejudice or hate.

But when we have an honest desire to know the truth we look and judge with an honest desire not to be mistaken or deceived.

It truthfully could be said that there never had been such a man as Jesus, and that no man had ever spoken as he did, or talked, or thought, or acted, or felt as he did. No other ever knew the heart of man as he did. There was nothing in man's destiny too deep for him.

He knew man and what is in him. He never guesses or conjectures or experiments. He knows what man needs and therefore he never fails to tell him the truth. There is no disease he has not full power over.

He knows the deceitfulness of man, and that is the reason that wicked men hate him. For the more corrupt a man is the more that man hates Jesus, because his purity condemns corruption. Every pure word of Jesus condemns the wrong doing of men. Because men's deeds are evil they hate Jesus and will not come to him. But if a man loves Jesus it is proof that such a man loves truth. He that is of the truth loves truth. To him the words of Jesus are pure and gracious. Hence that man feels never did man speak like Jesus does. So that men show and prove what they are by what they think of Jesus. Nor can any man dodge or evade this question. Every man must meet this question, and every one must appear in judgment before him. He is the judge of quick and dead, of the just and of the unjust. Instead of our judging Jesus he judges us. When we know the truth and love it we know that his judgment is just, and will stand for ever for no man has ever spoken as he has.

P. D. G.

#### LIGHT.

Jesus appeared to Paul in a light above the brightness of the sun—a different kind of light—a light that shines in the heart or understanding, a light that makes manifest the secrets of life, of the heart, of the thought, a light that reproves and makes manifest ones wrong, never flattering, never corrupting, always correcting, humbling.

Natural light of the sun never changes one's thoughts or conduct. A thief is the same at noon in broad day light as he is in the natural darkness of midnight. The natural light of the sun causes no correction, conviction, nor instruction in the man. It is only an outward, natural light. But the light of Jesus shines in our hearts. While the darkness does not comprehend it still it in no sense prevents its

shining. The natural sun has no power to shine in a man, nor to convince him of his vileness, nor to make him hate himself.

When God who is light and in whom is no darkness at all appeared to Job the effect on Job was to cause him to know the truth and abhor himself, and justify God's way in all things.

Christ is the true light that lighteth every man that cometh into the world. He came into the world. There is no other light but Jesus the sun of righteousness. When Jesus was under the law in the flesh he was hid or veiled, and was not risen in his glory. The legal dispensation is the night time. It was the ministration of death. The Lord hath set his glory above the heavens. It is a light above the brightness of the sun and hath healing in his wings. Life and immortality are brought to light in the gospel. It is by revelation only that this is known, and he that believes has the witness in himself. He can not borrow that light from another, nor give it to another. It is in the Lord's light that we see light. To them that sit in the region and shadow of death a great light is sprung up. Such as feel the darkness and are oppressed by it and know not what to do, nor where to go, to them it is sprung up. When it shone on Saul it rendered him blind so that one led him. When the gospel was preached to him scales fell from his eyes and he saw. The Lord gives sight to the blind. The Lord sent Paul to open the eyes of the blind, not to give sight to see the light, nor to give the light.

No man gave Paul that light. It came from heaven, not through the agency of any man. God commands the light to shine.

What is the unspeakable glory of this salvation? There is no power of nature by which it can be received or seen. Nor can the happiness and joy of one that receives this light be ever

known in this world as it shall appear in the resurrection of the dead.

Christ is become in his risen life the first fruits of them that slept under the law or first dispensation. In his resurrection many of them appeared unto many. Jesus the first fruits is holy, and so are they holy in and of him, and they have ascended in him, even as the thief on the cross was that very day with Christ in paradise. Ye are dead and your life is hid with Christ in God, and when Christ who is our life shall appear then shall we also appear with him in glory. The life I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me, since I am crucified with Christ who is my life. Then it does not now appear what we shall be; but we know that when he appears we shall be like him, for we shall see him as he is.

P. D. G.

#### TIMES OF REFRESHING.

How divinely true is the word of God, and how certainly do we enter into its blessed fulfillment when we are in a time to every purpose under heaven to believe on his name. The heaven, and there remaineth a rest to the people of God, but how seldom do we seem to rest just a little in these comforting assurances. How slow of heart we are to believe all that the Lord has spoken. It seems that we are just now and then able to claim fellowship with one of all who cried out, "Yea Lord I believe, help thou mine unbelief." But is not belief itself a matter of faith by grace? If so the hour of belief is a time of refreshing from the presence of the Lord. None but the believer in Christ is aware of his unbelief, therefore it seems to me that if I am a believer thus my very unbelief ought to conserve to establish my heart with the spirit of waiting for refreshing or rest from divine presence, and that instead of becoming distrustful, doubtful and despairing, should at all times trust in the

Lord and confide in him and in the blessed assurance of hope expect of him the most gracious and everlasting fulfillment of all his divine and unfulfilling purposes concerning me even the promise of the life to come. But I am so forgetful of the things of the times which are past, I forget the word which declares that the things which have been are now and that which is to be has already been. I am unable to recall that last year was droughty and the year before it rained, and that notwithstanding these things seed time and harvest time did not fail, and that in them there was sowing and reaping some of which sowing was perhaps to the flesh and some to the spirit, and that as was the sowing so was the reaping. In our cold and barren seasons like David we are want to cry out, Has the Lord forgotten to be gracious, are his mercies clean gone forever? But why should we thus cry? Do we not know that the Lord does not forget anything, especially his people, for has he not said, I will not forget thee, I will never leave thee. We know these things and that they are true and sure, but our knowledge is not such as to keep us at all times and under all circumstances reconciled to go, waiting for his law and expecting of him the fulfillment of every purpose concerning our salvation. We may know and believe and trust and hope and be assured of much with respect to God and his salvation and our relation to him thereby, but if these be not applied to our faith by the spirit of Christ there is nothing of divine unction in it and we do not and can not enter into rest nor cease from our labors. We seem in some sense or other to have the veil of our unbelief upon our heart, but when in and by the spirit of liberty our heart turns to the Lord we are at once again free, and all is well and we have hope in God, and all our desires are unto him, and his will is over us, and his right hand embraces us,

and all our need is supplied according to riches in glory by Christ Jesus our Lord.

Talking about conditional time salvation, some of us are inclined to hold a doctrine worse than that. We want the Lord to do his part first, or if not we want to be very sure that conditions on his part shall be certainly complied with. We want to know before we leave home whether we shall have liberty to preach or hear of understand and be comforted when we get to the place of meeting. The church is cold and barren and we want to warm up and become fruitful before we can afford to attend upon its meetings. The history of the church is that it has its seasons. Some time winter, and again it is rainy, some early and some late. The time for the singing of birds and the appearing of flowers, the seed time and the harvest, and every season is in its time and every time in its season. And we can not and should not look for, nor expect one in the time and season of the other.

The churches in this part of the country have from time to time had their barren and their fruitful seasons and we have mourned and rejoiced accordingly. For some time now until recently we have been cold and barren and but few seemed to attend our meetings and I had become much discouraged, but the Lord is yet in his holy hill, Mount Zion. The second Sunday in July I baptized three at my home church and the third Sunday I baptized thirteen at another church near me and two await me for baptism at another church near me, making eighteen in all during a month. And there are others who have tasted that the Lord is gracious and we look for them to come home to their friends. At another church ten have been received during the month. The Lord is good to Israel for which let Mount Zion rejoice and the daughters of Jerusalem be glad.

P. G. L.

### MOURNERS.

Selfishness is the mudsill of man's nature, and mudsill it is. He wants others to give to him. He pleads poverty whenever it suits him, and that is at almost every turn and corner. He wants to get things cheaper than their cost if possible. Why, if I love a man should I want him to labor for nothing? Is it honest? We spend money for whiskey and tobacco, things that damage us, yet we do not like to pay value for things that are useful and beneficial.

We complain that ours is a hard lot, when such complainings are a reflection on the God of providence, who has been and is still very merciful unto us.

We get sick and no one comes to see us, and we complain that the Baptists are cold. Have we visited others when they were sick? Have we ministered to them? It does not say pure and undefiled religion is for others to visit us. Are we the fatherless and the widows? If so the Lord knows this and knows us. It is not what others do, but what I do that manifests what I am. It does not say we know we have passed from death unto life because the brethren love us. But it reads, we know we have passed from death unto life, because we love the brethren.

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

Paul said by the grace of God I am what I am. Grace caused him to love the Lord, to serve the Lord, to hate evil, to deny self, to rejoice in the predestination and the electing love of God, and made him careful to maintain good works. Whatever he was it was by the grace of God, and not of himself.

When we become tainted with flesh and rail at our hard lot, and think others are so much freer from trouble than we are and envy them, then there

is hardness, mumuring and complaining in our spirit. But when it is shown to us that we are unprofitable, and we begin to consider the Lord's long suffering to us, and to think how much he has shown mercy to us, but we have been unthankful and unholy, disobedient and complaining we become ashamed of ourselves to think how great God's mercies are to us, and how vain, sinful, selfish and unprofitable our own life has been to him we become astonished at God's long suffering and at the greatness of his mercies to us.

This is my case. P. D. G.

"Jesus saith unto them, loose him, and let him go," John 11:44.

Lazarus was called up out of death. What a bondage death is. Surely within the confines of the grave and in death there is bondage. The people of God while partakers of flesh and blood are in bondage through fear of death. But death is the king of all terrors, for he is greater than any other monster to whom all must bow, and from no mortal has any power to release himself.

When Jesus who is the resurrection and the life stood in presence of the grave that had held Lazarus dead four days, and said Lazarus shall live again, or rise from the dead, yes others said he shall rise at the last day. How far off that puts it. The comfort appears so distant and remote as one fancies an indefinite period of time with the decay of all nature, dust returning again to dust, how far off and comfortless appears the resurrection at the last day. But Jesus said, I am the resurrection and the life. He that believeth in me though he were dead yet shall he live: And whosoever liveth and believeth in me shall never die. But faith alone can substantiate all this into a living, present reality, and cause us to feel and know that if we have Jesus we have all. Life, death, things pres-

ent, things to come all are yours. Surely the faith that thus enriches us and looses us from all the shackles of mortality, and all the doubts of sinful man, and lets us go into the resurrection life of immortality and glory is such that it is produced alone by the mighty power whereby God raised Christ from the dead.

Where shall one go who is loosed from death? Shall he go into corruption or liberty? No more can one desire again to go into death, who has been oppressed with its utter darkness and the absence of every element of light and life, joy and peace. Shall one that has been lifted up into the joy of heaven ever again desire to be involved in the bondage of death's awful corruption?

Jesus did and said what no other man ever did, and his declarations of truth unto the glorious realms are such a demonstration that he that doubts is condemned and is without excuse. He takes a man well known to the Jews, a prominent man, well connected, living near Jerusalem. This man sickens and dies. His death is generally known. Lamentation is made for him. A notable gathering of people is present. Jesus loves him and weeps. This is beheld by the people who say behold how Jesus loved Lazarus. Then could he not have prevented his dying? He would if he had been able, for see how he loved Lazarus. This is clear proof to us that he is not able to raise Lazarus, and this is a barrier to his claim that he is the Son of God. Here the battle is raging, and the lines are sharply drawn, and the fierceness of the struggle of life and death between this man called Jesus and death that laughs at our calamities and mocks when our fear cometh.

Shall Jesus raise this dead man? He commands to roll away the stone. The emblem of death the stone closes the sepulcher from sight. When that

stone is rolled away, there lies the dead man. No one can doubt he is dead. No room for deceit or pretense here. There is not one that believes Jesus will raise him. Any failure would have been detected at once, and not a sympathizer with Jesus could have been found. Such is the nature of the work of Jesus that it meets, overcomes and destroys every trace of doubt, or question that could arise in the mind of the opposer, and he that still denies must be convinced by overwhelming power and glory that stays death—that looses the prisoner, that unties every knot of the avenger death, and abolishes the grave, and leads captivity captive. In the very teeth of death Jesus slays death, and destroys him that had the power of death, as he lays down his own life in the arms of death, and death is no more.

Freedom from any peril, from every enemy, from every sorrow shall come to those whom Jesus makes free.

Loose him and let him go. Where shall he go? He will go where immortality reigns, where there is no death, nor sorrow. He shall be with Jesus.

When Jesus said to those standing by, "Loose him and let him go," was not that they should give any life to Lazarus, for Jesus had already given that: but it was to take off the shackles or bandages that bound him. It was to loose him, give him freedom of movement that he might go. Is it not true that there is a use for gospel preaching to those already risen from the dead in trespasses and since by the resurrection of Jesus, who speaks to them, and by whom they are quickened together with him, and begotten again into a lively hope? Like Cornelius always alive praying unto the Lord, and giving much alms to the people, a devout man, but he should hear words from Peter whereby he should be saved for he must be told what he ought to

do. This looses him to the freedom of the gospel so that he has liberty of life and the joy of spiritual activity in obedience to the faith. He is now a living free man and enjoys the freedom of citizenship in the house of God.

Where does he desire to go? Does he desire to go back into death? How shall they that are dead to sin walk therein again? They are alive unto God, and have their fruit unto holiness, and the end is everlasting life.

P. D. G.

"Sir we would see Jesus," John 12:21.

Certain Greeks came to worship at Jerusalem at the feast of the Passover, and they said to Phillip, sir, we would see Jesus. This was just after the notable miracle of the raising of Lazarus. For his fame had spread abroad as the most wonderful one that ever appeared on earth that his friends could not love too much, and his enemies could not manage, or get rid of, nor control, nor comprehend. Surely Jesus is a trouble to wicked men. For men cannot put away or hide their wicked deeds.

It is in the nature of mankind to worship something. Ordinary men have men that they follow and will serve. If one rises up that creates a stir by saying or doing things uncommon they want to see him. Curiosity to see that which is unaccountable induces some to come and see that which is strange. When the mighty works of Jesus began to be spread abroad men heard and wondered. Some did many things that Jesus taught. Some heard him gladly until persecution arose, or some corrupt thing in their conduct was exposed. If we love any of our wrong deeds more than we love Jesus that is not forsaking all for him, and we are not his disciples indeed.

It is not enough to merely want to see Jesus because we are filled with

loaves and fishes, or because great multitudes follow him. Jesus is never flattered by the praises of men, nor deceived by their profession, for he knows what is in man, nor is he ever turned from his purpose by what appears to be a fit opportunity, good time to make an effort. The disciples thought Jesus would establish a kingdom of men on earth suitable to our natures, and they considered that the favorable time for this had arrived. For he had raised Lazarus by a most wonderful miracle, and men were praising Jesus, and his fame was spreading so that now if he would proclaim that he is a king he could enter upon his kingly power and throne.

But where Jesus said the hour is come that the Son of Man should be glorified, and how shall this be done? "Except a corn of wheat fall into the ground and die it abides alone; but if it die bringeth forth much fruit." To follow Jesus one must lose his life. Jesus is that corn of wheat that must fall into the ground and die. He must lay down his life or he will abide alone. He must be crucified or die for our sins and rise again, and in rising from the dead he shall bring forth the wonderful crop of increase of which there shall be no end. He must fall into the earth. He must not only be found in fashion as a man, but must as a grain of wheat die and rise again, and in his lifting up he must gather to him a kingdom so great and glorious that this harvest of fruit shall be without number, for it is a number that no man can number.

When a grain of wheat falls into the earth or is sown in the earth it is placed in that condition in which it must die, but the life in that grain becomes far more than it was before it fell in the earth, and it comes forth greatly multiplied in producing a crop or harvest of itself or kind—not a new kind, but it is the same or a multiplication. That which is brought

forth in the death and resurrection of Jesus is a most wonderful harvest of the regeneration or spiritual birth of those born again, and bearing the image of Jesus because they are bone of his bone and flesh of his flesh, or his children. For is the everlasting Father, and of the increase of his government there shall be no end. He goes forth bearing precious seed weeping, but he shall surely come again with his sheaves the fruit of his labor and travail of his soul; and his seed shall be counted to him for a generation. Jesus lays down his life that he may take it again, and shall say to his Father here am I and the children which thou hast given me. Lo children are a heritage of the Lord, and happy is he that hath his quiver full of them. All the father giveth to Jesus shall come to him. They are children that will not lie. In his pity and his love he redeemed them, and they are born of incorruptible seed by the word of God.

Now to see Jesus in his glory in the resurrection life with all the glory of the Father and the holy angels, and an innumerable company of the redeemed, the children and church of the first born whose names are written in heaven is such glory that never has been seen in time, nor by the eyes of mortal man, when there is neither Greek nor Jew, Barbarian, Scythian, bond nor free, neither male nor female, but all one in Christ Jesus, the children of the resurrection.

P. D. G.

## OBITUARIES

### SISTER EMMA HARRIS MCKINNEY.

The subject of this memorial was born July 19, 1854. She was the daughter of the late Deacon John W. Harris and wife. In December, 1879, she was married to Mr. J. T. McKinney, whom she faithfully served until her death.

In 1894 she joined the church at Lick Fork, which was the old home church of

her father and mother. Of this church she continued a faithful member until we were ready to organize in Reidsville, when she became one of the constituting members here, and continued faithful to the end of her earthly existence. Sister McKinney was a very faithful woman in all that she thought it to be her duty to do. No one knew her but to love her, and now that she is gone from us here and we have not a shadow of doubt, but that she is resting with our Lord whom she loved to serve while here. She loved her church and the doctrine she believed, and in it all she felt free. A day before her death she said to her nurse, "You know that I want to stay here with my family but I am willing to go at the Lord's bidding." Thus she showed a spirit of submission to the will of her God.

She leaves a husband and seven grief-stricken children 2 brothers, 3 sisters, and a host of relatives and friends, with the church so mourn her loss, but we earnestly believe that we shall meet her in the realms of the blessed.

She died on February 18, 1908.

#### SISTER MARY MOTLEY.

The daughter of Lanolot Johnston and wife was born December 24, 1833. On September 27, 1855 she was married to T. J. Motley, and was the mother of eleven children, of whom eight survive her.

She died February 20, 1908.

In the summer of 1892 she was baptized into the fellowship of the church at Lick Fork, where she remained a faithful member until she took a letter with the rest of us to join in the constitution of the church at Reidsville, and there she continued steadfast in the faith until the day of her death.

Sister Motley was a woman of strong constitution and endured much, but remained faithful. She was a great lover of the Primitive Baptist doctrine, and had no hope in any other. She had the pleasure of having one of her daughters in the church with her, and of knowing that others were of the same faith.

She was fully resigned to her death. I visited her just before the last moments,

and found her conscious of all that was going on, and she expressed herself to me as being ready and willing to go. She felt that she was going home. How good to go home to die no more.

The funerals of both of these sisters were attended by the pastor of this church, after which they were laid to rest in Greenview cemetery, there to await until the Lord shall call up the sleeping dead to meet him in the air, and to dwell with him forever.

May this be the happy lot of those who mourn their departure.

Done by order of the church,

L. H. HARDY, Moderator,

J. A. WALKER, Clerk pro tem.

#### EMMA L. BRADLEY.

Dear Brother Gold—It becomes my painful duty to try to make the attempt by the help of the true and ever living God, who giveth every one according to his own will and purpose, to write the obituary notice of my own dear daughter Emma L. Bradley. She was born August 22, 1874 and died June 1908 making her stay on this earth 33 years 10 months and 3 days. She was the daughter of H. G. Worsley and Mary E. Worsley his wife. She was married to John W. Bradley by Elder W. H. Fly, December 13, 1889 and unto this union was born one daughter Mabell, living and going on eight years of age, the subject of this notice. She was apparently healthy until a few months before her death, when she had as we thought is grippe, but seemed to get better when the symptoms seemed to appear in the form of rheumatic pains attended with swollen limbs. Then the disease seemed to attack her kidneys. Dr. J. P. Whitehead examined her and said it was necessary that she should go to the Richmond hospital for treatment and it was expected there would have to be an operation performed, but it was found to be too risky on account of other troubles that had been discovered, therefore it was decided to bring her back. She was brought back to Rocky Mount to L. Robbins, who married her sister Mrs. Lucindia Robbins, where she received all the attention that

kind brothers and sisters, doctors and kind friends could give. But the death angel had come with a message "child your father calls, come home."

Oh, how we miss her, one so dutiful to us in our old age. Oh, the last time I saw her what an angelic look she had upon her face and how resigned she seemed to appear and said to me in a whisper, for she could not speak above a whisper, father look at that beautiful magnolia bloom. How pure she looked yet in the flesh, I felt like she had been with Jesus. She was a firm believer in the Primitive Baptist doctrine, though she never united with the church and always seemed to enjoy the company of the members of the church. She was a good songster and had a beautiful voice.

I felt like she died with a previous hope in our blessed redeemer. We feel that we cannot wish her back in the sinful world again to suffer the affliction she has passed through for we feel to believe she is resting with Jesus singing praises to God with the ever blest. Oh, how poor mother in her afflictions, what a shock it was upon her weak feeble frame, but she knows that God's will must be done, that God giveth and the Lord taketh away. She knowing this experience has become more reconciled. Oh, my dear children let us pray to God to give us a spirit of prayer that he will prepare us to meet our loved one who has gone to that blessed eternal rest and is with Jesus to sing praises for evermore.

H. G. WORSLEY.

#### MRS. ADA MCKINNEY BUTLER.

This lady was the daughter of Mr. A. H. McKinney and his wife and was the first of their large family of children to die except one that died in infancy.

She was born January 1, 1877 and died August 22, 1908, therefore she was thirty-one years, seven months and twenty-one days old. On April 18, 1900, she was married to Mr. S. H. Butler by the late Elder J. S. Dameron. From this union were born three children, but only one to live.

Mrs. Butler was what we might call a good woman. She never had any hard, nor ugly things to say. She was bright and intelligent and a helpmate indeed to her husband who in turn was very kind and provided well for her.

She never made any outward profession of religion, but was a believer in the faith and doctrine of the Primitive Baptists. She was a lover of the Landmark. Her life was such as it took to adorn a christian character and we believe that she is at rest with our dear Jesus.

She leave a dear and loving husband and little daughter with a father, mother, four brothers, eight sisters, and a host of relatives and friends to mourn their loss, but we feel that they mourn in the blessed belief that she is at rest with our dear Lord, which is much better than the best of all this world.

On Sunday, August 23, her remains were taken to the Primitive meeting house in Reidsville, where the funeral services were conducted by this writer and then she was laid to rest in Greenview cemetery there to rest until the Lord shall be pleased to call her up with all who are in the grave, and we believe that she will be among that number who shall awake in his likeness and be caught up to meet him in the air.

The Lord bless those who feel so keenly their bereavement and, if according to his will, bring them to love and serve him by Jesus Christ our Lord.

Written by their friend,

L. H. HARDY.

#### ROSA WORSLEY.

It is with a sad heart that I attempt to write of the death of our darling child Rosa, whom the Lord saw fit to take from us April, 13, 1908. She was thirteen years six months and eighteen days old. She was a great favorite with every one. She always seemed to love every body not wanting to harm any one. She was the most sympathetic child I ever saw. During all her sickness she didn't want us to go to

any extra trouble for her. She begged me to stop the doctor from coming, because he could not do her any good. She never knew what her disease was and didn't think that she was seriously sick, unless she did the morning of her death. She asked if the doctor said she was seriously sick and she looked at me so pitifully and said, "I wish I could get well." Her last words were, "Run fast doctor," How heart breaking to part with one that strived so hard to live, but when the Lord speaks kind friends and doctors can only look on and say, "Thy will be done not mine." Her room was kept perfumed all the time with fresh flowers sent by some loving friend or teacher. She would often say that she didn't know that her friends loved her so, but the Lord loved her still more. She was in bed six weeks, she went to school on Monday before she gave up on Wednesday. Her disease was tuberculosis.

During her sickness she dreamed that Sister Emily Braswell, a good woman that Rosa loved, who died about one year ago, came down from heaven to talk to her. She told her what a beautiful home she had where all was peace and love. She told her that she and no other little children need not mind dying there was such a beautiful place prepared for them.

She told her that she had grieved so much over the death of her little grandson, Tom Braswell, at the time of his death, but now she rejoiced over it because he was so much happier now than when he was on earth. The she bid her good-bye and said she must go to see some more of her people. She said she had dreams when she could sleep. The night before her death Sister Carrie Williams and I were sitting by her bed, and Sister Williams said she saw a beautiful star pass slowly over Rosa's bed. A short while before that Rosa turned her head and said, "See that twinkle little star." I feel those stars were God's spirits hovering around to take her home.

May he prepare me to meet my loved one in the world to come.

LULA WORSLEY.

#### PENNIE E. BARBOUR.

By request, though I do not feel competent, I will write for publication the obituary notice of Pennie E. Barbour, daughter of Brother T. R. and Sister Edith Barbour, of Four Oaks, Johnston county, N. C. She was born December 8, 1887 and died with consumption March 11, 1908, making her stay on earth 20 years, 3 months and 3 days.

This dear christian girl was taught of God and though young had a great love for Primitive Baptists and always seemed to love the company of older people. She liked to take part in singing praises to her master and had a hope and great faith in him, saying she knew she would be better off when gone. When her father and others were talking of building a house for the worship of the Baptists and had not selected a place, it seemed the Lord showed her in a dream where it would be built and she told her dear father of it and the house was built there. She saw also where the baptizing would take place.

At the meeting Saturday before the first Sunday in September 1907, when in conference and the invitation was given, four came forward and were received in baptism. When her dear father and mother came home she asked them if there were four that joined. They said yes, and she told them she saw four baptized. She was very sick having chills, but she said she was going to see them baptized. So on Sunday morning, with a chill on her, she got on the buggy with me and I carried her to the place appointed for the service and she witnessed what God had already shown her. We returned to the church and she stayed through the meeting. She there told her people she felt like she must go into the water. But she was not able, and this was the last opportunity she ever had, so she never united with the church. On Thursday after she was taken to her bed, never to mingle with her loved ones again at church.

All that loving parents and kind friends could do was done, and the loving physician who treated her so well, but when the Master's time comes to take his loved ones

home ~~way~~ last go. So she is gone to return no more, where all of God's afflicted and poor will one day be gathered together with their Jesus to suffer no more, but sing his praises forevermore. She leaves father, mother, two brothers and two sisters to mourn their loss, besides a host of young friends. Weep not loved ones, try to live as you want to die, and may God bless you all to reconciled to his will.

The unworthy writer had the pleasure of being by her bedside, to pray for and with her, and twice while she was suffering so much, I never saw any one enjoy the service as she did. The last time I was with her, she said at parting, "I feel better now, come to see me again." I bid her farewell, never to meet her any more. May we all feel to say, "The Lord gave and the Lord taketh away, blessed be the name of the Lord."

J. H. JOHNSON.

Dear Brother Gold—The object of this letter is to bring before your readers a very valuable remedy, Gowan's Preparation, manufactured by the Gowan Medical Company, of Durham, my home town. It is an external remedy for pneumonia, croup, colds, coughs, pains and soreness in chest, throat and lungs, and for any kind of inflammation and congestion that can be reached from the outside, for pains, soreness and stiffness in muscles and joints and reduces inflammation and fever at once. Its worth should be known to every mother for croup and whooping cough and being external it can be used on the smallest children without harm or fear of deranging the stomach. It can never form the drug-habit which so often follows the taking of internal remedies. I know the worth of Gowan's Preparation, for the reason I have used it in my family for several years and have recommended it to a number of friends and with the result that they become permanent users. When known it becomes the family doctor and is worthy of a place in each and every home. Should your readers fail to secure it from

their druggist, write the Gowan Medical Company, Durham, N. C.

With best wishes, I am, your brother,

G. C. FARTHING.

The Mayo Association will convene with the church at Bunker Hill, Forsyth county, N. C., commencing on Saturday before the third Sunday in October 1908. Banker Hill is three miles and a half from Kernersville, the nearest station.

A cordial invitation to Baptists. Those coming by railroad drop a card in advance to either of the following brethren:

D. R. Stafford, J. G. Mathews, D. M. Vance, J. H. McKaughn, J. M. Crews, C. T. Snider, Kernersville, N. C., and you will be cared for. Those coming south will be met at Kernersville about 7 o'clock a. m.; those coming from the north will be met about 9 a. m., Saturday morning, October 17.

J. H. MCKAUGHN,

Clerk.

#### SEVEN MILE ASSOCIATION.

The twenty-eighth annual session of the Seven Mile Primitive Baptists Association, will be held, the Lord willing, with the church at Oak Forest, Johnston county, N. C., on Friday, Saturday and third Sunday in September, 1908, which is the 18, 19 and 20. Visitors by railroad will be met at Four Oaks on Thursday from the south at 1:30 p. m., and from the north 3:30, same day and conveyed to and from the Association. Oak Forest is about 6 miles from Four Oaks. A cordial invitation is extended to all lovers of the truth. We hope to see a goodly number of ministers.

CORNEILUS HODGES,

#### ISAAC JONES.

Seven Mile Association, Hannah's Creek Monday.

Benson, at night.

Clement, Tuesday.

Fellowship, Wednesday.

Middle Creek, Thursday.

Little River Association.

Kebukee Association.

Tarboro, Monday night.  
 Lower Town Creek, Tuesday.  
 Sparta, Wednesday.  
 Autry's Creek, Thursday.  
 Farmville, Friday.  
 Thence to Contentnea Association.

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**WM. MONSEES AND T. W. WALKER.**

Little River.  
 Fellowship, Monday.  
 Little Creek, Tuesday.  
 Bethany, Wednesday.  
 Beaulah, Thursday.  
 Upper Black Creek, Friday.  
 Thence to Kehukee Association.  
 Upper Town Creek, Tuesday.  
 White Oak, Wednesday.  
 Meadow, Thursday.  
 Newborn's, Friday.  
 Thence to Contentnea Association.  
 Sandy Bottom, Tuesday.  
 Beaver Dam, Wednesday.  
 Haskins Chapel, Thursday.  
 Thence to White Oak Association.  
 North East, Tuesday.  
 South West, Wednesday.  
 Muddy Creek, Thursday.  
 Thence to the Black Creek Association.

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**W. T. BROADWAY.**

Lexington, September 16, at night.  
 Peace Chapel, 17.  
 New Shepherd, 18.  
 Rock Hill, 19 and 20.  
 Pleasant Hill, 21.  
 Calcutts, 22.  
 Big Creek, 23.  
 Flat Creek, 24.  
 Mountain Creek, 25.  
 Freedom, 26 and 27.  
 Bear Creek, 28.  
 Liberty Hill, 29.  
 Jones Hill, 30.  
 Clarks Grove, October 1.  
 Meadow Creek, 2.  
 Thence to Bear Creek Association.  
 Crooked Creek, 7.  
 Brooms Stand, 8.  
 Watson, 9.

High Hill, 10.  
 Lawyers Spring, 11.  
 Pleasant Grove, 12.  
 Jerusalem, 13.  
 Howards Chapel, 14.

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**S. H. DURAND.**

Reidsville, September 21 at night.  
 Greenboro, 22 at night.  
 Durham, 23 at night.  
 Raleigh, 24 at night.  
 Thence to Little River Association.  
 Dunn, Sunday night.  
 Beason, Monday night.  
 Hannah's Creek, Tuesday.  
 Four Oaks, at night.  
 Smithfield, Wednesday.  
 Goldsboro, at night.  
 Memorial, Thursday.  
 Wilson, Friday and at night.  
 Thence to the Kehukee Association.  
 Wilson, Tuesday.  
 Contentnea, Wednesday.

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**E. E. LUNDY.**

Zion Association—At Good Hope, Va., Friday, Saturday and third Sunday in September.

White Oak, Saturday and fourth Sunday.  
 Thence to Kehukee Association.  
 Scotts, Tuesday.  
 Contentnea, Wednesday.  
 Upper Black Creek, Thursday.  
 Lower Black Creek, Friday.  
 Thence to Contentnea Association.  
 Cedar Island, Tuesday evening at 3 o'clock and Wednesday.  
 North River, Thursday.  
 Straits, Friday.  
 Thence to White Oak Association.  
 Sheffield, Saturday and first Sunday in November.

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The Black Creek Association is appointed to be held with the church at Scotts, Wilson county, N. C., Friday, Saturday, and fourth Sunday in October.

Lucama is the nearest depot on A. C. L. A general invitation is extended. Visitors met on Thursday.

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The ideal Home School for Girls and Young Women. Advanced collegiate courses, excellent Conservatory of Music, complete Schools of Art, Expression, Pedagogy, Business, Physical Culture, etc. A fine Preparatory Department under special instructors. Large park like campus noted for its beauty. Health resort surroundings. It will pay you to look into its advantages before deciding where to send your daughter. Catalog on application.

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ISAAC JONES.

Rehoboth, Monday after Little River Association.

Little Creek, Tuesday.

Beulah, Wednesday.

Upper Black Creek, Thursday.

Lower Black Creek, Friday.

Thence to Kehukee Association.

The Kehukee Association will hold preacher in its Casino ware house in Rocky Mount.

The Plymouth train will arrive in

time for preaching on Saturday.

Trains will be met Friday and Saturday.

ELDER JOHN A. SHAW

will fill the following appointments in the Promitive Baptist churches:

Wilson—Second Sunday, Sept. 13.

Contentnea—Monday, Sept. 14.

Scot's—Tuesday, Sept. 15.

Upper Black Creek—Wednesday, 16.

Smithfield—Thursday, Sept. 17.

Tarboro, Monday night

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# ZION'S LANDMARK

Published Semi-Monthly at Wilson, N. C.

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P. D. GOLD, Editor

Wilson, N. C.

P. G. LESTER, Asso. Editor

Floyd, Va.

PRICE \$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.

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

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

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

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

All brethren and friends are requested to act as agents.

All names and postoffices should be written plainly.

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

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

May grace, mercy and peace be multiplied to all lovers of truth.  
*The price of Zion's Landmark is \$1.50 per year*

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

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I trust every reader will try and secure a new subscriber for the Landmark. Our expenses are heavier and an increased circulation is necessary to enable us to make anything.

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

Dear Brother Gold—Sometimes I question whether the things that are deepest in the mind, and most constantly in the thoughts, are ever spoken or written. "Deep calleth unto deep," but who can give expression to that which the great depths say to each other? The sense of sin and sinfulness, the hunger after righteousness, the longing for the favor of God; these things are so solemn, so sacred, so deep, that they become unspeakable; they can not be put into the language of this common work day life. "Deep calleth unto deep at the noise of thy water spouts." When the waters are so shallow that the great depths are discovered, and all the Lord's waves and billows seem to go over us, so that out of depths we cry unto the Lord, then we hear Jesus crying out of the same great depths, and it seems an answering cry to that which has surged up out of our own poor hearts.

But to whom can we speak of such deep heart work when we can not ourselves understand its awful meaning? Sometimes a hymn, sometimes a word heard while under the sound of preaching, sometimes a word from the inspired scriptures of truth dropped into our souls with power, will stir the great depths in our souls, and call forth a response to the dear Savior's cry unto the Father, when he sank in deep waters where there was no standing. But we can only feel, we cannot tell it.

"For the divisions of Reuben there

were great searchings of heart." Judges 5:15, 16. Joshua 22. We are about our daily work, or are resting our tired bodies or in conversation with friends upon some important worldly theme, or are laboring under anxiety of mind concerning some important worldly interest; but all the time this searching is going on in our hearts. These "great thoughts of heart" are not affected by our natural condition, whether of prosperity or adversity, whether of joy or sorrow. They will not be quieted, they will not get away from our minds; they will not let us rest.

Reuben had his home on one side of Jordan while he labored and fought for and with his brethren on the other side. This may explain some of the experiences of the Lord's people in this world. There is a sense in which this world is our home, while at the same time in a spiritual sense we are not of this world, for Jesus has chosen us out of the world. Our true interests are in heaven, and our conversation is there. In the new heaven and new earth we labor, and build, and fight, concerning the things of faith. And yet how much of our time we seem to be laboring and building and fighting for this world. No wonder that this divided condition causes us to have many great thoughts of heart," many questionings and doubts. Since we have to do with both natural and spiritual things, we are often tempted to question whether we do really have

any part or lot with the true Israelites who are altogether on the other side of Jordan, in the true gospel land where it is the privilege of the inhabitants to abide among the sheep folds, to hear the bleating of the flocks.

Sometimes I feel tired of this divided life, and at times I strongly question whether I have ever been truly in the gospel country. Yet I do want to be with the Israelites who have passed over Jordan, and with no other people. I want to labor for and with them. I want to be with them in their warfare, and fight with them the good fight of faith. I want to have to do with those who build houses and inhabit them, who plant vineyards and eat the fruit of them."—Isa. 65:21.

This is the people I love. Whatever may be their condition in the sight of the world, whether rich or poor, learned or unlearned, high or low, they are my people, and I want to live and die with them.

But I did think Brother Gold, that I would try to tell you, and thereaders of the Landmark, some of these deep and intricate thoughts and searchings of heart I have alluded to, but I can not. I can say that I am very glad and thankful that we have such a Savior as we have. He has been through all the waste, howling wilderness of our nature, and has been tempted in all points like unto his people, and therefore he is able to succor those who are tempted. I have sometimes thought, when down in the depths, and feeling my nature to be a desolate and terrible wilderness, that no child of God ever did feel as wretched, so sinful. But soon, perhaps, some precious word of the dear Savior would come to me telling my own feelings, and I would be comforted with the thought that Jesus had borne these very sorrows, and I was now favored to know in this way the fellowship of his sufferings, "in all their afflictions he was afflicted,"

How good that is, "As the suffering of Christ abound in us, so our consolation aboundeth by Christ."

For many years the name of Jesus has been a precious name to me.

Your brother in hope,

SILAS H. DURAND.

Southampton, Pa.

Elders Gold and Lester:

Very dear Brethren—I will offer a few thoughts on the following scripture: The voice said, cry, and he said what shall I cry? All flesh is grass, and all the goodliness thereof is as the flowers of the field."—Isiah 40:6.

This is a true picture of man in all his glory, for it said, "all nations before him are as nothing; and they are counted to him less than nothing, and vanity." God's children have learned this in their experience. Paul said, "For I know in me (that is in my flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not." The child of God with: and of himself is yet a needy sinner and will need a Saviour to intercede as long as we are in this tabernacle, but if our earthly house of this tabernacle was dissolved, we have a building of God, a house not made with hands eternal in the heavens. This is and was the desire and expectation of the saints of God in every dispensation of time. Time makes no changes in God's children as to their hope. The child of God even to the present time has the same hope that the people of God had in olden times, even Christ in them the hope of glory. For there is no difference. The same Lord, both of Jews and Gentiles. They both were manifestly built upon the foundation of the apostles and prophets. Jesus Christ himself being the chief corner stone, in whom all the builders fully framed together, groweth into a holy

temple in the Lord. This building is composed of both Jews and Gentiles. The middle wall of partition is broken down between them. So the Jews no longer call the Gentiles common or unclean. They both have access to that inheritance which is incorruptible undefiled and fades not away, which will be complete with us when the dissolution of this mortal body takes place. While on our pilgrimage here we have to contend with our great enemy, the prince of the power of the air, the spirit that now worketh in the children of disobedience, among whom we all had our conversation fulfilling the lust of the flesh and of the mind and whereby the children of wrath even as others. But God who is rich in mercy for his great love wherewith he loved us even when we were dead in trespasses and sin. If it were not for the riches of his mercy we would be carried down to degradation and shame, being often tempted, but delivered, cast down but not destroyed. Paul said I die daily. We did not only die to sin in our troubles before the love of God was shed in our hearts, but our nature is so corrupt we have to be buffeted time and again, to show that we are but grass and all of our glory as the flower thereof. This will not only be manifestly true when we depart from time, but is true while on pilgrimage. This scourging is applied to keep us in our right mind, and then we are not exalted above measure. Then we are prepared to be yoke fellows with the meek and lowly, and also with the Lord Jesus Christ. We then show forth the praise of him who has called us out of darkness into his marvellous light, which is wonderful indeed.

David desired the Lord to lift up the light of his countenance upon him. For with thee is the fountain of life, in thy light shall we see light. The Lord did not only give us the light of day, but that light that shineth in our

hearts and that in the face of Jesus Christ. He first gives us light to see our sins and then gives us light to see Jesus as our Saviour. For it is said, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man."

Jesus did not only taste the animal death, but that eternal death.

David personating Jesus said "The sorrows of death compassed me and the pains of hell got hold upon me. I found trouble and sorrow."

Jesus did not only go down as low as we were but even lower in order that the everlasting arms might raise us up that we should set together in heavenly places in Christ Jesus. When we are blessed with his presence here, it is a foretaste of the joys that await every one of his children when we cross the river of death. We never will be fully satisfied until then.

ASA D. SHORT.

Lloyd, Va.

Brother Gold—I have attempted several times in life to write a few things that have been before me in time past, and I hope some of it has been the Lord's dealings with me, but I feared so much it was not his work, that I have always laid it aside and would not write. But, I would like to see it in print and also I would like to know what some one else thinks of it. And if you think it worth printing please do so, and if not burn it so no one else will ever read it.

After my first child died, I was in great distress, and felt like I wanted to know if babies went to heaven as soon as they died or did they have to wait until judgment day. This one thing troubled me and caused me to read the bible, more than I ever had before, and I got satisfied when I read the 9th 10th and 11th verses of the sixth chapter of Revelations. I don't

know what it meant or why it satisfied me, but the next thing was would I ever be prepared to meet it. I can't tell the trouble I was in, so I went to work to try to live a better life and try to pray to the Lord to help me to live better so I might meet it. I could never see that I had done any thing good but found more and more fault in my self every day and this gave me a lot of trouble that I could not live right.

I would beg my husband to try to live a better life so we could be prepared to meet our baby, but he seemed unconcerned. I knew the time and much and I felt like if he would stop drinking we would both become christians.

There is no tongue to tell what an awful thing it is to live with a man 30 years that drinks too much.

I dreamed one night that my husband and myself had to get married and he was dressed in black and looked unconcerned. I knew the time had come and they were waiting for us and I passed by him and said "come on" and he did not come, but I wanted to do my duty so I went on. I stopped in a field right at the end of a grave and at the other end of the grave I saw two large doves and one of them went down in the grave and I did not see it any more. The other opened a large paper and said "This is the matrimony, where is the man you are to marry?" I looked the way I came and I did not see him, so I said he has not come. He closed up the paper and said "the time has not come for you to be married." I had on a long white veil that reached from the top of my head to my feet. It was called the brides garment, and it seemed to be all I needed to make me happy if only my husband would do right. I dream. I cried and told him dream. I cried and told my husband that he or myself one was going to die

soon, but it has now been 24 years and we are both living and it is impossible to tell what I have been through with since then, but will tell a little.

I have lost several children since then, and have seen them suffer until I would feel like that it was impossible for any one to be saved except those that died when they were babies. Surely I was lost, I knew I was such a sinner and I would promise to do better and would try to beg the Lord to forgive my sins, and help me to live free from sin. I have wondered when my babies were dieing so hard, if they were suffering for my sins. I would often feel like after they were dead that they were better off than they could be here in this world, suffering like I was.

I have seen so much trouble trying to raise those right that are living and I became in great trouble for fear I could not hold out. My health grew very bad and I got so I was studying about dying all the time. It seemed to grieve me to leave my children in the hands of the cruel world, without a friend. I knew there was no friend like a mother. I was bidding farewell to everything here for I would soon be gone. I would try to pray and some times I felt like I could not pray as I wished too. It was before me all the time "pray." I would say to myself breath is prayer to God, he knows me and what I need better than I do. I was willing to die if it was his will only I hated to leave my children. I had two spells like a crazy one, but it did not last long. At one time I felt like I had turned to a rock and would say foolish things, but I knew what I was saying, but had it to do, to keep from getting worse. I tried with all my might to put my trust in the Lord hoping I would get better but I could not pray.

I walked the house one day and

talked to the Lord, when there was no one in the house but myself. I thought I would go out and find a place and try to pray one more time. I went out in the bushes and wanted to ask him to spare my life and let me live to raise my children. I surely felt that he had my life in his hands and was then ready for it and I was tired of sin but could not live free from it, and I was willing to give up every thing but my children. So I bowed down in the bushes and heard myself say "Lord thy will be done." A light passed with the words though my eyes were closed. I felt so much relief I felt like I had nothing to pray for, but remembered what I went out there for and said Lord if it can be thy will spare me and let me live to raise my children, but if my death can be the means of saving their souls let it be.

One part of this was my prayer but the other was not of my make. After this I went to a revival at a Missionary Baptist church and went before the church and was received and afterwards baptized and felt better for a while, but soon got dissatisfied with some things that is useless to mention here.

I very often think back when I joined the church it was said of the Primitive Baptists how dearly they loved each other and how honest they were and it was said that their word was as good as a bond but it seems now that we are falling back a little for you can very often hear of some disturbance among the churches. It seems it would be so much better if we all would pray to the Lord that we may see eye to eye and speak the same in praise to the most high God.

I can't help but notice at our associations in the column where some of the brethren are excluded, and it seems it gets more every year.

Oh, my dear brethren and sisters if you will allow one to address you in that way let us all try to pray to God that we may see eye to eye and ever be found together singing the songs of Zion, and ever be found by the help of the Lord preparing a place for God's little ones to come home and tell what the Lord has done for them.

Brother Gold, I will bring this letter to a close if there is anything in this letter that will be any help to the children of God, you can publish it and if not throw it aside, and I want to ask you and all the children of God to pray for me that I may fulfill the calling wherewith I am called.

Yours in hope of a better home,

C. C. BOAZE.

Banister, Va.

Dear Brother Gold, Brethren and Sisters—This Sabbath I am at home with my family and as I feel impressed to write a short letter for publication, will make the attempt.

I have felt for some time each time I would write would be the last, and this feeling teaches me I have no claim on anything or anybody; no claim on my life naturally, or my brethren spiritually. I feel sad and lonely indeed, and am but a wanderer at best on the earth, wondering about after the things that I love most but very seldom find, and when I do find them they are not of this world but of heaven. Wherever I go I am longing for something and often I do not know what it is. But God knows and I know he will supply my every need, yet I can't wait with patience for his coming.

I hope I love the truth of God which is Jesus, the way and life as well, but if I do I can't prove it at all times alike and I don't know I ever proved it even one time. There are many ways by which we are to show our love to God, but it seems to me there is no better way than to feed the sheep and the

lamb, the purchase of Jesus' blood, and I think I enjoy feeding this flock when Jesus furnishes me with food divine, better than anything I have ever been blessed to do in this life.

Now the question arises in our mind "What shall I cry," "Lord what wilt thou have me to do?" what does the pastors of God's choice feed the flocks with? The prophets said, "I will set pastors over them that shall feed them with knowledge and with understanding also." Now brethren when a man arises to preach and he does not feed you with knowledge and understanding, what evidence have you that God has set him over you? After you hear a man time and time again and he does not preach to you after years of trial, and you know his talk is a burden rather than a comfort, what right have you to continue such an one in such a place. I know of some today that talk on every occasion that they have and they are bound to know and see their talk is not at all edifying, yet they persist and go on and on when they ought to say to the church: brethren I thank you for the privilege you have given me but am mistaken, and not embarrass the church with having to tell them to stop.

When a preacher or a man professing to be a preacher sees his congregation holding their heads down and wishing he would stop, he had better stop for it is the thing to do, and when the preacher will not do this the church should tell him to stop, for it is the thing to do.

Very truly,

W. A. SIMPKINS.

Dear Elder Gold—I have learned that you left the Missionary Baptists some years ago and that your reasons for so doing were published in pamphlet form. If you have a copy kindly mail same to my address and I will forward price by return mail. I left them myself in 1857. I enclose a letter, or a copy of one I wrote to a Primitive

Baptist in reference to my leaving the Missionaries. Sometime when you have the space will you be obliging as to publish it in the Landmak, by which means it will be preserved for my dear children.

If I live until the 13th of next March I will be 78 years old. My grand-father Davidson emigrated to Kentucky in an early day. He was a Primitive Baptist minister and one of the framers of the first constitution of Kentucky. He was born in 1740 and died in 1811. He was twice married, and by his first wife had five sons and two daughters and by his last, eight sons and two daughters. My father was born in 1799 and was the fourth son by the last marriage.

Grand-father's descendants are widely scattered over many states. I have his bible and hymn book which are more than a century old. They could not have been preserved so long had not Uncle Joe Davidson, in an early day, killed a young deer or fawn and covered both bible and hymn book.

Dear brother this may not be of any interest to you, but we know not that some of grand-fathers grand-children may still be living in North Carolina and if so they may be glad of the information.

Your sister in hope,

LAURA M. BAIRD,

Cave City, Ky., Route 3.

I, years ago published my reasons for leaving the Missionaries. I have not a copy on hand. P. D. G.

Dear Brother Gold—I am sending you \$1.50 for the Landmark as my subscription is now due for another year, and I don't feel satisfied one day after it is due, as it comes to me heavy laden with the precious things that I love for the truths's sake, and as I get to hear very little preaching of late. I most especially enjoy the editorials. You continued an editorial from Rev. several months ago

that was of precious interest to me as I felt I had experienced things along that line, but could not claim it as such until I read that editorial. Such is the case often that the dear brethren and sisters can tell what I have experienced better than I can tell it myself, and thus my heart is drawn out to them until I almost feel that they were present. If not deceived I love the Zion of our Lord and his people. Oh, blessed land of pure delight, where Christ the immortal reigns where the brightest morn excites all night and over his foes he reigns. He has opened the grave and the gloom has fled that darkened the sinners that to him were led, And from old—more precious than gold in our sight, was the death of him to his saints. So why should we murmur and sadly complain if we see him and hear him and feel him to reign. But who feels thus all the time? So when I am weak I lean on his rod and when I am faint I call on my God. So no one but a sinner just like I feel to be can feel his love precious and flowing so free, filled with all grace for you and for me. For while we are the weak he is the strong. He helps us and keeps us and leads us along. So in no flesh on earth can I trust, but alone in him who is the just.

Brother Gold, I hope the Lord will enable us all to pay up our dues for the Landmark and make you able to meet your necessary business. May God's richest blessings rest upon you in your declining years. Brother Gold, I hope you will remember me in your prayers that I may ever be found faithful, walking in the right way.

Your sister in Christ I hope,

MARY C. JONES.

Dudley, N. C.

Edw. P. D. Cold:

Dear Friend—I feel impressed to write you my experience and let you

know my good feelings and all my bad ones, and I want you to tell me whether any one living such a life can be saved or not.

I am not a member of any church, although I was raised by old Baptist parents. I am 25 years old and have claimed a hope for nearly two years but the most of the time I am afraid I am deceived. I have had serious thoughts since childhood about torment for when my parents would tell me about it I would look into the fire and wonder how I could ever stand it. At eleven years of age I craved to die before I reached twelve as I thought if I lived until then I would be lost. I saw myself a great sinner, though as time passed I became as gay and happy as most children. Nearly four years ago I heard of one of my friends joining the church, and oh, how it sunk into my heart, I went to sleep one night and dreamed of being baptized and came out of the water with the most beautiful dress on. The dream was so dear to me I would sit and think about it and cry. But that wore off for a while until one day I went into the field by myself and was thinking about dying, when the thought came over me, unless we are born again we cannot be saved. I began to cry and beg God for mercy. I continued trying to pray about two months, but was not deeply interested until the first of July when I would walk the paths and would often go to sleep begging God to have mercy on me and to forgive my sins. I became interested in the bible and would take it with me everywhere I went. Then I went to a protracted meeting and when the preacher called for them to come up and be prayed for I almost felt compelled to go but did not. I felt if anyone ever needed prayer I did, so I went again another day. As I entered the church I wanted to cry, but wondered what people would think of me with tears in my eyes. When I left that

evening I cried all the way home. It seemed I was perfectly happy and my desire was to talk with christian people. I wanted to tell them how I felt and wanted them to tell me how they felt. The next Sunday I was upstairs trying to pray when these words came into my mind, "We know we have passed from death unto life because we love the brethren," and I thought I did love them, and from then I had a different feeling for christian people than I ever had before.

I was riding with an old christian gentleman the next Sunday and I told him to pray for me, and he said he would. I told him my feelings and he said he wanted to see me join the church. I told him I was not fit and he said that was exactly what he wanted to hear me say.

I went on with my burden growing heavier and heavier every day and did not want to speak to any one. I went to the church one Saturday with that great burden and this man came to me and wanted me to join and I finally did. But oh, the burden grew ever so much heavier than before it seemed I was blind and deaf. I came home and did not go back and that afternoon tried to read my bible but it seemed I was overcome with trouble so went into the woods to try and beg God for mercy. The next morning I got up feeling some better but the burden was still there. On Monday morning my burden was greater than ever. I got up and came down stairs and a colored woman asked me about being baptized. I told her I never would be baptized until I felt better. I started out to the woods to pray and as I stepped out of the door I felt that Jesus was near and that there was something for me that day. I remained in the woods and begged the Lord until I thought the woman might get uneasy about me and I didn't want her to know what I was doing. I started back to

the house but before reaching there I felt compelled to give up and I could only say, God be merciful to me a sinner. I finally reached the house and began cooking supper when it would often come to me to go and pray. The last time I prayed I heard my husband coming and his presence seemed to revive me some. We ate supper and I went with him to the barn. I began telling him of my condition and about the Landmark and how I could understand its preaching. In a moment it all seemed opened to me and I began to get happy and I clasped my hands and I said, "Bless the Lord, oh my soul." I kept getting happier and that night I went to bed singing but not to sleep. Sometime in the night something seemed to start at my head and left me like a great load at my feet and immediately I was so happy I can't express it. I felt new all over, and could only say, "Bless the Lord oh my soul."

I could view the road I had traveled and oh how rugged it was. How good I felt. It was a time of joy and I sang every good song and wanted to praise him. I raised up and looked from the window and it was the most beautiful sight I had ever seen.

Now Mr. Gold, I want to tell you of some of my badness. I am told often I have never been born again and a certain one has frequently told me I would be lost were I to die and other people have said all manner of evil about me and called me ugly names. This occurred once before and I made up with them, but now they are worse than ever and it doesn't seem that I ever make up with them again or that there is really much desire in my heart to do so. They have made me shed so many bitter tears that it seems I have no control over my heart concerning this, besides God has never made me willing to forgive them.

Mr. Gold, Sometimes I seem to get a few crumbs from the Master's table,

but not many. I am in lots of trouble and have stated my case to you and I want you to please tell me what to do.

Yours in hope,  
MARY DEAN.

Oxford, N. C., Box No. 47.

Elder P. D. Gold:

Dear Brother—In the Landmark for Aug. 15, I see the extract of my letter to Brother J. R. Jones. On the 31 of October last, I fell off a fence backward on a rough rock, and broke one or two ribs, and when about well of it, while on my buggy I fell forward and the right side of my breast struck the wheel of my buggy, and was badly hurt again, but have recovered of both. But owing to my being crippled, and my left leg shorter than the other I limp all the time, which necessitated my using a cane though my health is good. I am near 75 years of age, and my wife is two months and twenty-five days younger. I am hardly able to work any more, but mostly live by renting my farm. I am neither rich nor destitute, and have no cause to complain. In some sections where I labor, my friends and brethren are kind indeed. I put up no claim for alms giving, for should I sow unto the brethren spiritual things, I should not think it a crime to receive the carnal things. Though a gift makes me feel unworthy, I fear I might burden them. The giving alms or for poverty differs from administering carnal things for sewing unto the people of spiritual things. I do not wish to visit any section without some invitation.

As I said to Brother Jones, forty seven were received in our presence in 1904, nineteen in 1905; twelve in 1906; and four in 1907. During these little visits—pastors and elders of that section were frequently with us but generally gave us preference. Last month we were exercising among them again for a little over three weeks, when twen-

ty-four joined by experience, and my son, baptized all but two of them. A few days after he returned home, he was requested to come again. He went for a few days and about a half dozen more joined, and some of them he baptized. Of the thirty about half the number were unmarried young ladies, and of honorable standing. In the community of the Mountain and Senter associations are many live Baptists, and a fine citizenship. The last thirty members were mostly young people though nearly half of them were married. A great many others have been added during that time. Many churches or the church in many places is prospering in the reign of grace. We love to feed the lambs, and perform our part among the fishers of men. We do not reprimand churches for neglecting their own pastors. This we leave for the pastor, deacons and the church, or it would be thought we were begging for ourselves in a round about way. Neither do we hear or inquire after the faults of our preaching brethren, and parade them before the churches and people which they generally serve. This would injure their influence, and cripple the church. The relative duties of pastor, deacon, and church are perfectly delineated, that the man of God, or teacher, may be perfect, *thoroughly* furnished unto all good works. A disorderly member may fill the ear of a traveling preacher with his tale of distress, and if the preacher is inclined to give heed to a naughty tongue he is a striker for him, and sows discord, and needles with other men's matters. The back biter, and busy body, should be reproofed and not encouraged. David said, "How good and how pleasant it is for brethren to dwell together in unity!" I love a joint labor together with the brethren. Prosperity is always with it, or soon will follow it. It is like the precious ointment upon the head of Aaron that ran down to the

skirts of his garments. For there the Lord commanded the blessing of life for ever more. May the Lord extend peace like a river, and the glory of God be manifested upon the children of men, and the hand of the Lord be known in the comfort of Zion.

We have always delighted to kindly entertain our brethren and friends, and are anxious to do so yet.

ISAAC WEBB.

Dear Brother Gold—I was requested by some of the brethren, sisters and friends to write.

I reached home on Wednesday night finding my children all well. I left my home August 1, reaching the Country Line Association on Sunday, where I met many of the good brethren, sisters and friends, and felt like it was a good association.

From there brother Gold and myself left for our appointments which we were blest to fill up to Friday before the second Sunday where we met the Staunton River Association. There we met a large congregation of people, and had a very good meeting. From there we filled appointments back to Danville. Thence we went to Reidsville where we met the Upper Country Line Association.

On this tour we met many good brethren, sisters and friends, were treated very kindly—better than I felt like I deserved, and the people appeared to enjoy the preaching at our appointments.

I met a good many that had been reading about the great storm and flood of waters that was on the ground when I left home, which I thought was about at its height when I left home, but on my return I found it had risen much higher. I often attempted to describe the condition of our country when I was out but failed to do it. Since coming home and viewing my farm and others I am not able to

describe it, for it is so much worse than I heard it was.

I think there are as many as a thousand acres in one body owned by different parties, and the people tell me the water was from 3 to 6 feet deep over all that body of land, and they could run boats anywhere over the fences. On my farm there were about fifty-five acres of cotton, and most of the cotton stalks are as dry as they are in January. The entire crop will not make fifty pounds of seed cotton. I do not think there will be twenty-five barrels of good corn made on my place, excepting about five acres about my house. While the corn is all damaged the people can use a good deal of it and will have to for I have never seen this country in any such condition before. They have no fodder to pull, and no cotton to pick and they seem to be at a loss what to do or where to go. They say they cannot pay their taxes, nor their debts. This is over a pretty large scope of this country. But in some places it is much worse than it is in this neighborhood, for as I came home a man on the train told me there were twenty-two families in the lower part of his township that did not have anything growing that man or beast could eat. All up and down the Northeast river nearly everything is destroyed. I was told they could see sheep, cattle, hogs and goats floating down the river lowing and bleating.

I have about three acres in cotton around my house that will make a fourth of a crop. I left home on Saturday morning after the storm on Thursday and Friday. I could not hear any direct news from home until I reached Reidsville. There I received two letters from my daughter, and when I read them I was melted to tears to hear of the condition of our country. But this scripture was quoted in my mind, "I was once young, and now

am I old, yet I have never seen the righteous forsaken, nor his seed begging their bread." The next thought was it was God's will to send this rain on the earth, and he will do right. It may be a blessing in disguise that we cannot see now.

I do not want you to think I am one of the righteous, for I am not. I have often felt to say like Jacob all these things are against me, and they will bring my gray hairs down in sorrow to the grave. I believe that God will take care of his people, and his people have to suffer for Christ's sake, learning obedience by the things they suffer.

I have given a short sketch of the condition of our country.

ISAAC JONES.

Maple Hill, N. C.

Dear Brother Gold—The following incident in the life of Elder Henry Petty, who died in Pickens county, Ala., several years ago might be interesting to the readers of the Landmark.

It was not my good fortune to know Elder Petty personally as he was called from earth before I had an acquaintance with the Primitive Baptists, but I met his two sons, Elder Elisha Petty and Deacon Ralph Petty, both of whom stood in high estimation among the brethren. They too have passed away.

I was clerk of the Pilgrim's Rest Association six years and I often noticed Elder Henry Petty's name in the Association books, and I have no doubt but that the incident is true.

Elder Henry Petty was born and reared in Kentucky, and exercised in public to some extent before he came to Alabama; but Jonah like he decided to leave his native state and go where no one knew he had ever tried to preach. So in company with two other companions he set out for Alabama horse back. Before leaving Kentucky or on the way Elder Petty made his companions promise they would never di-

volge the fact that he had ever tried to preach.

Landing in Pickens county, Ala., they rode up to a farm house one afternoon and inquired of the man of the house if there was any land for sale in the neighborhood. "Oh, yes," said the farmer, "but get down and spend the night. There will be preaching to-morrow close by, and you can go out to the meeting and see the people, and find out who has land for sale. So they took him at his word. On the way to meeting next morning Elder Petty was so afraid the people would suspect he was a preacher he got down hid his saddle bags in the woods. The meeting was under an arbor, and Elder Petty dared not venture up to the front but took a back seat. Three preachers were in the stand. One rose up and said he had been appointed to preach, but every thing was dark before him, and he could say nothing and took his seat calling upon one of his brother preachers to go forward and preach. The second preacher however was in the same plight, "just couldn't preach," and he took his seat calling on the third man. This man arose and in a solemn, bewildered tone said, "Brethren there is something mysterious about this matter. Neither of the brethren can preach, and I am sure I can not, and I don't understand it, and if there is a preacher in this congregation let him come forward." In a moment Elder Henry Petty rose from his seat and walked to the stand singing, "Keep silence all created things, and wait your maker's nod. My soul stands trembling while she sings the honors of her God. And here the whole secret was explained.

Elder Petty bought land and lived and died in Pickens county, Ala., and "though dead yet speaketh."

Brother Gold, I have told this several times publicly, but I could never tell it without shedding tears. To me it is a touching incident and demonstrates

the power of God in the calling, qualifying and sending his ministers when and where he will.

"God moves in a mysterious way,

His wonders to perform,

He plants his footsteps on the sea  
And rides upon the storm."

Brother Gold, I am spending a lonely and desolate life. Seldom have the pleasure of associating with the brethren, but I still have hope in God.

Yours in gospel bonds,

H. J. REDD.

Avondale, Ma.

Remarks—Yes Brother Redd, this is a solemn and interesting incident. Such events make a deep impression on my mind. The marvellous works of God are precious to his saints. I am glad you have written this one. The Lord will have his own. Talents may be buried seemingly, but they will be dug up and accounts rendered, and God's name glorified.

P. D. G.

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JOHN W. GILLIAM, Principal.

A'tamshaw, Alamance county, N. C.

R. F. D. No. 1.

## ZION'S LANDMARK

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

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

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

Volume XLII - - - No 23

Wilson, N. C., - Oct. 1, 1908

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### LIFE—LIGHT.

"In him was life; and the life was the light of men, John 1:4.

One of the sublime utterances of inspiration is recorded in the above words. There can be no reasonable question as to what personage or character is here introduced. His equality with the eternal God is set forth. In creation he takes such an active part that nothing was made that he did not make—not that he made a part of it or aided. It was more than that. Nothing was made without him. Surely this declares his godhead.

In him was life. He that created all things that are made surely has life. In the fullness and perfection of that life light can not be wanting, and that life was the light of men. This light did shine in the darkness which comprehended it not. The mystery of this light can never be comprehended or understood by the darkness—the darkness that is in man.

The word of God which is eternal life was the light controlling, shaping, forming, directing in the creation of man. Hence wisdom dwelling with prudence found out knowledge of witty inventions, and in the counsel of eternity grace and truth are given men in Christ Jesus before the world began, for they are chosen in Christ Jesus before the world began, according to the foreknowledge of God the Father

through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ. The benefit of the obedience of Jesus is given them. The blood is given them, so that we of his fullness receive and grace for grace. Thus the life of Jesus which is eternal is the light of men. For though man in his earthy estate is but dust and shall die, yet a foundation is laid in Zion on which the creation of man proceeds to the riches of the glory of God's grace. For though man is a fallen sinner by transgression, yet that eternal life never transgressed in Adam nor did it ever sin, and in that eternal life we are preserved in Christ Jesus. The transgression and fall of Adam calls for the consummation of the way of redemption, or for the coming of Christ is the flesh, made of a woman, made under the law, that we might receive the adoption of sons of God, being born again of incorruptible seed by the word of God that liveth and abideth forever; for the word was made flesh and dwelt among us and we beheld his glory as of the only begotten of the Father full of grace and truth. For the law came by Moses, but grace and truth came by Jesus Christ.

Jesus being the true life is the light of men. Every prophecy, every promise of mercy to sinners is based and proceeds on the certainty that Christ should come in the flesh and lay down his life, and take it again. The exceedingly great and precious promises to sinners are made on this sure foundation. Jesus upholds all things by the word of his power. Though men transgressed and brought death into the world, yet Jesus certainly should come in the flesh and should bruise the serpent's head, and should lead captivity captive. What if some did not believe? Shall that make the faith of God be without effect? His own fury it upheld him. His holy arm has gotten him the victory. He shall not fail nor be discouraged. He shall bring

forth judgment unto the truth, and in his name shall the Gentiles trust.

The light shines in the darkness, but the darkness comprehends it not. It can not prevent the light from shining. How great is that darkness in the blindness of the sinner. How mysterious is the work of grace which the sinner does not comprehend, yet the darkness can not hinder or defeat the work of God. The sinner can not help nor hinder the light from shining. Jesus is the true light that lights every man that cometh into the world. This is true even of the coming of every natural man into the natural world. For no natural man creates any natural light to conduct him while he lives here in the world. Also every vessel of mercy born in the spiritual world is lighted by the Lord Jesus.

When the Lord Jesus came in the flesh, for the word was made flesh and dwelt among us, he came unto his own, the Jewish nation, but they did not receive him; but as many as received him to them gave he power to become the sons of God, even to them that believe on his name. But they were born not of blood, nor of will of the flesh, nor of the will of man, but of God. They were born of God before they received Jesus and therefore they received him and power was given unto them to become the sons of God. So great and mysterious, so gracious and wonderful is the way of the Lord in manifesting those born of God as heirs of God and joint heirs with our Lord Jesus Christ. Behold what manner of love the Father hath bestowed on us that we should be called the sons of God. It doth not yet appear what we shall be, but we know that when he appears we shall be like him for we shall see him as he is. The light shall so shine in us that we shall be like him.

Ye who sometimes were darkness are now light in the Lord. In him is no darkness at all. God is light. In the light of the Lord we have joy and

peace. The light makes manifest. The light changes us into the glory of the Lord so that as we see him we are made like him. Every one that hath this hope in him purifieth himself even as he is pure.

We are of the day, children of the light. Let us walk in the light.

P. D. G.

#### WHY DO YOU PRAY.

Is it because you read in the bible that men ought always to pray and not to faint? Jesus uttered that because it is the truth. He never said any thing that is not truth. But suppose you had never seen a bible or heard of one, what would you do when afflicted would you pray or not?

Suppose you are well informed in bible lore, having read it much, and having often heard that men should pray, do you pray except when you are distressed? When you are happy what have you to pray for? When you are at ease merely what have you to pray for?

If you are in deep distress you pray to God if you are a devout man. Do you think your praying will change the mind of God, or do you hope that your condition will be changed? You pray because you are in need, and your desire is that God will help you as it seems good to him, enabling you to bear the trouble, or working in you that which you ought to do.

In prayer you draw nigh to God, and you worship him. You own his righteous dominion and desire that his will may be done in you, and that you may be conformed to his will.

What greater blessing than this could you pray for? Is not the affliction that causes you to pray then a blessing to you?

After you have been afflicted you have seen that you needed this affliction and you say it is good for me that I was afflicted. Then you are more established in the truth that your will

is not the right will, but that the will of God is the right will. Is your will and God's will ever the same? No. Then your will can never be right, and if never right it is always wrong.

P. D. G.

#### WHAT BUT GRACE COULD SAVE ME?

To be saved by grace is to be saved by the Lord. If one could be saved by his works it would not be of the Lord. Where Paul wrote by the grace of God I am what I am, he did not mean that by what he had done he obtained this salvation. For he wrote that if it is by works then it is not by grace, and if it is by grace it is not by works. He also wrote, "For by grace are ye saved through faith, and that (faith) not of yourselves. It is the gift of God; not of works lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them." Now what did Paul mean when he wrote this language? Can you find any utterance of his that contradicts this language? If salvation is of the Lord is it not a greater salvation than if it is by man? What is a sweeter word than grace? What more completely suits the sinner's need than this? What is more glorifying to God than this? What is more humbling to the sinner than to be conquered by grace? What more thoroughly and completely changes him than grace? What makes more to the praise of the grace of God than when God performs it all?

P. D. G.

#### CHARACTER.

Is character what another thinks of you, or what others think of you? Suppose they are mistaken as to your principles or motives. Suppose one acts in a deceitful manner impressing others that he is honest in motives when he is not, then the estimate of his character is false.

Suppose I am not a good judge of character, not being myself a lover of righteousness, and I see in him traits that I admire which are not the elements of a just character, then he can not be a man of uprightness.

Who is a judge of good character? A man is not a judge in his own case, nor is he the just judge in the case of others. Yet men's characters are considered good or bad according as they are highly esteemed, or held in disfavor by the popular opinions of mankind.

God is the judge of all, and his judgment is always correct. What soever a man sows that shall he also reap, because the crop is the real outgrowth of the character of what is sown. It is the unfolding growth and reigning of the principles of his nature that policy can not disguise, nor hypocrisy conceal.

Suppose one had that just and wise composition of parts that would never seek applause for himself, and appreciate commendation that another is entitled to as much as if it were bestowed on himself, thus being so free from the desire of approbation he is not worthy of that he has no preference for himself then he would make no difference between himself and others. He would be free from that apparent modesty which seems to disdain all commendation for himself, yet at heart desires all the best things said for himself, and would divert praise due to another, and despoil him of what is his due, is such an one a robber or does he bear false witness?

If one should so dwell in the light that he sees things as they are, and with unbiased impartial mind should render praise to whom it is due, and in a righteous spirit hold the guilty man to be guilty, and so love principles of truth that he would know no man after the flesh, what would you think of his character? When there is no

envy or jealousy, but such a love of truth and righteousness dwelling in one that he knows no man after the flesh, nor does prejudice dwell in his heart toward another, and he esteems the poor man as well as he does the rich and rich as well as he does the poor, possessing good will towards all, not loving money, and showing by his conduct that he deals justly, loves mercy and walks humbly with God, is his character good? What is there in the principles or practices of that man that is not good?

One is not to swear at all. He has no power to make one hair white or black. He has no control over time, nor any dominion over the faith of another, but submits his case into the hand of God to be disposed of as seems good to the Lord of all then he has the principles of a good character. To work out these principles and to make them manifest in sincere, humble conduct is manifesting a good character.

P. D. G.

#### WHY?

"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." Psalms 42:11.

There are questions asked in the bible that have never been answered by man. Such questions as this, "Wherefore didn't thou doubt, O thou of little faith? Why take ye thought for the morrow? We know that taking thought for to-morrow provides nothing, nor brings any comfort. We know that doubting does not strengthen one, nor does it honor God. There is no comfort in it, for it proclaims an evil heart of unbelief in departing from the living God. It proves our folly. What great folly it is to refuse to be comforted, and to cleave to that which can not deliver nor reach our case. We

may have confidence and hope that we shall yet praise God who is our hope and the health of our confidence, while we are still cast down and are unable to lift up ourselves. Indeed we are unable to deliver our soul. For there is something in the soul beyond our power to reach or to quiet. We may have pains in our body that we do not fear will destroy us, yet at present such is the suffering that the assurance they will soon pass away does not at all relieve the present suffering. Our reasoning may assure us that the trouble is temporary, and that may strengthen us into greater endurance, but it does not remove the present distress. There is soul suffering that natural reasoning can not comprehend, nor relieve, and this calls for a divine power to enable us to bear it, or deliver us from it. One says if I were a child of God surely I would not suffer as I do, while that is the very reason that one does so suffer. The Lord's people are quickened into a life that is keenly sensitive to sin, temptation, darkness, sorrow and vanity. The soul afflictions of one born of God are far greater than are the natural troubles of one not born from above. Those dead in sins are not plagued as those that are dead to sin,—that is such as die daily and are counted as sheep for the slaughter have endless distress. For a warfare compels a conflict most undesirable and one that causes the soul thus affected to cry out O wretched man that I am. Who shall deliver me from the body of this death? For the good that I would I do not, and the evil that I would not that I do.

Can you tell why Christ was such a sufferer? He knew no sin. But he bore our sins in his own body on the tree, and was made a curse for us. We must follow him, the path he trod is one of sorrow. We must suffer with him—not for him in order to help him. But we are manifested as his in filling

up the measure of the suffering of Christ in our mortal body. If we suffer with him we shall also reign with him.

A man's foes are they of his own house. They will not let him rest, nor be long at ease. He wants to be let alone that he may swallow down his spite. But this is not our rest. Then we must have such troubles that no man can deliver us from. In our deep distress our trouble causes us to come to the Lord for help. When out of the depths we call unto him and he delivers us, then we know that salvation is of the Lord. For when troubles from which we can not deliver ourselves are upon us and we are conscious that no power of man can reach us, and the Lord takes us up, then our faith is led to rest more in the Lord who is a present help in time of need.

The Lord waits to be gracious. He so controls that when we despair of help from man and then the Lord delivers so great is the deliverance that we know the grace of God brings salvation. Then we rejoice in his power.

The healing power of the Lord so reaches and relieves us that we know from experience that he is the health of our countenance and our hope. Yet there is continual weakness and disquiet in self. Why art thou disquieted in me O my soul? This infirmity is never cured, but the strength of God made perfect in our weakness does enable us to glory in our infirmities; for when I am weak then am I strong.

P. D. G.

#### WHY SHOULD WE FEAR MAN.

If I have good will to man I need not fear to meet him for I have no harm towards him, but will do him kindness. Nor need I fear what he can do to me if I am trusting in the Lord. The principles of honesty and fairness keep me then from taking any advantage of him, because I am doing

to him as I would that he should do to me. Good behavior is the dearest and the most satisfactory exponent of sound principles the world can see. By their fruits ye shall know them. He that seeks the good of others in righteous living is braced by the rule to do to others as you would have them do to you. This balances the account well and causes the scales to be even, and equality allows no partiality to any one. Here is a paradise of precious fruits that do not grow on a selfish soil, but they expand and enlarge as trees of the Lord's planting that he may be glorified. The good works that believers should maintain are good and profitable unto men. P. D. G.

Elder P. D. Gold:

Dear Sir—Will you give your views through the Landmark on Revelation 20:4, 5. By so doing you will greatly oblige me.

Yours truly,

W. B. NEWTON.

There were events shown to John, false prophecies and deceivers presented to him, of such a character that we feel that they are a great mystery to us. The events foretold by John form much of the history of the worldly denominations together with the bloody persecutions and great sufferings of mankind. We see only the outward acts and events, but to John the wicked spirit and false principles of worldly rulers were shown, and Satan the roaring lion that works in wicked men is so exposed to John as man can not behold unless shown to him. John also saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. They were faithful in serving the Lord Jesus, and in rejecting every false worship. Nor did they count their lives

dear unto the death for the truth's sake. The souls of these faithful servants of Jesus were shown to John. The Lord greatly blessed them. He honors those that honor him. Surely it is not a vain thing to serve the Lord. To reign with Christ is an honor and a glory above any thing of this world. Blessed and holy are such as have part in the first resurrection. Jesus is become the first fruits of them that slept under the law. Jesus is the first born of God, and the first born from the dead. He was delivered for our offenses and was raised for our justification. Wherever the faith dwells that owns Christ as our Savior there are those that reign with Christ, and shall dwell with him. Such are blest and holy. Surely those that love Jesus so that they lay down their lives for the truth's sake shall be honored by Jesus.

Satan shall be chained in the bottomless pit a thousand years. During which time he shall not deceive the nations. The power of evil and distress shall be curbed by the Lord during that thousand years. After this Satan shall be loosed to deceive the nations in the four quarters of the earth, and to gather them to battle against the Lord. In this great battle all the nations of the earth that are under the power of Satan are arrayed.

This is clearly near the end of time. Where is the evidence from this that the world is converted to christianity? Evil men and seducers shall wax worse and worse deceiving and being deceived.

Now when and how these things shall be fulfilled I know not. I know nothing of these deep mysteries unless they are shown to me. I believe the scriptures shall be fulfilled as it is foretold by God's servants, but how or when is unknown to me. This should not cause me to question the certainty of their fulfillment, nor the importance of my watchfulness lest this come on

me at unawares. Every word of God shall be fulfilled. Blessed are they that watch and pray. P. D. G.

Elder Asa D. Short requests my view of Matthew 25:41, 46. The 46th verse reads, "And these shall go away into everlasting punishment, but the righteous into life eternal."

It is contended by some that the scriptures do not sustain the doctrine of eternal or everlasting punishment.

I am not surprised that triflers, scoffers, unbelievers, the wicked do not hold that the scriptures set forth everlasting punishment. For those that love sin do not believe it is a grievous thing, or that it merits such punishment. Sin with them is a trifling thing and not hating it, but loving lies and believing a lie it is expected of them that they would reject the teaching of Jesus who more than once sets forth hell as a place or state of unending punishment.

In the ninth chapter of Mark it is stated three times that in hell the fire is never quenched, and their worm dieth not. What language could be plainer? If one says this is a figure of speech it must be said in reply that a figure is never so strong or great as the substance it represents. In Matthew 25th chapter the language used is so strong and clear that no stronger language could be used. If one desired to employ language to declare punishment to be everlasting what plainer or stronger word could be used than the word Jesus used whose word is truth.

But one says flesh and blood would soon be consumed in fire. But it is not flesh and blood that is cast in the lake of fire and brimstone called the second death. But after the resurrecting of the unjust having been awaked or raised to shame and everlasting contempt they shall be turned into or cast into hell, or go into everlasting punishment. For the sea shall deliver up the dead

that are in them. And whosoever was not found written in the book of life was cast into the lake of fire.

Now why should not one that has tasted of sin and death under conviction not believe that there is a just God that hates sin, and a hell prepared for the devil and all his angels, and a condition or state of everlasting punishment for the wicked, because nothing but the death and resurrection of Jesus, or the shedding of his blood can atone for sin and abolish death? When God has taken one out of the horrible, bottomless pit that one knows there is a hell, and knows that his own suffering could never atone for the least sin nor mitigate its deserved punishment.

P. D. G.

Brother M. L. Liles, of Texas requests my view of the seven nations of the Canaanites that infested that land when Israel entered it. They were wicked people living there by sufferance of the Lord, not having as yet filled up the measure of their iniquity. For it seems that the mystery of iniquity must finish its course, as well as the mystery of godliness must also be accomplished.

The seven attributes or spirits of God denote the fulness of his perfections, seven being a full and complete number. So the seven abominations of iniquity answering to the seven nations of the Canaanites, the seven more wicked spirit, stand as a counterfeit in opposition to the perfection of deity. These unclean and wicked spirits are cast out of the subject of grace, when God binds the strong man and casts him out, and dwells in the subject of grace. For God dwells with him that is of an humble heart and a contrite spirit. But by nature the subjects of grace or vessels of mercy are dead in trespasses and sin as well as others. For there is no difference in nature.

After the driving out of these Ca-

naanites there yet lingered some that dwelt in the valleys or dark low places, and some possessing chariots of iron occupied the mountains or high places where pride and vanity dwell; nor were these cast out by Israel. They remained there to try Israel as thorns in the flesh. While Israel walked humbly with God these enemies could not hurt them. But when Israel rebelled these enemies then had the mastery over them and prevailed. So that Israel being in a state of imperfection with flesh lusting against the spirit here were enemies placed to check their disobedient course and to prove whether they would serve the Lord or not.

In the people of God there yet remains the Canaanite in the land. There is one thing those born of God know. One says I know that in me—that is my flesh there dwelleth no good thing. Well what does dwell there? The good I would I do not, the evil I would not that I do. This renders him wretched. This flesh or law of sin in the members will dwell here until death is swallowed up in victory. Then shall the inhabitants no more say I am sick. For the former things shall be done away. For Behold God will make all things new.  
P. D. C.

#### GAMES.

Amusements as the world calls them, such as cards, dice, baseball, and many other things of similar characters, are very fashionable among people. It seems difficult for them to get rid of time that hangs heavily on their hands. The effort therefore to "kill" time as they call it, or to while away the time by being occupied with something pleasing or amusing is their aim. They justify or excuse this course by saying that they desire employment to while away the dull time.

Now, should people in professing to be followers of Jesus Christ resort to such amusements?

"Be wise redeeming the time, for the days are evil." To be wise in redeeming the time is to employ it to God's glory in serving him. Surely time does not hang heavily on the one who seeks to glorify God by doing the things that are needful to be done or useful.

Such games as baseball costing so much money, throwing away so much time do not commend themselves to people who seek to do things that are useful. To labor with ones hands will strengthen and develop the body without damaging or maiming one. Often people engaged in baseball games get hurt. Besides it is a labor requiring such exertion as is injurious to the health of the person thus engaged. While manual labor such as is necessary to earn a living is conducive to health.

Did you ever consider how much is wasted by thousands of people that witness such games? What profit is there in it? Habits of idleness in looking at such games that impart no instruction are hurtful to the people thus throwing away their time. If you have no need to labor for your own support you could use that time in obtaining food or clothing for some needy, sick or helpless people, or relieving the distresses of others.

The people professing godliness should not be conformed to the world, but be transformed by the renewing of their minds in order to prove what is that good and acceptable and perfect will of God. They are to be separate from the world for God has separated them from the world as those circumcised in heart to worship God in spirit, to rejoice in Christ Jesus, and to have no confidence in the flesh. How then shall such people delight in worldly amusements and vanities, and show that they are called of God with a holy calling? How can they let their light

shine as the children of the light and of the day?

If you have no work or labor that ought to be done visit the sick, read your bible, speak to them that fear the Lord, and do such things as are good work which are good and profitable to men.

P. D. G.

### OBITUARIES

FERNEY H. GOODWIN.

He was the son of Jackson Goodwin and Nancy his wife of Cedar Island.

He was a great sufferer, but was made willing to obey the summons of the Lord to leave this world.

He desired to pray if he knew how, and he prayed in these words, "Oh Lord open my poor heart and prepare me for a better place. Grant that I may not live to see but one more sunrise, but take me into thy home, Amen." He prayed also for those who stood by. He said he wanted to die, if would be so happy to go to heaven and be with the Lord.

Like all parents and families they feel sorely bereaved, but the Lord is their help and their shield and we desire to pray him to give them comfort. They express their submission in the following words:

Dearest Fernie, thou hast left us;

Here the loss we deeply feel

But it is God who hast bereft us,

He can all our sorrows heal.

The Lord bless the bereaved family.

Their friend,

L. H. HARDY.

### MRS. W. S. WHITE

By request of her dear husband I will try with a sad heart to write the obituary of my dear aunt.

Aunt Maggie was born in 1883, August 19, and fell asleep June 1, 1968.

Asleep in Jesus blessed sleep where none ever wake to weep.

She was the daughter of Mr. and Mrs. S. White at 19 years of age and in this union was born three children two of which still survive her.

She lived with her husband only 6 years: such a short time did they live together. They were perfectly devoted to each other and did all they could for one another.

She leaves a devoted husband, a mother, one sister, and two brothers, and many other relatives and friends to mourn her loss. But we feel our loss is her eternal gain.

Aunt Maggie was in the prime of life and the bloom of health and little did this happy family think as she passed to and fro with footsteps light on the day before, that when the sun should shed its glorious light that this dear one would be cold in the embrace of death.

Sunday night she aroused the family from their slumbers with the scream of "Oh, my heart!" her husband, mother, and brother gathered around her and she told them "she was bound to die that she was choising to death" and in about three hours she passed away. The family and friends did all they could for her, but they could not stay the mighty hand of death. The doctor came the time enough to see her breathe the last breath.

She passed away very easily and was smiling when she died.

She was a kind and affectionate, wife, kind and loving mother; she was kind to everybody.

To know her was to love her. She always took the bright side of her troubles and never murmured over anything.

She was not a member of any church, but was a strong believer in the Primitive Baptists and she liked to be with them and to hear them preach.

She enjoyed nothing more than reading the Landmark for the last two years. The heart broken family and relatives desire the prayers of all their friends.

May God be with us all and help us to submit to his will.

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.

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

A NIECE.

**SALLIE H. CHERRY.**

Dear Brother Gold—It becomes my sad duty to chronicle the death of one of the members of the church "Singleton," at Washington, N. C., Sister Sallie H. Cherry wife of Mr. Bob Cherry of this place. She was born September 4, 1864, and died April 16, 1908. She has been a member of the church of God, only a few short years. She was gentle and kind to every one, but if needs be that she must speak, she was faithful to do so. We believe that God's purpose was accomplished with her here in this vale of tears, and he called her home. She leaves an aged husband, two little girls, Dot and Madge, and several step-sons, who were very kind to her. She died very suddenly. We regret to have to give our members and loved ones up; but who can prevent when the death summons comes? So with resignation we desire to say—Farewell dear sister Cherry, we hope to meet you some day, where farewells are heard no more, sighs and sorrows are ended, and tears are wiped away, where we hope to bask forever in the sunshine of God's love and sing redeeming grace forever more.

Affectionately,

BETTIE Z. WHITLEY.

**WALTER L. FLYNCHUM.**

Dear Brother Gold—If the Lord will bless me I will try to write the death of my dear husband, and what a sad thing to think about, the loss of a good husband, one who was so kind. It grieves my heart to part with one so dear and kind. His stay on earth was thirty-six years, three months and seventeen days. He was afflicted all of his life, but not so bad until seven years ago he got so afflicted he could not labor. The last six months of his life he suffered being hungry and could not eat anything only a little milk, and Oh what a grief it was to

me, to see him want to eat and could not, but oh my lonely days are now. I am realizing the losing of a dear husband. No one knows but one that has felt this sorrow, I can't help but think that he has gone to Jesus and if I and my little children can meet him there when we leave this world, it will be enough for me.

I thought this would be of some comfort to those that have an experience of grace to read. I feel like no one has seen the trouble I have, no one to speak to but my little children and grandmother. We don't know what we are to come to if the Lord don't guide and teach me how to raise his little children and keep them from all harm. He had catarrh and indigestion. He professed a hope in Christ seven years ago. He had been sick, the doctor was waiting on him, when one morning becoming worse he said he could not unless something was done for him. We sent for the doctor, when he came he asked him how he felt, he told him he felt bad and told all that were around his bedside to pray for him, and said there was no hope for him, but he was bound to die. He got so then he was willing to go, and commenced using some words of scripture as though he was preaching. His step-mother came in crying. He said don't grieve after me. He told me last winter that he hated to leave me and his three little children; but if he could only feel as I did when I told my step-mother not to grieve it ought to be enough for me. The good Lord has promised to be a husband to the widow, a father to the fatherless. He would call me and say Mollie, I want to tell you what to do, and I have thought of the good advice he left me. He would say I don't want you to plant any more tobacco for; you see what it has done for me. A while after he professed a hope he sent for Brother Mickey and Brother Ashburn to come and talk with him. They came, he told them his trials and what he hoped the good Lord had done for him, and they told him<sup>on</sup> to come to Piney Grove and restate what he had told them. That was the first Sunday in May, and he was not able to get there,

so waited until the first Sunday in July and we both went and talked to the Primitive Baptist church and were received and baptized the first Sunday in August. The doctor said it would not do for him to be baptized. He had told it that he had done all he could for him. The night before he was to be baptized he coughed almost all night, and next morning he could not go, he was so weak he could not put his clothes on, so he thought he would have to put it off, but I told him I did not think it would hurt him and we went to the river and when we got there he was so weak he said I can't go in unless the good Lord will give me strength, and Brother Ashburn said a few words to him. He says I will try it. They sang constrained by love we come, and prayed and we both were baptized by Elder Ashburn, and as we came out of the water they sang how happy are they who their Saviour obey. When we left home that morning he said to me if I go to the water we won't go to the church; but after we redressed he met me and said we will go to the church. He got better every year. He lived six years and six months after he joined the church, and was a faithful member to the end. He got worse this September a year ago, and was confined six months. He would beg me to pray for him. I would say to him beg the Lord to let me bear a part of his sickness so he could get well with me and the little children, but it was not the Lord's will, so the day he left this world he told me to pray for him. I told him I had tried. He said you have no hope of me ever getting well. I told him the Lord would do right with him. He said I know that.

He turned over and said I thought I heard the Savior coming and slapped his hands together. In the evening he told me the Savior would do right with him.

I want you all who read this to remember me and my little children in your prayers. My little children stay around and cry and say mama, I want papa to come back. No tongue can tell my feelings.

His funeral was preached at Piney Grove

by Elders Mickey, Ashburn and L. I. Gilbert.  
MOLLIE FLINCHUM.

#### WINCY ANN MOORE.

Sister Wincy Ann Moore died suddenly June 7, 1908, was about 55 years old and was the wife of Mr. Troy Moore, of Union county, N. C., to whom she had been married about 28 years. She became a member of Watson church April 20, 1887, and was baptized the fourth Sunday following, remaining a consistent and faithful as I have seen her live to the day of her death. Her life as I have known it has been that of a noble christian lady whose words of comfort and kindness have been many and timely. I was at her burial, it was a scene of sadness indeed but it manifested that a good wife and mother had been taken from loving kindred whom I advise to live after her good example and respect her religion. May the Lord bless them.

J. F. MILLS.

#### BENJAMIN F. ROBERTSON.

Elder P. D. Gold—I send you a short sketch of Brother Benjamin F. Robertson's life and death. Brother Robertson was born November 1, 1823 and departed this life May 22, 1908, making his stay on earth eighty-five years. Brother Robertson died near the place he was born in Griffins township, Martin county, N. C. He followed the trade his father learned him, mechanic, wheelwright, under taker and farming, living on his own farm. In early manhood he was united in marriage with Miss Margaret G. Perry from which union several children were born, though only two survive him, one son and one daughter. The daughter Mrs. Hadley is a member of the church with her father and aged mother. Bro. Robertson being full of life and a brave man joined the first company of volunteers and fought through the war in behalf of the South, being taken prisoner twice, the first time at Hateras, the first battle fought in N. C., and the last time at Kinston, N. C., one of the last battles. After the war he returned home and went hard to work, reclaimed his gone down

farm and left his aged widow a good home and it is pleasant to know she is a faithful and long tried Primitive Baptist.

Brother Robertson was a truthful and honest man, doing lots of work for his neighbors for nothing, and in his middle age the Lord saw fit to arrest him and he was brought to judgement and pronounced the sentence against himself and saw the sinfulness of man and the righteousness of God. He had Christ revealed in him the hope of glory and on Saturday before the fourth Sunday in July 1881, was received a member of the church at Smithwick's Creek and died a member of that church.

Brother Robertson was noted for attending church. He would make long journeys to churches besides his own and that on foot seldom ever riding far or near. We think he did more walking to church than any man in this country, always filling his seat at his home church until old age and infirmities ever took him. The last few years he was not able to attend church yet the brethren would meet and preach at his house to his delight and that of his family. We shall no more hear him praise the preaching, but we can say, "Dear friend fare well, and with God and Christ forever dwell." In behalf of the family.

W. H. PEEL.

#### ELIZABETH S. BELL.

By the request of my husband I will try to write the obituary notice of his mother, Mrs. Elizabeth S. Bell, widow of Mr. Simeon S. Bell. She was born April 28, 1821, and died July 10, 1908, making her stay on earth 87 years two months and twelve days. She united with the Primitive Baptist church at Hadnots Creek on Saturday before the first Sunday in September 1868 and lived a faithful member until her death, always filling her seat until she became so old and feeble she could not, her church being eight miles from her sons' home with whom she lived.

Mother suffered a great deal in her latter years with neuralgia in the nerves of her face. She was very deaf and almost blind,

but she bore it all with meekness, often saying if it was the Lord's will to take her out of her sufferings she was willing and anxious to depart.

She was one of the most industrious women I ever knew. She leaves four children two sons and two daughters, fifteen grandchildren and twelve great-grandchildren with numerous friends to mourn for her, but we believe that our loss is her eternal gain.

May the Lord enable us to say, "Thy will be done," and may we all be prepared to meet her in that bright world above where there will be no more suffering nor sorrow.

Dearest mother thou hast left us,

And thy love we deeply feel.

But 'tis God that has bereft us,

He can all our sorrows heal.

Written by her daughter-in-law.

MOLLIE F. BELL.

#### J. ROM JONES

Will preach funeral of John A. Creech and his wife at his old home the first Saturday in October.

The next session of the Contentnea Union is to be held with the church at Lower Town Creek Saturday and fifth Sunday in October.

The next session of the Black Creek Union is to be held with the church at Lower Black Creek Saturday and fifth Sunday in October.

#### UNION MEETING.

The next session of the Skewarkey Union is appointed to be held Friday, Saturday and fifth Sunday in October at Lawrence Meeting House.

The Mill Branch Association will be held this year with the church at Feathery Bay, commencing on Friday before the first Sunday in November. All visitors will come to Mount Tabor, N. C., where they will be taken care of and conveyed to and from the association, the church being seven and a half miles distant from Mount Tabor.

C. V. BROWN,

The 143rd Annual session of the Kehukee Association is appointed to be held with the church at the Falls of Tar river (near Rocky Mount, N. C.), Saturday, Sunday, and Monday, October 3, 4, and 5.

Visitors should reach Rocky Mount Friday, October, 2. All lovers of truth are cordially invited to attend.

S. HASSELL, Moderator,  
M. T. LAWRENCE, Clerk.

#### THE WHITE OAK ASSOCIATION.

This association is appointed to convene with the church at Hadnotis Creek, Carteret county, N. C., on Saturday, third Sunday and Monday in October.

Those coming by rail will be met at Maysville Friday morning or evening, and they will write Brethren J. Prescott, or T. D. Rhoe, Kinn, Carteret county, N. C.

Those coming by Newport, N. C., will be met by brethren there.

We extend a general invitation to all, especially to ministering brethren.

C. C. BROWN.

#### CALVIN ATKINSON.

This aged brother was born in September 1825, in Cross Roads township, near Wilson and Wayne county line, N. C. He died August 23, 1908. He joined the Primitive Baptist church in 1877.

He was a faithful member. No charge was ever brought against him. He was prompt to attend his meetings, and faithful as a correspondent, and true to his promises. He was married three times and leaves six children.

A few years ago he was stricken with paralysis and lingered until he passed away. He is gone from his troubles and labor to rest in the grave where the wicked cease from troubling and the weary be at rest. In the resurrection he shall come forth with the just in the likeness of Jesus to be ever with the Lord. His spirit is now with the Lord Jesus.

F. D. G.

#### L. H. HARDY.

Kinston, October 5.

Hasking Chapel, 6.  
Beaver Dam, 7.  
Sandy Bottom 8.  
Thence to Contentnea Association.

#### W. R. GALLIMORE AND J. D. KEY.

Pine Ridge, October 20.  
Clear Spring, 21.  
Northview, 22.  
Snow Creek, 23.  
Pine Grove, 24.  
Flat Shoals, 25.  
Volunteer, 26.  
Holly Spring, 27.  
Liberty, 28.  
Union, 29.

#### J. H. OLIPHANT OF INDIANA.

Kehukee Association.  
Tarboro, Tuesday.  
Lower Town Creek Wednesday.  
Tysons, Thursday.  
Newborns, Friday.  
Contentnea Association.  
Kinston, Tuesday.  
Hancocks, Wednesday.  
Flat Swamp, Thursday.  
Skewarkey, Friday.  
Kehukee, Saturday and third Sunday.  
Hopeland, Monday.  
Pleasant Hill, Tuesday.  
Upper Town Creek, Wednesday.  
Black Creek Association.  
Wilson, Thursday.

Dear Brother Gold—Please give notice through the Landmark that the 73th annual session of the Contentnea Primitive Baptist Association will be held in the town of La Grange Lenoir county, N. C., and commences on Saturday before the second Sunday in October, 1908, at 11 o'clock a. m.

I have been requested to say to the messengers that anticipate coming, that as can conveniently do so will come by rail, as many of the members are not prepared to care for the teams. Most of the churches are in reach of some railroad.

LEVI J. H. MEWBORN, Clerk.

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# ZION'S LANDMARK

Published Semi-Monthly at Wilson, N. C.

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G.W.Gold  
1908

P. D. GOLD, Editor

Wilson, N. C.

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.

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

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

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

All brethren and friends are requested to act as agents.

All names and postoffices should be written plainly.

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

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

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

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

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I trust every reader will try and secure a new subscriber for the Landmark. Our expenses are heavier and an increased circulation is necessary to enable us to make anything.

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

## TRULY GOD IS GOOD TO ISRAEL

Dear Readers of the Landmark— Can you not realize, as the scriptures have declared that God is good to Israel? Is he not good today for giving us such a precious gift as dear Brother Gold, who has stood so long on the walls of Zion and declared glorious gospel of the Son of God with his tongue and with his pen through the Landmark to so many poor sinners— sinners that have been born again and sinners that have been made to realize that God was good to them? Surely this is a wonderful subject to the dear children of God when they begin to think back in the morning of time, yes before the lightest dust of the hills was laid that God did choose, elect and set apart out of Adam's posterity a people that should glorify his dear name here in the kingdom of our God, which kingdom Daniel spoke of. For he says in the days of these kings shall the God of heaven set up a kingdom that shall break and consume all the kingdoms and it shall stand forever.

Then the subjects of this kingdom can say indeed and in truth that God is good to Israel. And how good he is and has been to his people and this goodness endureth forever and of his love there is no end.

But no human being can say God is good to them unless they have seen themselves poor lost and ruined sinners and have been made to say, O Lord, have mercy on me a poor sinner,

and have pray, wept, mourned and realized if they were saved at all it was mercy and if lost it was just. Then at the Lord's own good time he comes down where this poor mourning soul is as he did to poor old Jacob and takes his feet out of the mire and places them on a rock and puts a new song in his mouth to praise his holy name.

So here he could say in spirit and in truth that God is good to Israel. No doubt if he had ten thousand tongues they would all have been engaged in praising the dear Lord for the wonderful workings of his mighty hand.

For the Lord has done that for his people which they could not do for themselves with all the power of the earth combined. Nothing but the precious blood of the Lord and Savior Jesus Christ can save poor fallen man. The cry of the Arminian world today is, give us more money and we will save poor sinners. They have never saved one neither will they ever save any, for the Lord Jesus has saved every one that ever has or ever will sing in that blessed world from which no traveller returns.

The scriptures declare that he stood as a lamb slain from the foundation of the world and so the redeemed family of the Lord shall ere long meet their God in peace, for the time is drawing near when doubts and fears will be removed and when we can lie down in the arms of our dear Savior

Dear brethren, I have no doubt about God's children being saved eternally for they are already saved, but I am afraid some of them are not saved here in the visible kingdom. Are you earnestly contending for the faith once delivered to the saints? If not the command is "come out of her my people that ye be not partakers of her sins and that ye receive not of her plagues; if ye be willing and obedient ye shall eat the good of the land.

Then this Canaan land must be figurative of the militant kingdom here in her organized state for the children had to cross the river Jordan to reach the natural Canaan land which flowed with milk and honey. So dear child of God you who would enter this visible kingdom must down in Jordan and be baptized like dear Jesus. This is the door into the kingdom, where the spiritual milk and honey flows and where we can receive the spiritual blessings of our God. For we only receive the spiritual blessing when we are walking in the foot prints of our dear Saviour which he has marked out and left on record in the scriptures, for they teach us our duty to ourselves and our brethren also just how we obtain our blessings here in time. And we would do well to study them more and try more clearly to understand them for they were given to a live people. Then if we, the redeemed of the Lord, would only follow the teachings of the scriptures we would not be talking about each other nor running or mixing with the different orders of the day. They cannot hurt the church of God if every subject of this kingdom would do his duty, but when we fail we do not fully realize that truly God is good to Israel.

I will now close for fear I might weary the dear readers of the Landmark.

Brother Gold, carefully inspect what I have written and if you think it in

harmony with the teachings of the scripture and that it will be of any comfort to the dear people of God please publish, if not lay it aside and it will be well with me.

A sinner saved by grace if at all,

S. J. CAUDILL,

Laurel Springs, N. C.

Elders Gold and Jones:

Dear Brethren—I have had a mind to write to you all every since you came through here and preached at Strawberry, and it seems that I can't get rid of it.

I hope it is the Lord impressing me to write and I do hope he is directing my pen for I know if he is not in the matter there is nothing that I can say that you all would like to reach. I feel too unworthy to attempt to write to such wonderful preachers, called of God as I think you all are. I so often think of the good meetings we had at Strawberry. I think it is something wonderful to see God's little ones coming home and telling what they hope the Lord has done for them. The ladies that joined the church that day were all baptized the following Sunday morning except one, she will be later.

When they came out of the water they all seemed to be so happy. As one of them came out she was clasping her hands together. I have felt that it was a blessing to the people in old Pittsylvania county for you all to pass through and to speak of the unlimited power of the Lord and I hope the Lord may forever add his blessings upon you all and that your future life may be as bright as the shining stars. Now I will try by the help of the Lord to say something that may be of some encouragement to you sisters who have confessed that you wanted to give up the worldly things and take up your cross and follow Jesus, to say I want to be some help to my country and my fel-

lowman, and especially serve my God for we are wholly dependent upon him for what we get in this life.

Brother God, you can publish this if you think I haven't said anything that will be a pull back to the children of the Lord. If I have said anything that I ought not to have said I would appreciate your kindness if you will overlook my many errors and return this letter to me, for I try to pray to God that I may not be a stumbling block to the church of God.

Yours in hope of a better home,  
C. O. BOAZE.  
Banister, Va.

Dear Sister Annie—Although I am not feeling at all well tonight, I am very anxious to write you, and when I think of your godly walk, and conversation in Christ Jesus, I can't believe that anything which enters my mind can be any comfort or interest to you. Howsoever, I can only try to pray that the Lord will guide and direct my pen. I enjoyed your short visit to us more than I am able to express; for there was really nourishment in it all the way through. Yes, such as I sought for in the dream I imparted to you. I believe you were sent here by the Lord. While we know the mercies and wonderful dealings of God with us, we need to have our pure minds stirred up in remembrance of such things. I hope some day to talk more about spiritual things. (In the Lord's time I shall.) You, my dear, are so enlightened, so much like a preacher. I think the Lord has given you bountiful grace to endure your sore trial. Had he not been gracious, you could not have borne it as bravely, or not at all. I truly sympathize with you, but not full, because, no one can, but God—unless that person has experienced the same. Sometimes when I am saddest I cannot shed a tear, but my nature is very

sympathetic and I often want to help the bereaved, but can only ask the Lord to be with them. At all times I cannot do even that. I never shall forget the sweetness of your voice as you were on the front porch telling of you deep gratitude and Lord had not forgotten to hear your cries, and to be gracious unto you, and how you were so overcome by the realization of his love and mercies. Isn't it a sweet thought that he never forgets to be gracious, not only is he near in the sixth trouble, but also in the seventh he is with us. Yes, omnipotently, omnisciently and omnipresently. If God be for us who can be against us. He is ever watching over us, if we are not always conscious of it, and supplies our needs. The poet says "affliction purifies the soul."

"A life all ease is all abused,

O precious grace that made the wise;

To know affliction rightly used,

Is mercy in disguise."

I certainly do hope you are feeling better ere this. Although you said very little about feeling badly, I knew you did.

I was pleased to hear the gospel on last Saturday and Sunday. Do you know, sometimes I am present in body at our meetings, but not in spirit, to hear and enjoy, as I would wish. I have thought a great deal about the advice given to me in your letter, also, Brother Lawrence's sermon of exhortation, and must say I appreciate such things from those in whom I have such great confidence. But after all, I still refuse to act according to the impressions within. Knowing too there are promises, precious to the obedient and curses pronounced upon the slothful. I suppose I am too weak in faith, but we cannot know these things by sight but by faith, which is the substance of things hoped for, the evidence of things not seen. I find each time in

relying upon the flesh that we are nothing and less than nothing; God has power over us as the potter hath power over the clay, to make different the vessels, and so we are helpless to bring about our blessings either natural or spiritual. We are nothing but dust and should not forget from whence we came, and whither we are to return. We in approaching God must possess the true spirit of humility, meekness, Godly fear, and submission, or else we will not be answered; yet we of ourselves cannot acquire such a spirit. How helpless we are! I hope to serve him more each day, but there is such a continual warring between the flesh and spirit that I often feel I shall fall. I pray that I may die the death of the righteous, but when I realize I must bide the life of the righteous, to die such a death, it makes me tremble. Whether I am one of the elect or not, I love those whom I truly believe are, and do love to hear them tell of the dealings of the Lord with them through their pilgrimage. When I can witness with them in their feelings it makes me sing praises to God for leading me in such glorious paths, and that surely the son of righteousness hath arisen with healing in his wings for my soul. Therefore we should look to him who hath delivered, still delivers and will deliver. Well everybody is asleep in the house but me, and I will have to sleep in mama's room by myself tonight. I feel lonely as so many have vacated, but truly I have been lonely all day and the house full. You know, I am more alone sometimes, in a crowd than really when by myself. Listen at truth and wisdom couched in this quotation,

"Wisdom's self oft seeks some sweet,  
retired solitude,  
Where with her best nurse—Contem-  
plation,

She plumes her feathers and lets go  
her wings.

That in the Saviour's lustle of resort,  
Were all too muffled and sometimes  
impaired."

I will close now; write to me when you feel like so doing. I think you write such beautiful letters, and I am glad to receive such soul covering notes.

Remember me in your prayers to God.

Devotedly your sistervin hope,  
SUE MOORE.

Dear Brother in hope, I am here at Beaufort, N. C., and my mind is much exercised on the doctrine of predestination, and while I know that many good brethren will differ with me, I only beg them to bear with me in this matter. Although God may have fore-appointed many things and although he may have preordained, many things, yet in as much as his elect were destined to eternal punishment, as in the Adam life, this being their condition as God's creatures in Adam, in order that they should become his creatures in Christ God predestinated them to eternal happiness. To make my views plainer, their destination eternal death, and God's predestination their eternal peace in Christ, the syllable pre being added to destination. In other words God's predestination is just that part of his foreappointing, or of his foreordination as relates to the eternal peace of his elect.

Now dear brother, if this does not meet your approbation just consider me a poor beggar at your feet, and if you should publish this and it does not meet the approbation of my brethren any where I will only ask them to consider me a poor beggar at their feet. And my prayer is that the dear Lord may ever be with us all and keep us

from bitterness towards each other although we may differ on some points.

Brother Gold, if you publish this I will ask that the gospel messenger, and Primitive Baptist please copy.

Your unworthy brother,

E. G. ROWE.

Atlanta, Ga.

Received by the printer of the

#### CRUMBS FROM THE MASTER'S TABLE.

"Shall come to me."—"To Me." By these words there is further insinuated, though not expressed, a double cause of their coming to him.

1. There is in Christ a fullness of all-sufficiency of that, even of all that which is needful to make us happy.

2. Those who indeed come to him, do therefore come to him that they may receive it at his hand.

For the first of these there is in Christ a fullness of all—Sufficiency of that, even of that which is needful to make us happy. Hence it is said, "For it pleased the Father that in him should all fulness dwell." And again, "Of his fulness have we all received, and grace for grace" (Col. i. 19; Jn. i. 16.) It is also said of him that his riches are unsearchable: "The unsearchable riches of Christ" (Ephesians iii. 8.) Hear what he saith of himself, "Riches and honor are with me (yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver; I lead in the way of righteousness, and in the midst of the paths of judgment: that I may cause those that love me to inherit substance; and I will fill their treasures" (Pr. viii. 19—21.)

This in general. But, more particularly.

1. There is that light in Christ that is sufficient to lead them out of and from all that darkness, in the midst of which all others, but they that come to him, stumble, and fall, and perish;

"I am the light of the world," saith he: "he that followeth me shall not walk in darkness, but shall have the light of life." (Jn. viii. 12.) Man by nature is in darkness, and walketh in darkness, and knows not whither he goes, for darkness hath blinded his eyes; neither can anything but Jesus Christ lead men out of this darkness. Natural conscience cannot do it; the ten commandments, though, in the heart of man, cannot do it. This prerogative belongs only to Jesus Christ.

2. There is that life in Christ that is to be found nowhere else, Jn. v. 40. Life, as a principle in the soul, by which it shall be acted and enabled to do that which through him is pleasing to God. "He that believeth in (or cometh to) me," saith he, "as the scripture hath saith, out of his belly shall flow rivers of living water" (Jn. vii. 38.) Without this life a man is dead, whether he be bad, or whether he be good; that is, good in his own and other men's esteem. There is no true eternal life, but that which is in the me who speaketh in the text.

There is also life for those that come to him, to be had by faith in his flesh and blood: "he that eateth me, even he shall live by me" (Jn. vi. 57)

And this is a life against that death that comes by guilt of sin and the curse of the law, under which all men are, and for ever must be, unless they eat the me that speaks in the text. "Whoso findeth me," saith he, "findeth life;" deliverance from everlasting death and destruction by which, without me, he shall be devoured, Pr. viii. 35—36. Nothing is more desirable than life to him that hath in himself the sentence of condemnation; and here is only life to be found. This life, to wit, eternal life, is in his son; that is, in him that saith in the text, "All that the Father hath given me shall come to me." Jn. vi. 37.

3. The person speaking in the text is

be alone by whom poor sinners have admittance to, and acceptance with the Father, because of the glory of his righteousness, by and in which he presenteth them amiable and spoiless in his sight; neither is there any way besides him to come to the Father; "I am the way," say he, "the truth, and the life; no man cometh unto the Father but by me" (Jn. xiv. 6.) All other ways to God are dead and damnable; the destroying cherubin stands with flaming sword, turning every way to keep all others from his presence, Ge. iii. 24. I say all others but them that come by him. "I am the door: by me," saith he, "if any man enter in, he shall be saved" (Jn. x. 9.)

The person speaking in the text is he, and only he, that can give stable and everlasting peace; therefore, saith he, "my peace I give unto you." My peace, which is peace with God, peace of conscience, and that of an everlasting duration. My peace, peace that cannot be matched; "not as the world giveth, give I unto you;" for the world's peace is but carnal and transitory; but mine is divine and eternal. Hence it is called the peace of God that passeth all understanding.

4. The person speaking in the text hath enough of all things truly spiritually good to satisfy the desire of every longing soul; "Jesus stood and cried, saying, if any man thirst, let him come unto me, and drink." "I will give unto him that is athirst of the fountain of the water of life freely" (Jn. viii. 37; Rev. xxi. 6.)

5. With the person speaking in the text is power to perfect, and defend, and deliver those that come to him for safeguard. "All power," saith he, "is given unto me in heaven and in earth" (Mat. xxviii. 18.)

Thus might I multiply instances of this nature in abundance. But.

Secondly. They who in truth do come to him, do therefore come to him

that they may receive it at his hand. They come for light, they come for life, they come for reconciliation with God; they also come for peace; they come that their souls may be satisfied with spiritual good, and that they may be protected by him against all spiritual and eternal damnation; and he alone is able to give them all this, to the filling of their joy to the full; as they also find when they come to him. This is evident.

1. From the plain declaration of those that already are come to him. "Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom we also have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Ro. v. 1, 2.)

2. It is evident also, in that while they keep their eyes upon him, they never desire to change him for another, or to add to themselves anything else together with him, to make up their spiritual joy. "God forbid," said Paul, "that I should glory, save in the cross of our Lord Jesus Christ." "Yea doubtless, and I count all things but loss for the excellency of the love of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Ph. iii. 7-9.)

3. It is evident also by their earnest desires that others might be made partakers of their blessedness. "Brethren," said Paul, "my heart's desire and prayer to God for Israel is that they might be saved," that is, in the way that he expected to be saved himself. As he saith also to the Galatians, "Brethren, I beseech you, be as I am, for I am as ye are;" that is, "I am a sinner as ye are. Now I beseech you, seek for

life as I am seeking it;" as who should say, "For there is a sufficiency in the Lord Jesus both for me and you."

4. It is evident also by the triumph that such men make over all their enemies, both bodily and ghostly: "Now thanks be unto God," said Paul, "which always causeth us to triumph in Christ." And, "Who shall separate us from the love of Christ" our Lord? And again, "O death, where is thy sting? O grave where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ" (2 Co. ii. 14; Ro. viii. 35; 1 Co. xv. 55, 56.)

5. It is evident also for that they are made, by the glory of that which they have found in him, to suffer and endure what the devil and hell itself hath or could invent as a means to separate them from him. Again, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Ro. viii.)

"Shall come to me." O the heart-attracting glory that is in Jesus Christ, when he is discovered, to draw those to him who are given to him of the Father; therefore those that came off old rendered this as the cause of their coming to him: "And we beheld his glory, the glory as of the only begotten of the Father" (Jn. i. 14.) And the rea-

son why others come not, but perish in their sins, is for want of a sight of his glory. "If our gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Co. iv. 3, 4.)

There is therefore heart-pulsing glory in Jesus Christ, which, when discovered, draws the man to him; wherefore by "shall come to me" Christ may mean, when his glory is discovered, then they must come, they shall come to me. Therefore, as the true come, with weeping and repenting, as being sensible of their own vileness, so again it is said, "The ransomed of the Lord shall return, and come to Zion with singing and everlasting joy upon their heads: they shall obtain joy and glory of that grace that shows itself to them now in the face of our Lord Jesus Christ, and in the hopes that they now have of being with him in the gladness, and sorrow and sighing shall see away;" that is, at the sight of the heavenly tabernacles. Therefore it saith they shall enter into the king's palace" (Is. xxxv. 10; li. 11; Ps. xlv. 15.) There is therefore heart-attracting glory in the Lord Jesus Christ, which, when discovered, subjects the heart to the word, and makes us come to him.—Selected.

Elder P. D. Gold: \*

Dear Brother in Bonds—At the request of many brethren and sisters I will give you an account of my travels in North Carolina and Virginia.

I first went to Concord to the home of Mr. Burres, who is a great friend of the Primitive Baptist and whose wife is a Primitive Baptist and addressed on the night of June 11, an attentive congregation among whom was Brother T. B. Parris and wife. Next day, June 12, I went to Salisbury and found

Brother Strange at whose house I took a good rest and in the evening preached at the church. There I met the beloved Elder W. T. Broadway. On Saturday and Sunday, 13 and 14, I preached at Pine church spending Saturday night with Brother Andrew Williams and Sunday night with a Mr. Broadway whose wife is a Primitive Baptist. Early Monday morning I left for High Point where I took break fast at the home of Brother Crouch. At 10 o'clock I accompanied Brother Goodman to the store of a brother Idol, which is located near the church, where I tried to preach at 11 o'clock also at night. At the store I met Elder C. A. Davis but I am sorry I have forgotten the brother's name with whom I spent the night.

On Tuesday June 16, I was taken by Brother Garason to Abbots Creek where I met Elder P. W. Williard. This is a lovely church. The night I spent with Brother Garason and the next day was accompanied by him to a prospective church called Mount Vernon and after preaching on to Wartown, where I took the electric car for Winston-Salem, where I found Brother William Teague with whom I spent the night and the following day. I took supper with Sister Burton and that night, June 18, I preached at the church.

June 19, a brother Thomas conveyed me to Saints Delight where I preached after which I was conveyed by Brother Vance to the home of Brother James I. Crews, where I met Elder J. W. Crews. The next day Brother Crews took me to Pine Bridge church, where I preached Saturday and Sunday, spending the Saturday night at the home of Sister Deal and Sunday night with Brother L. O. Fulp. Monday, June 23, Brother Fulp took me to Walnut Cove, and I took the train for Martinsville, Va., where I met Elder A. J. Moore. There I preached at the church, dine at Brother Winn's

and preached again at night.

I can never express my gratitude to Brother and Sister Winn and others for their kindness to me. Also Brother Moore's kindness was such as to cause me to feel that he was a father. God bless him. Then last but not least came a present from Sister M. J. Davis. Such acts of kindness, so far from home bestowed on one so poor, melted my hard heart and caused tears of joy, that perhaps after all my doubting and great fear, the Lord still stands by me. Precious thought.

On June 23, at 1:30 o'clock I boarded the train at Martinsville for Danville, Va., and was met by Brother Jamison who put me up at the Morgan Hotel a comfortable place to rest. After supper I accompanied Brother Allen Hines to the church where I preached to a large congregation. Returned to the hotel and spent the night leaving for Greensboro, N. C., the next day, Wednesday, June 24. Greensboro is the home of the beloved Elders C. F. and O. J. Denny. I preached at the church at night and rested at the pleasant home of C. F. Denny.

Thursday I boarded the train for Burlington where I was met by W. C. Jones and conveyed to his home, preached at night at the church and met Elder W. B. Williams. Left Friday for Durham and the home of Brother G. C. Farthing. This beloved brother did all that was necessary for my comfort. God bless him and his family. Spent a while with Brother Saterfield, preached at night and left for Raleigh Saturday where I met Brother R. E. Adams and wife. I was conducted to the home of Brother G. T. Powell and preached at the church that night, Saturday and Sunday night. Monday, June 29 I went to Clayton and I was met by Brethren Ballance and Hinton, preached at the church in the morning and at the home of Brother Ballance at night. At the latter place I met poor afflicted Sister Hinton,

whose mind is so fruitful in the scriptures that it caused me to wonder if I was not out of it altogether. Oh that it could be the Lord's will to restore Sister Hinton to health, but the greatest blessing is her reconciliation.

I should not neglect to state that at this place I met and greatly enjoyed the company of Sister Stallings. On June 30, I went from Clayton to Wilson. This is the home of the venerable P. D. Gold. I can never express my gratitude to the great God for bringing me to the shelter of such homes. God bless this dear brother and his family. Preached at the Wilson church that night and the next day, July 1, when I met the venerable William Woodard and Elder Farmer.

G. W. ROWE.

(To be continued.)

Elder P. D. Gold:

Dear Brother in the Lord—I feel to ask you to publish the location of our meeting house in Baltimore. Some of our people from the South recently visiting our city have been bothered to find it. If you will kindly give this a place in the Landmark, and those who think to visit Baltimore at any time will preserve it the trouble of finding us will be avoided. The meeting house is on East Madison street near Calvert street. Those going on the cars get off at Madison and Calvert streets within one half square of the meeting house, which is open every Sunday a. m. at 11 o'clock. The first and third Sundays the brethren have prayer meetings, and on the second and fourth Sundays I am there and speak as the Lord enables me. And we are always glad to see any of our people that have the opportunity and the mind to come and worship with us, as we feel that the Primitive Baptists everywhere are our people. And while I am writing I feel to tell you some of my experience in gathering a church in the

city of Norfolk, Va., this year. First of all I will say that for two or three years I have felt impressed at times to go to Norfolk, and get the few Primitive Baptist that I knew were there together, but put it off wondering whether or not the Lord was in it. Early this spring the same feeling came into my mind again, but I had said nothing to any one about it until a young sister Hitch, who is a member of our church here in Baltimore, but lives in Norfolk, came up and asked me to go down and preach for them. I then told her my feelings and she insisted saying that her brother would secure a place for the meeting. I agreed to go on the fifth Sunday in March, which I was blessed to do, and found quite an interest and more Baptists than I knew were there. They seemed so cheered and comforted that at their request I agreed to visit them again the next fifth Sunday, which I did, and at this meeting one dear brother was received and I baptized him Sunday p. m., amidst much rejoicing.

There was a proposition at this meeting to constitute a church which was agreed to and the fifth Sunday in August was chosen as the time. The Lord blessed us to meet at the time and place appointed. He also blessed us with a good day and we feel with his glory and presence. The presbytery was composed of Elders Charles Meads, of Weeksville, N. C., and Joshua T. Rowe, of Baltimore and Deacons John T. Walker, of Washington, D. C., and C. C. Aydlett, of Elizabeth City, N. C., Deacon Walker was chosen clerk, who at the request of the church will send you for publication an account of the proceedings of the presbytery, and also of the church on that day.

May the Lord bless the little vine in our prayer for Jesus sake.

Yours in gospel bonds I trust,

JOSHUA T. ROWE.

THINGS WHICH ARE MOST  
SURELY BELIEVED AMONG  
US.

Inspiration of the scriptures.—2 Ti. iii. 16.

If we could count eternity, we could reckon the worth of our immortality. If we could realize the holiness of God, we could grasp the infinite distance to which sin has cast us from him. If with clear vision we could gaze on divine justice, in the light of that glorious attribute we could see the eternal felicity of God's presence in love, we could judge of the torment of his anger, the woe, the darkness, the death, the hell of it. But in our fallen state we are ignorant, darkness, children of the night, Ep. v. 8. and "if a man walk in the night he stumbleth, because there is no light in him," Jn. xi. 10. If, then, no light can be had which shall show us our present evil state and the way from it, reveal the wrath to come and a door of hope, a way of escape from it, we must die in our sins, "having the understanding darkened, being alienated from the life of God through the ignorance" that is in us, because of the blindness of our hearts (Ep. iv. 18.)

In infinite love the Lord has given to mankind the holy scriptures. They alone teach man how "sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Ro. v. 12.) They are a lamp to the feet, a light to the path of ever child of God, Ps. cxix. 105; Pr. vi. 23. From sin to holiness, from Sinai to Zion, from sinful self to glorious Christ, from time to eternity, from mortality to "glory and honor and immortality," the word of God shows the way. No other book can claim to do this. And if men are to rely on the bible for all this, that book must be infallible. The oneness, the completeness, and the eternity of the truth which it declares and holds forth, are

involved in its plenary inspiration. Take away the plentitude of inspiration, and the reliability of the word of God is taken away. We are mocked by the critic who comes to us and says, "The bible contains the word of God, but many statements in it are not inspired, are not indeed correct in history, true to facts in geology, nor are all the doctrines you think it teaches to be any longer received. And I, by my critical knowledge am able to distinguish between the inspired parts and those which are merely human, follow me." But we unhesitatingly say to him, "We will not follow you. You have no right to ask our confidence in a book which you tell us is not all true. The interests involved—our souls' salvation—demand a book which is absolutely true, infallible."

We say then, boldly that the plenary inspiration of the scriptures is a doctrine most surely believed among us. Moreover, so long as a church is scripturally entitled to its sacred character, so long will the bible be held by her as coming immediately from God, and therefore as inerrant. That it should be so held is absolutely necessary. It is necessary that sinful men should be unerringly told whom and how to worship. Without the unerring light of the word how can we know? Jn. iv. 22; Acts xvii. 23. Inner consciousness, the researches of a depraved intellect can never rise to the true knowledge and spiritual worship of the true and living God, 1 Co. ii. 14; Job. xi. 7—12. In infinite compassion the Lord God has given to men, whose blindness is the fruit of their own sin, the true light of his word. Moses told Pharaoh that he did not know with what Israel would be required to serve the Lord, till they came into the wilderness, Ex. x. 26. Nor can men now, more than then, discover by their own wisdom how to worship and serve the Lord. There must, then, be a reve-

lation of God, his will, and his way; and that revelation must be perfect, exact, infallible.

Moreover, not only is an infallible guide in respect of worship needed to save men from worshipping they know what, Jn. iv. 22, but their minds, empty of the knowledge of the true God, and ever gadding about, need doctrine fixed, subject to no change, that shall never pass away. Such doctrine we say the word of God teaches, both in law and gospel. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." "For all flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you" (Mat. v. 16, 17; 1 Pe. i. 24, 25.) The eternal law of righteousness, the fall of Adam, the miraculous birth of the son of God, his vicarious atonement by sacrifice, his burial, his resurrection, are all distinctly taught in the sacred pages of holy scripture, Ro. v. 6—19; Lu. xvi. 17; Mat. i. 18; 1 Co. xv. 4. But who can receive one of the above points of doctrine if plenary inspiration is denied? Who, too, can draw comfort from the sweet doctrine of election, the gift of the Holy Ghost, imputed righteousness, the final perseverance of the saints, if the book which teaches is not the God-breathed book it claims to be? if holy men of God were not moved by the Holy Ghost to write it?

This short paper is but a plain attempt to consider the doctrine of inspiration from a practical point of view, an attempt to set forth the need of a revelation of God, an inspired word on

which faith wrought by the spirit can confidently rest.

We think the following extract from the Westminster Confession of Faith\* very beautiful, and to the point we have in view in our paper:

OF THE HOLY SCRIPTURE.

"Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God as to leave men inexcusable; yet they are not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation; therefore it pleased the Lord at sundry times, and in divers manners, to reveal himself, and to declare that his will unto the church; and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing; which maketh the holy scripture to be most necessary, those former ways of God's revealing himself unto his people being now ceased. The authority of the holy scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God, who is truth itself, the author thereof; and therefore it is to be received because it is the word of God. . . . Yet notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the holy spirit bearing witness by and with the word in our hearts. The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith, and life, is expressly set down in scripture, or by good and necessary consequence may be deduced from scripture; unto which nothing at any time is to be added, whether by new revelation of the spirit, or traditions of men. Nevertheless we ac-

knowledge the inward illumination of the spirit of God to be necessary for the saving understanding of such things as are revealed in the word."

To this clear and strong confession of belief in the divine inspiration of the scripture, we as a body firmly adhere. In our own article of faith on the subject we say, "We believe in the divine inspiration of the holy scriptures and receive them as a gracious revelation of the mind and will of God." It is our fervent desire that we may more and more see the divine beauty and glory of the scriptures, and feel their power by the inward work of the Holy Ghost, who inspired them; that we may be sanctified by them according to Christ's prayer, *Jn. xvii. 17*; fight against sin and Satan and world by the "sword of the spirit, which is the word of God," *Ep. vi. 17*; and be "nourished up in the words of faith and of good doctrine." The enemies of the word of God are alert, strong, and many sin in the saints is allied with them; Satan is ever seeking whom he may devour. We therefore are not to sleep, but to war a good warfare. And only as we hold fast the faithful word in the light, life, and power of the spirit shall we be able to "withstand in the evil day, and having done all, to Stand."—Selected.

#### Elders Gold and Lester:

Dear Brethren—I wish to inform the brethren through the Landmark the will of late Sister Basham has been fully carried out by her nephew, E. L. Wright, who was made administrator of her estate. As formerly reported \$1,800 was donated to build and complete a meeting house for the Primitive Baptists on two acres of land with right of way to a spring for the benefit of the members.

The property adjoins the graveyard and has two entrances by two iron gates. A more complete church build-

ing does not exist within the bounds of the Pig River Association.

The writer and Elder Z. T. Turner met a large and orderly congregation there together with the brethren and sisters from other churches that had been dismissed by letter on the third Sunday in July, 1908. Elder Z. T. Turner was chosen moderator and C. M. Turner, clerk. After reading the rules of decorum and examining the church government they were constituted into a body to do business for themselves.

The church is composed of eight members, C. M. Turner, Joseph Johnson, Daniel Bassham, D. McCall and others. After being set in order they went into conference and chose Elder J. C. Hurst as pastor to go in and out before them and feed them with knowledge and understanding.

D. McCall, clerk, Johnson and Bassham, had already been set apart as deacons by former churches, before their dismissal. May the Lord bless his church and the labors of their undershepherd that they have chosen to go in and out before them is the prayer of your servant.

On Sunday we were blessed to have Elders J. C. and S. N. Hurst with us, after hearing two discourses by Elder Turner and J. C. Hurst we took a short recess at which time a welcome and delicious dinner was served brought out by the brethren and friends for the occasion after which we returned to the house, when Elder S. N. Hurst preached an interesting discourse followed by the writer. On dismissing and taking the parting hand Brother Simmons was received by experience. They agreed to have their meeting on the second Sunday of each month. This church is located about 70 miles north east of Roanoke City on Bedford and Roanoke Pike. We hope our brethren and friends will be faith-

ful in attending this church and add to them such as would be saved.

A. B. PHILPOTT.

Elders Gold and Lester:

Dear Brethren—According to previous arrangement, the following brethren met at Bethel church in Franklin County, Va., on Saturday before the second Sunday in July, 1908. To wit: Elders Peter Conn, Z. T. Turner E. S. Blankenship, composing a presbytery to examine and set a part Brother J. C. Martin to the full gospel ministry if found qualified. After examination they being satisfied that God had required something at his hands and finding him sound in the faith, set him apart to the full gospel ordinance.

He is a son of the late Elder J. R. Martin and like his father, is no sluggard but shows great intellect in his manner of preaching and is what we consider about sixty years of age and Jonah like took his wife and went to the far-west, his troubles followed him. Also lost his wife and then wandered back to his old striving ground and about five years ago married again to sister Mather, a member of the church. About one year ago he commenced publishing the name of the Lord.

Brethren we have had some refreshing showers around in this part of the vineyard of the Lord, recently, I was blessed to lead seven into Smith River last Saturday, three sisters and four brothers and bury them by baptism unto death like as Christ was raised up from the dead by the glory of the father. They also should walk in newness of life. Also the church at Goblin town have received eleven by experience, letter and restoration, under the care of Elders Philpott and Cockrane. Several additions to other churches in our bounds.

Sorry Brother Gold you could not get off to visit us and attend the Smith

River Association. Love and kindest regards to all.

Your brother in tribulation,

A. B. PHILPOTT.

Dear Brother Gold—Enclosed you will find a letter received from a dear brother in May, Brown county, Texas and trusting he will raise no objection to my sending it to you for publication in the dear old Landmark as it is too good for me to keep alone. There is too much light of the spirit in it to cover it with a bushel or to sit under a bed, but rather feeling a duty resting upon me by placing it upon a candlestick so others may see the light thereof, as it is written, let your light so shine that all who cometh in may see the light, and as I feel this a light of the spirit I desire to keep it not alone. Please publish it at your earliest convenience.

Yours in the bonds of eternal love,  
A. W. THOMPSON.

Archer, N. C.

Dear Brother Thompson— I received your comforting letter of the 5th on the 17th and while it is a great comfort to me to receive the many letters of love and fellowship from Baptists living in different parts of the country many of whom I have never seen yet when I look at myself it makes me feel sad and fearful that they have been deceived in me for when I examine myself I am made to say as Paul did "For I know that in me (that is within my flesh) there dwelleth no good thing," but it seems that that the will is present with me, but how to perform that which is good I find not, then I can only say, "O wretched man that I am who shall deliver me from the body of this death." Oh, that I knew how to deliver myself from this horrible state then would I gladly do it, but I can not. So all that I can do is to wait 'till my deliverer comes. "Oh, that

I had the wings of a dove then would I fly away and be at rest." It is written that "It is good that a man should both hope and quietly wait for the salvation of the Lord." But how can a man be quiet while he is surrounded with troubles on every hand? Surely nothing short of the grace of God could make a man quiet while in this condition. A man might appear quiet outwardly, but inwardly there would be no quietude. But there are many precious promises and assurances in the bible to the poor way worn and tempest tossed child of God if they could only apply them to themselves. Some of them are these, David says, "The wicked are not troubled like other people." He certainly did not mean that the wicked has no troubles but that their troubles are of a different kind and not like the troubles of other people. The children of God are troubled about themselves because they can not live free from sin as they desire to do while the wicked have their troubles about other things. This is the difference in the troubles of the two characters, one is troubled about carnal things. Isaiah says, "Say unto them that are of a fearful heart be strong; fear not behold your God will come with vengeance even God with a recompense. He will come and save you." Jesus said to his disciples just a little while before he left them here in the world, "In the world ye shall have tribulation, but be of good cheer I have overcome the world." Here we see that tribulations is a part of the inheritance of the child of God while here in the world and Paul says, "And not only so but we joy in tribulation also knowing that tribulation worketh patience and patience experience hope and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Oh,

that could always feel to be patient in these tribulations and let patience have her perfect work, then it seems that I could be satisfied. Jesus said to his disciples in what is commonly called the sermon on the mount, "Blessed are they that mourn, for they shall be comforted. Blessed are they that do hunger and thirst after righteousness for they shall be filled."

These people are a blessed people, not will be blessed provided that they will mourn, hunger and thirst after righteousness, but the blessing which they have already received is what produces the mourning the hungering and thirsting after righteousness, and in this sorrowing be of a godly sort then it is said "Godly sorrow worketh repentance to salvation not to be repented of but the sorrow of the world worketh death." Here again comes in the perplexing question from whence cometh this sorrowing, this mourning, this hungering and thirsting. If it is of a godly sort, then salvation is sure to follow, but if it be of the world then we need not look for anything to follow it but death and this question is so hard to determine it causes us to spend a great deal of our time in fear and trembling lest we have been deceived in the whole matter because it is written, "The heart is deceitful above all things and desperately wicked who can know it." This being the case then it follows that our own hearts are more liable to deceive us than anything else. But I am persuaded that if we follow the deceitfulness of our own hearts that it would lead us to put our trust in man and not in God. This is what I believe to be the great cause of so much conditionalism being taught in our country now, when men are following the promptings of their deceitful hearts, which is always contrary to their own experience. Of course I mean them that have an experience which I believe

many of them have, and are doing violence to it, while there are others who seem to have but little regard for any thing except the money they get for their work. Thus they go claiming to have a great desire and impression to at least help to save the lost from eternal ruin. But in my judgment the wicked heart in man has never imposed a greater deceit upon him than to cause him to think that he could have any part or lot in the matter of the eternal salvation, either of himself or any one else, for in setting up such a claim they are bound to deny that Jesus came into the world to seek and to save that which was lost which he said that he did or else they have to deny that he did what he came to do after he has said, "I have finished the work which thou gavest me to do." And the last words he said while hanging on the cruel cross was "it is finished." It was the deceitfulness of the wicked hearts of that people there which caused them to put Jesus to death and it is the very same deceitfulness at work in the hearts of the people now that causes them to deny that he finished the work that he came to do or to deny that he came to seek and to save that which was lost but only came to make a way passable and possible whereby they might be saved or in other words to make way for them to save themselves of for the preacher to save them either one denies what he said and therefore gives him the lie. This is a shame to a people claiming to be enlightened. Please excuse my imperfections and remember me in your petitions. Write again.

Yours in hope and love,

J. W. MARTIN.

May, Texas.

The next session of the Black Creek Union is to be held with the church at Lower Black Creek Saturday and fifth Sunday in October.

## ZION'S LANDMARK

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

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

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

Volume XL - - - - - No 23

Wilson, N. C., - Oct. 15, 1908

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

### JACOB—ISRAEL.

Characters are embodied in names in the bible, and the sayings and doings of men are the bringing out or unfolding of these characters. A notable instance of this is displayed in Jacob and Israel. Jacob received his name the day of his birth. He and Esau were twins, Esau being the elder. As Esau was born Jacob caught hold of his heel as one supplanting him, and having power even at his birth he prevailed. But he is called Jacob which means a supplanter. The letter appears against him, but Jacob prevails. Esau said is he not rightly called Jacob? He hath supplanted me two time. Jacob seemed to know how to supplant Esau, he took hold of his heel, while in the letter there was apparently a breaking over and prevailing in a manner that the ordinary dictates of man would not approve, yet there was a prevailing in a power that acts beyond and above the ordinary code of man's notions of right and wrong. In the spirit of power he leaps over and grasps the victory. In the name of another Jacob prevails. He gets nothing in his own name.

When he must meet his brother he greatly fears, and the spirit and power of prayer comes upon him as one said let me go. But Jacob the distressed man said, I cannot let thee go unless thou bless me. What is thy name?

His answer was my name is Jacob—a supplanter, a sinner. No more shall thy name be called Jacob, Israel shall be thy name, for as a prince thou hast power with God and men and hast prevailed.

Jacob is the vessel of mercy, or the one the Lord loved before he had done good, and Jacob is saved. But there must be revealed in him another character that has power with God and men as a prince, and that character is named Israel. For the new man answering to Israel receives the kingly power.

By considering Israel in his life after a new name is given him we notice that he possesses the same traits he did before the new name is given him. In difficulties and straits he acts as one wanting in the essential power of victory. The supplanter is apparent. In terrible guilty fear arises. He is hasty to conclude all is against him. He is not so much a character of faith as one walking by sight, and ready to conclude all is against him. It is not so much faith, hope and charity as it is few and evil army days. It was Jacob who said, no doubt an evil beast has slain Joseph, Simeon is not, and now you you will take Benjamin. All these things are against me, and my gray hairs shall go down to the grave in sorrow. He thought he was telling the truth. But it is not the judgment of that which is born of God, but of Jacob the supplanter who controlled by that spirit cannot attain unto the understanding and power of one born of God.

Jacob said Benjamin shall not go to Egypt. But what has that to do with God's purpose. When the time arrives for Benjamin to go to Joseph Jacob ceases talk and Israel who seldom speaks, yet when he does speak it is after God's will said, take Benjamin and God almighty go with you, and give you favor before the man. How true that should be. The man was Benjamin's own brother, and Israel's own son.

Why cannot Jacob talk less and Israel more? The Lord sent a word into Jacob (not Esau) and it lighted upon Israel. How the new man loves the word of God.

When the report comes that Joseph is governor over all the land of Egypt Jacob's heart unable to believe it. The fleshly principles cannot come into the secret of the Lord, nor dwell in the resurrection power and glory of what God does. Jacob's faints. But Israel is enabled as that gracious birth of God to believe the good things of God, and he says, "It is enough, my son Joseph is alive and I will go and see him before I die. That which is born of the flesh is flesh, but that which is born of the spirit believes God. The Lord loves Jacob. He knows our frame. He remembers that we are dust. His compassions fail not, therefore the sons of Jacob are not consumed." P. D. G.

#### NEW COVENANT.

Hebrews 8:10-13. The covenant that God made with Israel at first was a covenant written on tables of stone. When God took them by the hand to lead them out of the land of Egypt. They did not continue in that covenant, and God did not regard them.

In an ordinary contract there are two parties agreeing to do certain things. One failing to do his part of the contract or contracts defeats the object of the covenant. God did not talk to Israel as one man talks to another in making this covenant. He commanded them to do certain things, but they failing to do these things God did not regard them. This was the covenant or the covenant of works which nothing perfect. God came near to them, and it was a great condescension to take them by the hand and lead them out of Egypt where they had felt such bitter bondage.

But in the new covenant the case is

very different, for in this new covenant which God made with Israel (for observer Israel did not make a covenant with God,) he put his laws into their minds and wrote them in their hearts. Surely he put them in the place, that grace provided. This made them love what God had done. For what is put into the heart is dear to the possessor. Then this law dwells in the heart and goes always with the subject of that law. It is with them in their down sitting and uprising, their out going and their incoming. When they are awake it talks to them. When they are asleep it abides with them. Surely the law dwelling within the heart is the safest and best place. God puts these laws into the minds of his people, and God writes them in their hearts. Here is a new creation, a new man, new wine put in a new bottle, and both are preserved.

God is their God and they are his people by this new covenant. Nor will he ever cast them off. In this new covenant made, ratified, fulfilled, performed, completed and established by the Lord Jesus the well beloved son of God, who came in the flesh to do the will of God in earth, and suffer its righteous and dreadful penalty for his people who had transgressed every precept of the first testament, the law is forever established and settled in the court of justice, and mercy and truth are met, and righteousness and peace have kissed, so that the sins and iniquities of his people he will remember no more forever. He will be merciful to their unrighteousness.

They shall not teach each other these glorious things. They shall not teach every man his neighbor. But God teaches every one of them. They shall be all taught of God and great shall be their peace.

This is the blessed estate of Israel in the gospel or new covenant wherein God hath made the first testament old. Man could not do this. He could

not remove the curse or burden of the law, nor escape from it. But God takes away the first testament that he may establish the second covenant. So God makes peace and Jesus becomes the author of eternal salvation to all them that obey him.

What or where is there any condition in this new covenant? There is not a condition in the gospel. All the promises of God in Christ Jesus are yea and amen to the glory of God. Ye are complete holding the head, and of his fullness receiving and grace for grace, for the law came by Moses, but grace and truth by Jesus Christ. We have the witness of these things in us when sin slays us by the law which is good. Then we love good holy law of God, thought it is spiritual and we are cornered and sold under sin. But in our head we are complete who is made of God unto us wisdom, righteousness, sanctification and redemption.

P. D. G.

Blanche, N. C.

Elder P. D. Gold:

Dear Sir—Will you give your view through the Landmark on predestination of sin? Was it predestinated too before the world was spoken into existence? Who is the author of sin? Where does it originate? The bible states that God made everything. Did he make sin? If not where did it come from?

G. S. JOHNSON.

Remarks—Mankind have always in their wild state been inclined to break over legal bounds, tempt God, and meddle where there is danger. This is traced back to the serpent who sinned from the beginning. Presumption is the nature of pride.

We are told in the scriptures that secret things belong to God, and revealed things belong to us and our children. One of the things revealed is that by man came sin. By the disobedience of one man were made sinners—one man Adam.

God made man upright, and if everything he made was good then where is the evidence that God made sin or is its author? If God's word condemns sin from the first of the bible to the end of it, then where is the warrant for us to conclude that he is the author of it, or authorizes us to commit sin? If in the examples of the bible we see sin punished by the hand of God then why should we seek to charge him with injustice? God tempts no man: then do you believe his word that says, God cannot be tempted with evil, neither tempteth he any man with evil. Why not rather say that man is tempted with evil when he is drawn away of his own lusts, and that it is man that sins, and that he has no excuse for it.

Why not take the blame on ourselves when we sin, and have the honesty to own this when the experience of all the saints is that man has sinned and has destroyed himself.

The bible does not say anywhere that God predestinated sin. Then why should we hold that he does? The foul charge dwells in the darkened soul of man, and proclaims him under the power of darkness, and guilty of great folly. When the light shows us we feel that God's ways are clean and we are vile. Then we abhor ourselves in dust and ashes.

Predestination relates to and concerns the holy purpose of God in determining that those he foreknows should be conformed to the image of Jesus. He predestinated that they should be holy and without blame before God in love.

But was not Jesus of Nazareth delivered by the determinate counsel and foreknowledge of God into the hands of men who put him to death? Yes. But did they crucify him with holy and righteous hands, or did they do this with wicked hands? They did it with wicked hands, see Acts 2:23. Then

if they did this with wicked hands they were not moved to do this by the spirit or purpose of God. When men sin they follow and work out the wicked principles of their own nature and hearts. Men are free to do evil, or they act according to what is in their own nature, or they are following their own will which is free to do evil. The spirit that works in wicked men is of Satan the prince of the power of the air that works in the children of disobedience. It is working out or manifesting the evil of their own nature, which they do not by divine compulsion of God, but by that which is in their fallen natures. They mean it for evil, nor can they ascribe it to God, nor excuse themselves even when God means good, or works, or causes good to come out of it. God sent Joseph down to Egypt for a good purpose, and great good was wrought thereby; but his brethren sold him into Egyptian bondage through an evil intent, or meant it for evil. Nor did they, nor could they ever excuse themselves for their wicked act because God meant it for good.

How ready blind man is to charge God foolishly. It is only when man is humbled and abased in the dust that he takes shame unto himself, and ascribes holiness unto God whose ways are high above ours as the heavens are above the earth.

Everything that God made was good—in the six days of creation. Then did he make sin then? No, for sin is not good. Sin was not created. Sin is the transgression of the law—an act.

What is meant in Isaiah 45:7. "I form the light and create darkness. I make peace and create evil. I the Lord do all these things." Evil is here used in the same sense that Job employed it when he said shall we receive good at the hand of the Lord, and shall we not receive evil? Job did not mean sin but chastening, correction or

that which was the opposite of what he had been receiving which was prosperity. Darkness is the opposite of light. The withdrawal of light results in darkness, the opposite state.

Sin came from the opposite of God—the devil; not that the devil is a creating power independent of God, but is the opposition of God of goodness. He is the negative condition of enmity against good. For God is good. The devil sins from the beginning. Let us eschew the things not revealed, and wisely give heed to what is taught in the word of God, and eschew evil.

Once I had a pen of hogs fattening. One of them when they were fed would seize a bone if there was one in the bucket of slops, and run off and gnaw that while the other hogs would eat the food that fattened them. This hog always remained a runt and never fattened. The lean kine remain lean. Those that love and believe the word of God separate the precious from the vile, and feed on the sincere milk of the word and grow thereby. While those fond of contention, strife and envy, and seek to be wise above what is written wrest or pervert the scriptures to their own destruction.

P. D. G.

#### TRIP:

I have visited four association besides filling other appointments in the month of August. The associations were well attended by people of excellent behavior who evinced a desire to hear preaching. There were many preachers present at the meetings, and the preaching was good. The Lower Country Line Association met the first Sunday in August. This is a new association or recently formed. The Staunton River met at Franklin Junction where a great assemblage was gathered. The third met at Reidsville, where the behavior was the best I have ever seen in that association. This as-

sociation was never before held in the town of Reidsville. It was handsomely entertained.

The fourth one was held in the city of Roanoke, Va., and is the first time our people have ever had an association in Roanoke. The behavior I suppose was never better. Old and young sought to hear preaching. It was a new thing to the citizens of that city. There is a church of more than one hundred members at that place with two preachers there, natural brothers J. C. and S. N. Hurst, and are very acceptable to their people. They have preaching every Sunday and a large congregation of people. How nice to go to preaching every Sunday and take your children with you.

Elder Isaac Jones was with me part of the time. Eight persons were received into churches on the tour at our week day appointments. I have annually for about thirty-five years visited the Staunton River Association without missing a single session.

Scarcely a member or friend is living who was present at the first session I attended. Elders John R. Martin, Wm McDowell, John C. Hall and James S. Dameron were present, but none of them are here now on earth.

P. D. G.

Mr. Gold—I want to ask you what you think of me a most miserable sinner. Oh, I feel to be one of the very worst. I have been in trouble so long and do not know what to do. Oh if I could be a christian, I have tried every way that Arminian preachers say and I get worse.

I have heard Mr. J. F. Spangler preach several times, and I just wanted to ask him to pray for me so bad.

Sometimes I think it may be the Lord will remember me if Mr. Spangler will pray for me. I hope he will. Mr. Gold please pray for me.

If not asking too much please pub

lish this as soon as possible, as I am so feeble and full of trouble.

#### A SINNER.

Remarks—What do I think of the writer above? I think the sentiments expressed show this one to be truly concerned about the wonderful matter of salvation. I would that many more were thus grieved, for if they were I feel there would be hope for their salvation. For blessed are they that mourn o naccount of sin. Blessed are they that hunger and thirst after righteousness, for they shall be filled. Those that truly desire to be christians shall obtain the desire of their heart.

The woman that spent all her living on physicians and got no better, but rather worse was blessed with that faith which said or talked within hir. If I may but touch his garment I shall be made whole of this disease, and she was moved by faith to seek the Lord Jesus, and at once was made whole of whatever disease she had. Jesus said to her, aughter thy faith hath saved thee, go in peace. We must cease from man. This thing of spending all our hope on man is a failure. We must go beyond even the watchman.

Preachers tell us to do this and that, but there is but one that can save the soul and that is Jesus Christ the righteous. Men are physicians of no value. But Jesus Christ came into the world to seek and save that which was lost. That is his blessed business, and oh how wonderfully he does this. When the soul fails to find help everywhere else and dies to every dependence on vain man, then it is brought to know that vain is the help of man. That soul then finds there is no help in man, and they that observe living vanities do it to their own hurt. When Jesus is revealed in and to them the hope of glory then such know that salvation is of the Lord, and put their trust in him.

Armimian preachers offer to pray for souls and say give me your hand and confess the Lord. But where one feels he is vile and blind, poor and helpless, he is not so forward to volunteer to help others, for he feels he needs help himself. Nor does one that has found that no man can help so wretched, guilty and vile a sinner as he is feel so anxious and ready to entrust his case in the hands of poor puny man; but he desires that the Lord would undertake for him.

Yet, God's people and his preachers do have a desire that Israel may be saved, and do desire that poor sinners may call on the name of the Lord, and pray for the salvation of the Lord's poor.

It is a source of comfort to me to find one or many that abhor themselves and feel they are helpless and lost. For to me this is a sign that the Lord is calling them to himself, and that he will surely perform that blessed work which he has begun.

P. D. G.

#### PRIMITIVE BAPTIST CHURCH CONSTITUTED AT NORFOLK, VA.

(Minutes of Proceedings.)

By request of several Primitive Baptist living in Norfolk, Va., and vicinity that they be formed into a regularly constituted Primitive Baptist church, a meeting was called for that purpose at 10 a. m., August 30, 1908, in Hall corner of Camp Avenue and Poole street, Norfolk, Va.

The services of the day were opened by the singing of hymn No. 547—(Lloyd's selection,) after which Elder Joshua T. Rowe, of Baltimore, Md., preached from the 133rd Psalm, presenting some of the benefits and pleasures of the union of the Lord's people. After preaching a presbytery was formed composed of Elder Joshua T. Rowe, of Baltimore, Md., Elder Chas. Meads, of Weeksville, N. C., Deacon C. C. Aydlett, of Elizabeth City, N. C., and Deacon John T. Walker, of Washington, D. C. Elder Meads was ap-

pointed as moderator and Brother John T. Walker, clerk.

The letters of dismissal from home churches of those wishing to form the new church were called for and 13 received.

After the above letters had been read and passed upon by the presbytery a request by the above brethren that the name of Brother Warren E. Brickhouse be added to their number, Brother Brickhouse having been baptized a few months previously by Elder J. T. Rowe; the same was granted and his name added, making in all fourteen (14.)

Then followed the reading of articles of faith by Elder J. T. Rowe, which the above 14 brethren unanimously adopted. Church Covenant was then read by Elder J. T. Rowe, moved and carried same be adopted.

These brethren about to be formed into a church were then asked by the presbytery by what name the church should be known and by their vote decided it should be called the "Primitive Baptist church of Norfolk, Va."

Elder C. Meads then spoke to the above brethren in a very feeling way in regard to the duty and responsibility of members toward each other and the church, after which Elder C. Meads declared the Primitive Baptist church of Norfolk, Va., duly constituted and that all Primitive Baptist churches throughout the country would recognize them as such; the right hand of fellowship was then given each member by the presbytery.

The Primitive Baptist church of Norfolk, Va., then met in conference and chose Elder C. Meads of Wecksville, N. C., as moderator and Brother John T. Walker of Washington, D. C., as clerk. Elder Meads opened conference by inviting all present of like faith and in good standing in their churches to seats with them; an invitation was given to any who felt a desire of the fellowship of the church to come forward during the singing of a hymn.

Then a charge was given the church by Elder J. T. Rowe; he also spoke on his impressions to visit the brethren in Norfolk and his experience amongst them to the present meeting. Elder Rowe then read

from the scriptures the qualifications and duties of a deacon, also spoke of the relation of the church towards its pastors and the business of the church. It was then voted that the office of deacon and pastor be considered at a future church meeting.

A unanimous vote was then taken appointing Sister (Mrs.) Mary Jane Price of No. 530 Fort street, Norfolk, Va., church clerk.

It was then moved, seconded and carried that the church meet for worship and business every Saturday before the third Sunday of each month. Prayer meeting on third Sunday in each month, and next communion third Sunday in November. A unanimous call was then given by the church to Elder C. Meads of Wecksville, N. C., to preach for them on each third Sunday and Saturday before in each month for the present, and that Elder J. T. Rowe of Baltimore, Md., preach every fifth Sunday during the year.

It was then ordered by the church that the clerk send a copy of the minutes of meetings for publication to the "Signs of the Times," and "Zion's Landmark." At 2 o'clock meeting adjourned after singing the Doxology, to meet again at 3 p. m.

At 3 p. m. services were opened by singing of hymn No. 300, (Lloyd's selection,) and prayer. Elder Meads preached from Mat. 11:28, 29, and 30, a most feeling and impressive discourse; at its close the ordinance of the Lord's supper was observed, after which we sang a hymn and went out. (No. 50, Lloyd's selection.)

Thus ended we believe a day spent in the service of our God, one that will long be remembered by those taking part, one on which the master builder smiled. For unless the Lord build the house they labor in vain that build it. There was quite a large congregation present composed of members of other Primitive Baptist churches and friends. It was a fine day, for all of which we desire to thank God and take courage.

Done by order of the church.

ELDER L. C. MEADS, Moderator,

JOHN T. WALKER, Clerk.

Norfolk, Va., August 30, 1908.

## OBITUARIES

THOMAS JEFFERSON HORNER.

The subject of this notice was born April 23, 1850 in Orange county, N. C., was married December 28, 1871 to Miss Analiza Terry. Was received in Wheeler's Primitive Baptist church in Person county, on the second Sunday in December 1889, being baptized by Elder D. R. Moore, and continued in the fellowship of this one until his death in Rex Hospital, Raleigh, N. C., August 27, 1908.

In his youth he was full of life and hope for the future and had a good time in the enjoyment of the social life of his age. Some years after his marriage he became much concerned about his soul's eternal welfare and his burden of guilt became so heavy and his fear of judgment so great that he did not care to be left alone even when engaged at his usual pursuits, often requesting the company of his wife or children, but when it was well pleasing in the sight of the Lord to lift the burden from his heart and mind and place his feet, as it were, upon a rock and put a new song in his mouth, he became as earnest and faithful in the discharge of what he felt to be his christian duty as he had been in pursuit of the world. His life as a husband and father was an exemplary one. His many years of married life were spent in peace and love with his wife who still survives him and he was always considered, so far as I have information, a splendid type of christian gentleman. It was my pleasure to know him well for the last four years and I knew no man who seemed more earnest in defending his faith in God, than he was.

A short time before his death he was carried to Rex Hospital, and had an operation performed from which he never recovered though he lingered in the care of his attendants and loved ones from Burlington, his home, until he was permitted to pass over the river of death and rest in that home which he, by faith, saw during his lingering days. His son asked him a few hours before his departure if he wanted to go home and he said my home is over yonder.

His remains were returned to his family August 22, 1908 and the funeral service was conducted by Elder W. C. Jones and this writer, a large number of his friends and relatives being in attendance. At the close of the service we laid him to rest in Pine Hill Cemetery, Burlington, N. C.

He lived in Person county 22 years, and his last five years in Burlington, N. C. He left a wife, eight children, seven sons and one daughter to mourn his loss, but not without hope. His wife is a member and his children are all warm friends of the church that was honored and loved by the father. We shall sleep but not for ever. The waking shall be to see ourselves in the blessed image of Christ our Lord and then we will be satisfied.

Yours as hope,

O. J. DENNY.

## REBECCA E. DANIELS.

It is with an aching heart I attempt to write the obituary notice of my dear departed mother.

Rebecca Daniels was born December 20, 1845 and died March 6, 1908. She married James O. Daniels June 12, 1880, and unto them were born nine children, five girls and four boys all survive him except two.

She became a member of the Primitive Baptist church six years ago and always attended the meeting whenever she could. She requested when dying that her obituary should be placed in Zion's Landmark. I assured her it would appear there.

She was sick not quite a week, being taken on Saturday and dying on the following Friday. Her sufferings were very great but only for a short duration. She talked of angels wearing crowns. She spoke of her mother, who had been dead for more than a year, as if she had been present. She would fold her hands and softly say, "Father and mother take me home to rest." On Thursday night she sang some verses of one or more hymns, then she wanted some one else to sing, "Dear friends farewell." She told us children that we should be better satisfied when she was

gone from this world of suffering for she would be better off.

She didn't want to murmur at her suffering, for she knew it was not right. She would tell us how she longed for that sweet peaceful sleep which she is now enjoying in her home beyond the skies.

Written by her daughter, who some day hopes to meet her.

FRANCES GOODWIN.

Roe, N. C.

Dear Mr. Gold—I have been wanting to write to you for a long time, but have not been well and could not feel like writing. Miss Mary F. Hyman, my dear aunt died on February, and was buried at her old home in Edgecombe county. She was 85 years old the 15th of October, and had been with us for the last two years, and was very feeble; but was able to get to her church at Cross Roads at most of the meetings, and always seemed to enjoy them so much. She was confined to her bed three weeks, before she died, and the doctor said, her sufferings were from heart trouble. She suffered so much, but was so pleasant and kind, and said she was waiting for the call from the dear Lord, and was willing to go. She often spoke of you and Mrs. Gold and how she enjoyed her visit to your home, and often wished to see and talk with you; but was not able to go to see you, I am sure you remember her, and what a dear, faithful member she was to the Baptist Church. I was sure some of her friends would write you about her death, but I have seen no account of it in the Landmark, and think you may not have heard of it. Hoping this will find you and the family well and with best wishes.

Lovingly,

SUE HYMAN.

Remarks—Our dear Sister Hyman was truly a lovely and faithful Baptist, and gifted in the knowledge of the scriptures, and in the good discipline that should be observed in Zion. She was the daughter of Elder V. M. Hyman, who was faithful in Israel in his day.

We greatly enjoyed her visit to our home.

I thank Miss Sue Hyman for her letter to  
p. c.

P. D. G.

MRS. PATTIE M. FULTON.

Was the daughter of Captain and Mrs. Roland S. Williams, deceased both beloved members of the Primitive Baptist church.

Sister Fulton, was born in Rockingham county, on the 15th day of June 1874, and passed from earth September 20, 1908, leaving a devoted husband, five children, a loving brother, (Mr. John Williams, of Pine Hall, N. C.), an affectionate sister, (Mrs. R. Horney, of High Point, N. C.), and an aged aunt, (Sister Sallie Bennett, whose home was with Sister Fulton), to deeply mourn her departure. She had been a resident of Winston-Salem about twelve years, during which time her godly walk, sweet disposition and tender kindness had won for her a host of friends. Her life so gentle was productive of good. She was married to Mr. T. P. Fulton on January 6, 1908, and she was often heard to remark that no woman had a kinder, and more patient husband than she had.

She united with the Primitive Baptist church at Sardis, about five years ago, after which she seemed restless, until she became actively engaged, with others, in an effort to secure their usual mode of worship for Primitive Baptists in her home town, Winston-Salem. Along this line her efforts were blessed, for she lived to see the house paid for, and was one of the organizers of the church. She was a sweet singer, loved the brethren and especially did she rejoice in the doctrine preached by our beloved pastor Elder J. A. Ashburn.

For months before her departure, she seemed to be aware of her approaching dissolution, and expressed a willingness to go. One week before her death, she said to the writer, "The Lord's will is that I shall not recover from this illness, and what he wills is right. I've asked him to give me a spirit of prayer for recovery, but he withhold's it, and death has not the horror for me it once had." When asked if she wished to remain with her husband and

children she said, "I love them dearly, but the Lord has promised me a care for them and his promises are sure, and I am resting on his promises. Bright's disease was the main cause of her death, and during the last few days of her life she suffered intensely, remarking once that though the road be rugged, and through much suffering to that glorious end, it is all right, since it is the Lord's will; then begged the Lord to take her and spare her further suffering, after which she passed into a stupor, and the doctor said, she was not conscious of any pain. Thus she passed from us our loved one, leaving us with fewer earthly ties. Our little feels deeply the absence of our precious sister; but we believe she is with the Lord. May her bereaved ones realize that her prayers for them were heard. She sleeps in the Salem cemetery. Elder J. A. Ashburn conducted the burial service. The burial offerings were profuse, and many sorrowing relatives and friends followed the remains to its last resting place.

We saw the suffering, and we saw the  
patience sweet and strong;

But low pain's last long hour is past,

Ah! Jesus' blissful rest at last,

Shall dreamless sleep prolong:

E. A. BARTON.

Union meeting at Durham, N. C. Saturday and fifth Sunday in November.

There is no fifth Sunday in October, our Union Meeting advertised for October will be held in November.

The next session of the Smithfield Union will be held with the church at Hannab's Creek, Johnston county, N. C., on Saturday and fifth Sunday in November, 1908, as it was not held of the fifth Sunday in August on account of flooded streams and the bridges washed out. Brethren and sisters, especially ministers, are cordially invited.

J. A. BATTEN.

Union Clerk.

The Black Creek Association, will convene with the church at Scott's Meeting

House, Wilson county, N. C., on Friday before the fourth Sunday in October, 1908. All visitors coming by rail road will be met at Lacama, N. C., on Thursday before 2 o'clock p. m. All brethren and especially ministers are cordially invited to attend.

O. L. YELVERTON,

Clerk.

Fremont, N. C.

#### E. E. LUNDY.

Black Creek Association.

Sandy Grove, Monday.

Spring Hope, at night.

Nashville, Tuesday.

Aycock's Wednesday.

Turner's Swamp, Thursday.

Nahunta, Friday.

Goldboro, at night.

Sheffield, Saturday and first Sunday in November.

Mount Pleasant, S. C., Saturday and second Sunday.

Bishopville, at night.

Wadesboro, Tuesday and Wednesday nights.

Will come of the Sheffield brethren meet him at Newborn Saturday morning.

Will Brother Adam Green meet him at Wadesboro, Tuesday after the second Sunday. He will arrive on A. C. L., from Florence.

The next session of the Centena Union is to be held Saturday and fifth Sunday in November at Autry's Creek instead of Lower Town Creek—as it was stated in the Landmark.

J. F. BROWN,

Clerk of Church.

#### HASSELL'S HISTORY.

Brother J. N. Matthews, Route 1, Wayside, Ga., and Brother J. T. Eady, Carrolton, Ga., Route 1, each wants the church history. Any persons having this for sale let them know.

P. D. G.

#### ELDER WM. MONSEES.

White Oak, Jones county, Friday before the third Sunday in October.

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# ZION'S LANDMARK

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PRIMITIVE OR OLD SCHOOL BAPTIST

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P. D. GRIFFIN, Editor

Wilson, N. C.

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.

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

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

All brethren and friends are requested to act as agents.

All names and postoffices should be written plainly.

All 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.

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I trust every reader will try and secure a new subscriber for the Landmark. Our expenses are heavier and an increased circulation is necessary to enable us to make anything.

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

## GOD'S FORMING HAND AND SHOWING FORTH HIS PRAISE.

"This people have I formed for myself; they shall show forth my praise."  
—(Isaiah xliii. 21.)

This remarkable portion of God's word is not merely the language of the prophet Isaiah; he was only the instrument, or the channel through which God was pleased to speak this language. Therefore we are called upon to regard it as being spoken by the Three One Jehovah. It is God in Christ Jesus that expresses himself in these words, and they are spoken for the comfort and the announcement of his people as they journey through this wilderness world. Therefore it becomes us to take special notice of what the Lord says when he speaks to his own chosen people, because we live in a day when so many of our fellow creatures think that God is waiting for sinners to come to him to be saved, that is in their own strength, and that he may be gracious unto them. But the scriptures do not say such things. If you notice, this chapter makes known God's mind and will to the people of his choice. We will, in the first place, call your attention to the opening words of this chapter, "But now thus saith the Lord that created thee, O Jacob, and that hath formed thee, O Israel, fear not: for I have redeemed thee, I have called thee by name: thou art mine." Now, that is

the way the Lord speaks to, and makes known his will and purpose towards his people; and you will see that he gives them a name; and that name is "Jacob." Now if we consult the ninth chapter of Paul's Epistle to the Romans we shall find something there worthy of serious attention. "As it is written, Jacob have I loved, but Esau have I hated" (13). You see the one was loved, and the other was hated; and we should say from before all time in his eternal mind, "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (16). This is bible language that has stood for ages past, and it will stand down to the end of time whatever our fellow creatures may say. We cannot alter it in any way whatever. It reads the same tonight as ever it did—"Jacob have I loved, but Esau have I hated." Thus God has been pleased to draw a line of demarcation between his people and those that are not his people; and you will notice that this mark of distinction has been visible enough to those that are taught by the Holy Spirit throughout all ages. See, how it began at an early date of the world's history in separating Cain from Abel, and then Absalom from Solomon, and Judas from Peter. And can we honestly say that this line of distinction has separated us from an ungodly world? If so, then God has been very merciful to us in calling us by his grace unto a repentance that

needed not to be repented of. Now, in our text we notice that God has put his people together, and says "This people (meaning all his people) have I formed for myself; they shall show forth my praise." But in what way are we "to show forth God's praise?" In the way the Holy Spirit is pleased to direct us into. And doubtless it will be through the pathway of sorrow, for we read, "In the world ye shall have tribulation; but in me ye shall have peace." And this peace is the very essence of the gospel of Jesus Christ when made known in our hearts by the Holy Spirit. The apostle Paul tells us what his blessed gospel really is. He says—"It is the power of God unto salvation to every one that believeth"; and to the church at Thessalonica he is bold to say that the gospel which he through grace preached did not come unto them "in word only, but also in power, and in the Holy Ghost, and in much assurance" (1 Thes. i. 5). Thus we see that the gospel the Lord's ministers preach is different from the preaching of the day. It comes into the hearts of his people with power, and the Holy Spirit accompanies it with blessed assurance that it is the gospel of Jesus Christ. But are we the people that know this gospel, by receiving it with power into our hearts? and know something of the leading features of it by the grace of God? If so, we have seen, and felt the necessity of having a true gospel repentance wrought in our hearts; for Christ says—"Except ye repent, ye shall all likewise perish" (Luke xiii. 3). This doctrine is kept very much in the background in these days, and how very little is said about the word of God being made spirit and life to poor sinners' hearts; and yet we read that "The word of God is quick, and powerful, and sharper than any two-edged sword" (Heb. iv, 12), and those that have felt it to be so know something

of being brought under the forming hand of God, which is quite different to the preaching of some of our fellow creatures who say—"you should repent and do such and such things, and then God will do his part." But the scriptures tell us that the Lord saves his people by grace, and that the second person in the all glorious Trinity ascended up on high, "far above all principalities, and power, and might and dominion" to give repentance, unto Israel, who are the people set forth in the text. Therefore, we see that power is not in the hands of God, who bestows it at special seasons, and for a special purpose! and that we may through the power of divine grace come to him as feelingly lost sinners.

"This people have I formed for myself." Now, when we turn to the Old Testament we see that Abraham, Isaac and Jacob were called by the divine grace, and many others, who were blessedly helped "to show forth God's praise." The Holy Ghost has recorded the gracious experiences of these ancient saints, which is a great blessing to the people of God now. Hence, many of his people when in the depth of trouble have to go to the scriptures for a confirmation of what they feel within, and to find out, if they can, how those in olden times were brought under the forming hand of God, and how in ages past they were led "to show forth God's praise." Thus God said unto them,—*"Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou hast passed 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 upon thee"* (verse 1, 2). From these portions we see that the way to heaven lies through floods and flames; which agrees with what Christ said when he was upon earth.

—i.e. "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; be of good cheer; I have overcome the world" (John xvi. 33). All true spiritual peace is treasured up in Christ Jesus; and as he has all true godly repentance at his disposal, so he must bestow upon us before we can come to God the Father in an acceptable manner; and that is what the Lord's people are so tried about, whether they have really known what true godly repentance is; that is, a repentance that cometh from heaven. For they know that if they have not that repentance they are not amongst God's righteous people. Job said, "The righteous shall hold on his way, and he that hath clean hands shall wax stronger and stronger." But the path the Lord's people have to travel in when under his forming hand is so rough, crooked, and dark that, as Mr. Hart justly says: "There seems no path at all."

Well, the Lord tells us that "He leads the blind by a way that they know not, and in paths they have not known" (Isaiah xlii. 16). And this is the way his people have to travel in all ages. You see he leads them into it, and they follow him. Now, they are not led into these paths by a stranger, for "they know not the voice of strangers." "My sheep hear my voice (said Christ), and I know them and they follow me." Thus in the giving of this "eternal life," there are other graces which the Lord is pleased to bestow, and what are they? The grace of repentance and prayer: for the Lord says, "I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and of supplication" (Zech. xii. 10). And this is the people that "shall remember all the way the Lord hath led them" (Deut. viii. 2). And to be led by God is to be under his forming hand, and while we are there, how he shows us our real state and condition by nature, which

is most unsatisfactory to our feelings, and we begin to take a deeper interest in reading the word of God, and are often in prayer before the Lord; with the hope that he will have mercy upon us, and pardon our sin, for it is great! But how pointed are scriptures, and with what light and power do they come into our mind when the Holy Spirit shines upon them, and makes room in our hearts for them. And it is a wonderful revelation to our soul when we come to see that the mere reading of the scriptures is not sufficient for God's people to do; they (the scriptures) must be lived in our every day life if we are to go to heaven when we die. The child of God when under his forming hand is brought face to face with the holy scriptures, and he knows they are the words of the living God by the solemn effects they produce in his heart. Sometimes they raise up a little hope in his bosom which gives him a little consolation, and they sometimes cut him up root and branch, and spoil him of his little hope. Then again they bring him to the Lord as a poor penitent sinner longing and pining for mercy, and the substance of his prayer is found in such expressions as these—"Lord, undertake for me," "Lord, help me," "Have mercy upon me, O God," and, "Lord, that I may receive my sight." At other times the scriptures drive him in his feelings from the Lord, for being solemnly convinced of sin, of death, and of judgment to come, and feeling sure that he has broken and violated all God's holy and righteous laws, he thinks it is vain to call upon him, for the wicked he clearly sees "are turned into hell with all the nations that forget God." And he has read that "the hope of the hypocrite shall rot," and as for the Pharisee, and all who exalt themselves in a form of religion against God, they are to be abased. Seeing and feeling what a great sinner he is, he again breaks

out with the Psalmist saying, "O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure" (Psalm vi. 1). This, then, is being brought under God's forming hand, and we see that this is the way the Lord turns the poor soul from darkness into light, and brings him from Satan, and the love of the world unto God. And in doing so, how he chisels off all the rough edges of the world's pleasures, and show him that he cannot serve God and mammon, he and the world are now at variance, and he sees nothing in it that is of any real value to his soul, and also he is being led out of himself, that he might not any longer trust in himself but in God, who has called him by his grace, and is forming him for his honor and glory, and in due time show forth God's praise. But the poor soul must be killed before he can be made alive, and lost before he is found, and brought in guilty before a just and holy God before he will plead for mercy and forgiveness. Indeed, he has to be laid low in the dust of self-abasement, and upon the dunghill of sin, before he can fully comprehend what it is to be lifted up out of the dust, and to be translated out of the kingdom of Satan into the glorious kingdom of the Lord Jesus Christ. Thus, much of the second chapter of the first book of Samuel has to be lived before he can be set among princes of God's people, and cause him to inherit the throne of glory.

Now, in this our day there does not appear to be much of this kind of religion going on in the hearts of many of our fellow creatures. We often hear of one and another being saved, but how few complain of being lost. Many will wrap themselves up in their own goodness, and good doings, but how few there are who can say that through grace they are clothed in the righteousness of Christ. But when a

man's cob-web righteousness is taken from him, then, and not till then, will he seek unto God to be clothed in the garments of salvation, that he may be "made meet to be a partaker with the saints in light." To come under the forming hand of God, we see, is something that the natural man knows nothing of. It is, so to speak,—having our souls turned inside out, and to have the world turned upside down, and to experience in our heart that there is nothing in the world can cause a spiritual peace or joy. So then, the Lord gathers his people out of the world, and brings them to see that it is polluted. Then as Jeremiah says—"The Lord hath appeared of old unto me." Yes, he appears unto his dear children, to the convincing them of sin, of death, and of judgment to come, and for the forming of them for his praise and glory, and we may add for their lasting peace, and their eternal happiness. Then we see, that he says to them by his servant Jeremiah—"Yea I have I loved thee with an everlasting love: therefore with loving-kindness have I drawn thee" (Jeremiah xxxi. 3). But Jeremiah says further on in the same chapter that this people "shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my firstborn" (verse 9). And the prophet Isaiah tells us that "They shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem" (Isaiah xxvii. 13). Now this is the people that the Lord calls his own people. And in the prophecy of Zechariah they are called the "third part"—and the Lord says of them—"I will bring the third part through the fire, and will refine them as silver is refined and will try them

as gold is tried; they shall call on my name, and I will hear them! I will say it is my people; and they shall say, the Lord is my God" (Zechariah xiii. 9). Thus you see that the way to heaven is not a pleasant way to flesh and blood; but it is the way the saints have to walk, and "faith approves it well." And there is no other way to heaven and glory, and "this people," when in their right minds they wish for no other. For, they feel that the Lord is their keeper, and he that keepeth Israel neither slumbers nor sleeps; and he is their guide too, for he guides them into all truth, and leads them through the wilderness by his own unerring hand. And while thus being kept by God's almighty power, and guided by the skillfulness of his hand, how sin is made to be heavy upon their souls, and very bitter to their taste; so that they have to learn by an inwrought experience that "From the crown of the head to the sole of the foot there is no soundness in them;" nothing by nature but "wounds and bruises, and putrifying sores." And this is just the state and condition God finds his chosen people in when he begins to draw them under his forming hand; to form them for himself, and that they may hereafter "show forth his praise." But these dreadful bruises and sores are the effect of sin, which pollutes the whole man, so that there is no part but what is filthy and sinful, yea, every part is tainted by sin. But the Lord speaks most blessedly to such characters when they long for the healing balm of Gilead, and the kind attention of the good physician there, and when they desire above all things to drink of the rivers of his good pleasure. He says to them at such times, "Ho, every one that thirsteth come ye to the waters, and ye that have no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price" (Isaiah lv. 1). And then further down the chapter he very graciously adds,

"Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way and the unrighteous man his thoughts. And let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." It is mercy such poor souls are seeking after, and as the hymn says:

"Mercy is welcome now indeed  
To those that guilty stand;  
Wretches that feel what help they need  
Will bless the helping hand."

How earnestly they pour out their hearts in the language of the fifty-first Psalm, "Have mercy upon me, O God. According to thy lovingkindness. According unto the multitude of thy tender mercies blot out my transgressions." And in another Psalm their language is, "The troubles of my heart are enlarged, O bring thou me out of my distresses," so we see that when under the forming hand of God, they are taught how to pray and what to pray for.

There is much said about prayer by some people, and it is spoken of by some as being a very easy thing to pray; but God shows his tried children that it is a solemn, and wonderful thing to pray, and for the prayers to be heard by God and answered. None can pray aright who are destitute of the spirit of prayer, and the grace of supplication, and these blessed gifts must be found in their hearts, or they will find that their prayers, though ever so sound in words, will not prevail with God. Well, the Lord says, by his servant the Apostle Paul, that, "the Holy Spirit maketh intercessions for the saints, according to the will of God." But the child of God says when so exercised about prayer, that "He knows not how to pray, nor what to pray for as he ought." But the Lord says—"the Spirit helpeth our infirmities, with groaning which cannot be

uttered." And here these exercised children of God get a little comfort to their troubled minds when they can believe that groans, and sighs, and earnest desires from their hearts prevail with God. Previous to this they had been cutting themselves off as cumberers of the ground, and concluded that, as there was so much sin in their hearts, and sin was mixed with all they did, that they were still "living after the flesh," and walking contrary to the Lord who had done already so much for them. But in reality, they were through the spirit endeavouring to "crucify the flesh with its affections and lusts." And most anxiously desiring to live, act, and move in the fear of God, and to "put off the old man with his deeds;" that they might be found among that elect people who are treasured up in Christ Jesus so securely that no "condemnation" can take place against them. They do not wish to be carnal-minded, but spiritually-minded, so that the Lord "has thoughts of peace towards them and not of evil."

O how the Lord the spirit does exercise his dear children when he brings them under his forming hand! They have but very little peace and rest from their troubles, and this up and down life goes on in their hearts until the time arrives when the Lord is pleased to say to their distressed souls, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool" (Isaiah i. 18). All these expressions, when applied by the Holy Spirit, are received with light and with power into the heart, and the receiver of them is made willing to come to Christ that he may be saved from all his sins. Thus he inwardly says before the Lord, "Lord, I am willing to come unto thee, but wilt thou, and canst thou have mercy upon one so vile?" Then the Lord very tenderly

says to him again, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. xi. 28-30). Such blessed portions of the word of God, when applied with power, have an abiding affect upon the heart, and draw up the thoughts and desires to God, and whilst so engaged in looking upwards, faith is imparted, and by the eye of faith the poor sinner sees him who before had been invisible, even Jesus; whom he now beholds as his blessed advocate, his Daysman, mediator, and intercessor. He stands amazed as he recognizes Christ Jesus the Lord as his law-fulfiller, his burden-bearer, his councillor, who has pleaded his cause before the Father, and paid the heavy debt which his sins had created. And how the blessed spirit of truth condescends to apply the blood of atonement to his soul, which cleanses him from all sin, and shows him that Christ has become his blessed surety, and is formed in his heart the hope of glory, and the chiefest among ten thousand. He (the poor sinner) is now released from the yoke of bondage, and delivered from the curse of the law, and set apart from the world as a monument of God's mercy and a miracle of his grace. Now he understands the meaning of Mr. Hart's hymn:

"Come ye sinners poor and wretched,  
Weak and wounded, sick and sore;  
Jesus in his love will save you,  
Full of pity joined with power.  
He is able,  
He is willing; doubt no more.

This he feels in his own experience, and he can speak of it as such, for it is still fresh in his heart. He sees a great beauty in many of the hymns, and the more he reads them, so much

the more they become food to his soul. Thus, the Lord, you see, has waited to be very gracious unto this child of grace, whom he hath been forming for his honor and glory, and now the soul being lifted out of the dust, and drawn near unto God by the cords of his love, he is anxious to show forth his praise. How very different, too, are the soul's expressions now, to what they once were. We hear him saying, "I waited patiently for the Lord; and he inclined unto me, and heard my cry," and where was he? In the horrible pit, and in the miry clay. He was formerly groaning out his feelings before the Lord, being so afraid he would never obtain mercy from his gracious hands. But he says, "The Lord has set my feet upon a rock, and established my goings, and hath put a new song into my mouth, even praise unto our God." "And can I do less," says the poor sinner, "than praise him for all he has done for me? Why; it seems to me now, that if I were told to hold my peace, the very stones would cry out against me!" But how can he be quiet, seeing that the Lord has done such great things for him whereof he is glad? He feels that he must show forth God's praise; and publish it upon the house tops, that the Lord hath "called him with a holy calling; not according to his works, but according to his (God's) own purpose and grace, given him in Christ Jesus before the world began." But in many ways do the Lord's people show forth God's praise. For the grace of God that is in them has power over them from time to time to guide them in the way that they should go; and to keep them honest and upright before God and the world. The fear of God in the heart is a great blessing bestowed upon the Lord's people; when it is in exercise they cannot go far wrong, and, like that good prophet Nehemiah, they are enabled to say—"And so did not I because of the fear of the Lord,

Thus, in our daily life we are kept by grace from doing as others do, and being kept we "show forth God's praise" before the eyes of our fellow creatures; and should we be observed by the people of God, doubtless they will see that "we have been with Jesus and been taught by him." And having found out that Jesus is the only way to God, we desire to follow his footsteps; and in doing so our prayer is—"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;" and this is also "showing forth God's praise."

Jacob waited upon God, and so did his father Isaac, and all the saints, but what did they wait upon God for? The thing is very plain indeed! They waited upon him for him to be gracious, and merciful unto them; and that afterwards they might show forth "God's praise." How often do we show forth God's praise by the use of our hymns, when they are brought by the Holy Spirit into our hearts. Take for instance this one when you can see your way, and read your title clear to mansions in the skies:

"Here I raise my Ebenezer;  
Hither by thy help I'm come;  
And I hope by thy good pleasure,  
Safely to arrive at home."

No better employment can ever be obtained in this life than "To show forth the praises of him who hath called us out of darkness into his marvellous light." I remember, very well indeed, when the Lord brought me into gospel liberty, and it was when listening to a very powerful discourse which was preached by one of his servants; it came with such warmth, feeling, and power into my heart that I felt I must shout aloud during the service, but the Lord kept me from doing so; and as soon as the service was over, I left the chapel and ran out of the town,

that I might give vent to my feelings in secret before God. I had no desire to go to the corner of the street as the hypocrites do, for I knew that the hope of the hypocrite shall perish. But I felt most anxious to obey the gracious command of the Lord, who says—"Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast" (Isaiah xxvi. 20). And when we can get into such places in our soul's feelings, it is like "dwelling in the secret places of the most high; and abiding under the shadow of the almighty." These are wonderful places to be brought to, and here it is that we can say from our hearts, "I love thee, Lord, because he hath heard my cry." Now why do we cry? You might meet a hundred people in your streets and you would scarcely find one out of that number who knew anything of this crying, or who had known any of those distressed feelings we have hinted at; but we cry because we have felt trouble and sorrow. These are the things then that teach us the need of vital prayer; and to call upon God in a similar way to what the Psalmist did when he said, "O Lord, I beseech thee, deliver my soul?" There is no other way, if we are to prevail in prayer with God. And is not this the way all poor sinners have to go, if they are to be heard and answered? But by these painful exercises the Lord humbles us in the dust, and reduces us so low in our feeling that we are willing to be saved by free and sovereign grace. Hence, "the Lord makes us willing in the day of his power." Thus, we have blessed God that even he convinced us of sin, and has dropped into our hearts a single crumb of his pardoning love and mercy. Here it is then that we show forth God's praise as we read in our text, "They shall show forth my praise."

I well remember once when the good

Lord delivered my soul from the hand of the enemy, and blessed me with a felt sense of his pardoning love and mercy, and the precious blood of atonement was applied to my heart, that I said to my soul—"Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee" (Psalms cxvi. 7.). And do we not at these times give grateful "thanks unto the Lord for he is good, and because his mercy endureth for ever." Yes, "the redeemed say so, whom he hath redeemed from the hand of the enemy." And we exult in these grateful praises before the Lord in proportion to that delivering power we have received by faith into our hearts. I remember I said "Lord thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." And like Jacob of old, I raised up an "Ebenezer to his praise." Now, we find that God has ever been with his people in all places, in dark places, as well as in the light; in trouble and sorrow as well as in deliverances and joy. And he said to his servant Jacob, "I will be with thee wheresoever thou goest; for I will not leave thee until I have done that which I have spoken to thee of." And blessed be his dear name his people shall not long together leave him. Thus there are times when we return again unto him, and find him to be a shelter to our souls in a storm, and the shadow of a great rock in a weary land, and we come under this shadow with great delight. And here again we show forth his praise. But we are not long in one position, and we find that our frames and feelings alter. As our hymn says: "One hour upon the truth I feed;

The next I know not what I read."  
At one time we appear to be on "the mount of transfiguration," and saying—"It is good for us to be here," then when we come down, and return to our own place, we begin to murmur, fret, and repine, and often write bitter things against ourselves because we

cannot do the things that we would." But what a great blessing it is for any of us here present tonight to be built upon the "Rock of eternal ages." For God says—"Upon this rock will I build my church; and the gates of hell shall not prevail against it." To have our hopes for eternity built upon, and centered in this great rock, we shall be safe through time and to all eternity. And the Lord will, by his spirit, give us to see from time to time that we are still kept under "his forming hand," and being there we shall be led to "show forth God's praise." A consciousness of these things will help us to live godly in our daily life, and knowing that in matters of salvation we can do nothing for ourselves, we shall feel desirous to live in the fear of the Lord, and for him to direct us aright in all things. O what a blessed grace is the fear of the Lord! and how valuable it is to all the Lord's people when in exercise of their hearts! The apostle says—"It teaches us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus ii. 12-14). Now, look at the word "soberly" in the quotation I have given; there is a great and a broad meaning belonging to it if we did but understand it rightly and spiritually. Some people have an idea that it only means we should not take intoxicating drinks to excess, but be temperate, careful, and moderate in the use of such things, lest we be reproved, and censured for being off our guard in the sight of our fellow creatures. But it has a wider meaning than that, it means, be sober in our daily life in the world; be sober before the Lord's people; be sober in the church of God; and

in the sanctuary of God; be sober in conversation with his people; be sober in your families, and be sober in your businesses, and in your lawful callings in the world. In a word, it becomes us to be sober in all things and to live honestly and soberly before God every day, for we know not what a day nor an hour may bring forth. We have ample cause to ask the Lord daily to make us by his spirit, sober-minded, and spiritually-minded, and to grant us a good measure of holy and filial fear of God which is of great price to them that receive it; lest we fall into temptation. And that we may be upon our watch tower, watching continually the never-abating movements of our great adversary the devil; for "he goeth about as a roaring lion, seeking whom he may devour." But blessed be God, Satan will never destroy "this people that God has formed for himself;" and who he says "shall show forth his praise." He has made many attempts to do so, as we clearly see from the holy scriptures, and especially so from Hebrews ii. chapter. The writer says there (verse 37), "They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goat skins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens, and caves of the earth. And these all, having obtained a good report through faith, received not the promise;" but they all died in faith, and came off triumphantly "through the blood of the lamb." Thus they showed forth God's praise, not only in their lives, and in all these persecutions, but in their painful death. Ah! my dear friends. God is pleased to wean his people from themselves, and from all the vain things of the world; so they are often ready to say from their hearts with truth:

"Weary of earth, myself, and sin,  
Dear Jesus set me free,  
And to thy glory take me in,  
For there I long to be."

Are not these expressions thy soul's inward feelings? and do not these feelings often prompt you to pray in this way and manner?

"Order my footsteps by thy word,  
And make my heart sincere;  
Let sin have no dominion Lord,  
But keep my conscience clear!"

Now if these lines are language of your heart dear friends, God has done something in you, and for you, which can never be destroyed, and there are times with you, when you feel a willingness to live, and walk according to his gracious commands; which are not at all grievous, and the burden he lays upon your shoulders is light. If the Lord has blessed us with a measure of Godly fear, I am sure there will be times and seasons when we shall be looking unto him, for him to direct our every step through this vain world, and there will be a calling upon him for help in our many times of need. The Psalmist, we read, did the same, and he tells us that God was pleased to spread a table before him in the wilderness in the presence of his enemies; and anointed his head with oil; so that his cup ran over with the Lord's goodness. And for all this rich display of the Lord's goodness and mercy to him, he was helped to show forth his praise. So if we are in any measure led and taught by the Holy Spirit, as was the Psalmist, we are still under the forming hand of God, and desiring to glorify his holy name. May the Lord add his blessing.—Amen.—Selected.

Elder P. D. Gold:

Dear Brother—By request of several of the brothers and sisters who read your paper, I have copied from the

"Gospel Standard" the experience of Mrs. Mary Churchman, and will ask you to publish it in the Landmark for the benefit of your readers. I have been taking the Gospel Standard and I have it in print.

I will ask you to remember me when at a throne of grace.

CYNTHIA L. WILLIAMS.

Jubilee, N. C.

MEMOIRS OF MRS. MARY CHURCHMAN.

Agreeably to what my parents educated me in I was zealous for the established church, and thought all fanatics who dissented from it. I had as much prejudice against dissenters and as great an inclination to prosecute as Paul had.

There lay a way through my fathers yard for Mrs. Marling a godly woman to go to the meeting which she did every Lord's day. I early thought it my duty to set his great dog to molest her and used sometimes to encourage to encourage him for half a mile, together with the most bitter invective, such as saying, "My dog would smell the blood of a fanatic," and etc.

The cur, though had enough to others, yet, such was the preventing providence of God, never once fastened upon this gracious person; notwithstanding, for some time I constantly made it my business to set him upon her.

When I was about 18 years of age it pleased the Lord to lay on me a languish fit of sickness, which raised in me some promises of a new life, and when I recovered, at the persuasion of a neighbor who had been very useful to me in my illness, I went with her to hear that great man of God, Mr. Holcroft. He preached powerfully of hell and judgment, which made me tremble, and secretly wish I had never come there. Every time he named the name of Christ it was terrible as the thunder and lightning upon Mount Sinai. I wished myself covered with

the mountains, and looked upon Christ as my terrible judge and enemy. This trouble I vented in floods of tears and many wishes that I had never been born, and that I had never come there; for now, thought I, "they will think me one of themselves;" which I at that time was fully resolved against. I seemed now to hate these people more than ever. Satan also suggested, what would my relations say and they must never know that I had been at a meeting, and the like. Thus, in great hurry and confusion, I sat till service was ended. After sermon, staying for my neighbour, the minister came to me, and asked me where I lived, who I was, and whether I knew anything of the Lord Jesus Christ, etc., but such was my ignorance, and such hurry and confusion of my mind, that dark was my answer. I told him I believed the world was at an end. Well, home I came, and not one word did I speak to my neighbor, but was very angry in my mind that she should ever ask me to come amongst the dissenters.

The next opportunity that presented, I had an inclination to go to the meeting again, which I did, but very privately. My mother began to mistrust me and repeated her charge, warning me not to go among such sort of creatures as the fanatics; "for I believe," said she, they bewitch people into their persuasions. However, I went on a weekday, and the same minister preached from those words Can. 11:16. "My beloved is mine and I am his; he feedeth among the lillies. The word was accompanied with power. He was a good samaritan to me that day. The spirit of the Lord shone around about me. Oh, then I saw the Lord Jesus become my husband! He was to me a hiding place from the storm and tempest, to which I saw my guilty and polluted nature had exposed me. Oh, happy day indeed, I found him, who a little before appeared as a terrible judge, to become my beloved and I

knew that I was his. Oh joy inexpressible! He was as a bundle of myrrh to my soul. I had not only here a little and there a little, from the word of God, but I had everywhere much. I had everything I wanted to my decayed spirit. I well knew I should meet with hard things from my relations, but I could now pray, "Father forgive them for they know not what they do," Luke 23:34.

As soon as my father and mother knew that I went to the meetings Satan put them in a great rage. My father was then high constable, and had an order from the justices to return all the names of those who frequented the meetings. This made it a hard thing for his own daughter to be a fanatic, which was what he could not bear. And this also increased my difficulty in getting out on the Lord's day, which notwithstanding I sometimes did, and have walked eight, ten, yea, twelve miles to a meeting. If my father at any time understood where I was gone, he spent the day in nothing but oaths and curses and resolved to murder me. My mother though an enemy to fanatics, would frequently send a servant to meet me before I could reach home, to tell me not to appear until my father was gone to bed; and I often hid myself in a wood stock where I have seen him pass by, with a knife in his hand, declaring he would kill me before he slept. In this bondage I lived for one year, but the Lord carried on what he had done for my soul; which I did on Lord's day, as the manner then was.

I had some fear lest indeed my parents should hear of it, which they did within a fortnight after, by means of a basket woman, who came to our house, and asked my mother if she had not a daughter. She answered, Yes. Oh, said the woman, "I heard her preach such a sermon at Mildred as raised the admiration of all who heard her. (Mildred was where she gave in her experience and that was what the woman meant by preaching). This my

mother obliged her to attest before my father and me, who my sooner heard of it, but he immediately turned me out of doors, not suffering me to carry anything with me, except the clothes on my back.

I went to a goodly gentleman's house, about four miles distant from my father's house, who had often told me I should be welcome to his house, where my employment should be to be governess to his children. But there the Lord was pleased to try me greatly at my setting out. My mistress, though a good woman, soon became uneasy thinking her husband showed me too much favor. She was suffered to carry it very cruelly towards me, ordering my lodging with the meanest of servants, and my diet likewise as coarse as theirs. It being a time of scarcity of provisions, we under-servants lived chiefly upon barley bread. I was obliged to borrow necessary change of linen till my own was washed, nor did I know for months, what it was to have a penny in my pocket.

This change of living together with my grief at being banished from father's house, brought me so low that a sore fit of sickness ensued. My life not being long expected, the gentleman sent a message to acquaint my mother that I had a great desire to see her, but as soon as the messenger informed my father, he replied if he did not immediately get out of his house he would shoot him dead! However, about a fortnight after, my mother sent me a box of wearing apparel, which I received with these words on my thoughts, "For your heavenly father knoweth that ye have need of these things." I lived in this place with much difficulty three years; but in all that time never knew what it was to have one barren Sabbath. I thought my mercies equal to those of the children of Israel. I gathered my manna on the Sabbath, and it always lasted sweet and good, it never cloyed, and

I was always hungry inasmuch that I thought if seeing and hearing the saints sometimes here was so pleasant, what must it be to dwell forever with them above. I was placed indeed among those, where I had frequent opportunities of being convinced that good men are subject to like passions with others. This grieved me, but God did me good by such disappointments; for hereby he brought me more off from the creature to the creator.

The year following providence placed me twenty miles another way, where I obtained a Joseph's character, and a Joseph's promotion, being greatly valued by many noble families, and especially the Lady Marham, who told me she loved me years before she was personally acquainted with me. She gave me of her liberality, and maintained christian communion with me. One remark this lady made I very well remember speaking of the suitableness of the spirit's applying the word to all ranks and condition; "It is well said saith she in holy writ. No many noie are called; had it been expressed not any noble, what a condition must I have been in!"

Persecution now came on apace; the dissenters could have no meetings but in woods and corners. I myself have seen our companies often alarmed with drums and soldiers; every one was fined five pounds a month for being in their company. Here God left me to stagger; "Then suggested," "If you give your body to be burned and have not charity it is nothing," 1 Cor. 13:3. But the greater the temptation, the greater was the deliverance, by means of these words, "These are they which have come out of great tribulation and have washed their robes and made them white in the blood of the lamb" (Rev. 7:14). Also, "And white robes were given to every one of them." Blessed be God, Satan by his assaults only bruised my heel; my head remained whole.

While I was in this family, the commissioners came and searched for ministers. Mr. Billies the gentleman of the house and Mr. Holcroft were asleep in a private arbor, I ran with some difficulty and awoke them, and they made their escape through the hedge; but as I returned the officers surprised me. They went and found some slips of theirs on the hedge which made them roar like bloodhounds; after which they came and seized the whole house of goods. These men were Mayor Y. and Col. C.

But oh, the great trial now came on; they found and seized my beloved pastor Mr. Holcroft and carried him to Cambridge Castle, but even then God appeared wonderfully to him; he preached and many souls were converted in that place. Now God was with us much; he was indeed as a pillar of fire by night, and a cloud by day. And oh, how did I remember his loving kindness to me the least of all saints. He not only delivered me from fears but even death itself; nay, the flames with which we were threatened were made familiar to me. I was enabled to say Oh, death where is thy sting? The Lord was a cover from that storm and tempest and a strong rock in that day of trouble.

Mr. Billies, with whom I had lived had a call to Holland; and as the persecution was very threatening in England he thought it his duty to accept the call. He gave me an invitation to go with him assuring me that all things should be in common. As I well knew my circumstances were very precarious, not having anywhere to hide my head, when this worthy family was gone from England, this drew me into prayer. I sought the Lord time after time on this account and it seemed he was providing for me in another land. Grace taught me my duty to my parents though they were enemies to the cross of Christ.

Accordingly I acquainted them with the invitation and that I should comply with it unless their commands were to the contrary. I added in my letter, I should be all obedient to them saving in matters relating to my God and though I had not been permitted to see them for seven years past yet I could assure them my affection for them were the same as ever. I begged they would consider of it and let me know in eight days time for all things were ready to embark in a fortnight. Not hearing from them in the time set, I took their silence for a consent and so prepared all things ready for my journey and set out with my kind friends.

Just before we reached Harwick, where we were to take shipping a messenger from my father overtook me with a letter, the contents of which were as follows: That if I would come I should have my liberty to worship God in my own way; but as to my leaving the land this was what they could not bear; therefore, without fail I must come back with the messenger, which I did. Great was the sorrow of parting with my travelling friends, but my duty to my parents surmounted all.

I no sooner entered my father's house when my mother in receiving me fainted away. My father also though a man of great spirit offered to fall on his knees to ask my pardon for his former cruelty. Oh amazing work of sovereign grace. When our ways please the Lord he makes our enemies to be at peace with us. My father immediately told me I should have my liberty in matters relating to my God. I then humbly offered my obedience to them both on my knees. At supper there was not a mouthful eaten but with tears. I well knew that my God had appeared to my father on my behalf as he did to Laban of old, and was helped to apply Jacob's promise to myself (Isaiah 32:12) "Thou hast said I will surely do thee good."

The next Sabbath my father came into my chamber by break of day and told me I should have a horse and a man to wait on me to the meeting, which was at a place called Taft (or Toft near Cambridge). Mr. Oddy assistant or fellow pastor with Mr. Holcroft, preached from the words, "Thy people shall be willing in the day of thy power, (Psalms 110:3). Then I could see electing love the prime cause of all of God's dealings with me.

There now appeared a great reformation in the whole family. My father feared to sin for fear of grieving his daughter and in a little time left off drinking, which was the forerunner of all his other evils. Now I thought I could give my body to be learned for the souls of my dear relations. The Lord granted me my request on their behalf. In a few years I had not only the pleasure of seeing the conversion of three brothers, but of seeing them also eminently useful in the church. I found my God reserved his greatest mercies for my greatest trial; for at the death of my dear sister, I had not only the comfort of seeing her conversion but the satisfaction of seeing my dear father and mother also converted to the faith of Jesus, though at the eleventh hour. Yea, such was the power and goodness of God that he left not so much as a hoof behind in the whole family.

Surely now I may say that nothing but goodness and mercy have followed me all the days of my life. When we had free liberty from popery and slavery our great deliverer King William the Third, many were the favors which I enjoyed. God gave me the best and tenderest of husbands, a prophet of the Lord indeed. May good instruction abide with my children to this day. In short the Lord has sanctified every trial to me, and, followed me with pleasures and comfort in my old age.

MARY CHURCHMAN.

## ZION'S LANDMARK

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

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

Volume XLII - - - No. 1

Wilson, N. C., - Nov. 1, 1908

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### CLOSE OF VOLUME 41.

Forty-one years ago the Landmark was first published. Men sometimes count by forties. Moses was forty years in Egypt before it came into his heart to visit his own afflicted people. Then he fled into the wilderness and was a stranger forty years, then God appeared to him in the burning bush, yet not at all burnt, and commanded him to visit his people and bring them out of Egypt. Then was Moses another 40 years in the solemn labor of bearing the burden of that people another 40 years.

Thou shalt remember how the Lord hath led thee these 40 years in the wilderness to prove thee and teach thee.

Moses was 40 days and nights on the mount in the glorious presence of God. Jesus fasted 40 days and nights and was an hungered, and the devil tempted him in the dreadful wilderness. Here was the sorest trial and the complete triumph.

We dwell in the goodly land of promise for it is fulfillment. The land is redeemed. It is a purchased possession to the praise of the glory of God's grace.

My labor is I hope one of love, for I love the doctrine of the Lord Jesus and gladly would I sound it out so loud that heaven and earth might hear. I love the people that love this doctrine, and feel the need of it. Without the grace of God none could be

saved. First God shows us the need of his salvation, and then causes us to hunger after it.

If I, unworthy though I be, am enabled by the grace of God to serve the Lord Jesus in his people that is a great favor to me.

This has been a year of trials with some, and of prosperity to others.

It has been a year of good health in our country a year of much rain at times, a year of but little increase in the general membership—a year of considerable increase in the membership of some few churches.

The providence of our Father in heaven is marked by much mercy and great long suffering to usward. Having obtained mercy of the Lord I continue to the present time.

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

P. D. G.

#### WHAT KIND OF PREACHING?

Can one preach the gospel and not preach doctrine? What is the doctrine of God our Saviour? It is to ascribe greatness to our God, see Deut. 32:2-3. This doctrine comes from heaven. Jesus said my doctrine is not mine, but his that sent me. All that Jesus said was his doctrine. You cannot divide it into parts. It is not divisible. One part is as necessary as another, and it is one. Should one dwell on what is most surely and safely believed among us—it is the doctrine. Should he dwell much on what we should believe it is the doctrine. Should he dwell on the necessity of baptism, or repentance, or faith it is all the same doctrine and all is needful. There is no part of it to be left out or omitted. If one dwells on predestination altogether to the exclusion of other matters taught in the bible as plainly and as frequently he is not declaring all the counsel of God, and is not profitable to others. No one of the sermons or discourses reported by any apostle

dwelt exclusively on that theme, nor did any one of them exclude it. If some of them did not name it they embraced it. For instance James who is considered by many as the most practical of writers states that of God's own will begat he us by the word of truth, and he says known unto God are all his works from the beginning of the world. Jude declares that certain ungodly men were before of old ordained to this condemnation of creeping in unawares. John records the electing love of God, when he reports the words of Jesus, Ye have not chosen me, but I have chosen you. Peter declares that the church is elect by God the Father according to his foreknowledge. Paul need not be specially referred to, for doctrine and predestination is called the Pauline doctrine by its enemies. But all these apostles wrote in their labors of other matters in the doctrine. They exhorted, they rebuked, they reproved with all long suffering and doctrine.

We do not consider that a gospel preacher if faithful has a hobby or devotes all his labors to one theme, and neglects other themes as taught and enforced in the bible. All scripture is given by inspiration of God, and so for profitable for doctrine, for reproof, for correction, for instruction in righteousness. Departures from the doctrine, or neglect of it call for reproofs and corrections.

If one reads the bible with a view of supporting one subject to the neglect of another then he does not faithfully search the scriptures. He should search to know all that they teach. There are no contradictions in the scriptures. Contradictions are in us. If we are sickly or distempered or partisan we lay hold of things to support our false theories.

Some seek to pry into things not revealed. Some try to find out who hypocrites are, and who are unsound. They set up a standard and slay all

that do not measure up to their false standards. Go to a good banker and watch him counting money, and casting aside counterfeit bills, and ask him how he knows them. He will tell you he is not looking for counterfeit bills, but for good money. He knows what a good bill is, and will at once reject all that are not like the good bills. To have clearly in your mind what is right will cause you at once to reject all that are not like the good. But you are looking for the good and throw away the bad because it is not like the good.

Why should I seek beyond what the bible says about how sin came into the world? Why should I not seek the second Adam by whom all good comes, and in whom is the perfect remedy. To our shame be it said by man came sin. That is enough for us to know. Do you know you are a sinner? Then the greatest matter is to know the remedy, to seek the Lord Jesus.

We preach Christ not the Devil—the remedy not the disease. We should desire and strive to preach him in all his fullness as the scriptures present him.

A very successful way to cause hardness, produce coldness, bring about division, and force great distress on the churches is to preach something not taught in scripture, or misrepresent and pervert what is taught. For instance to so preach predestination as to leave the impression it makes God the author of sin. The bible from the first to the last of its teaching condemns sin, and furnishes no man any excuse to commit sin. Any man therefore who so preaches as to give any man any excuse for his sin is a false teacher. There is plenty to preach if we preach what is plainly declared in scripture—things that edify, that encourage good behavior, that are for peace and love—preaching Jesus Christ and him crucified.

Do not aim to be called a deep

preacher. Water may appear deep when it is so muddy you cannot see any thing in it. Sound, clear, plain doctrinal preaching setting forth the things most surely believed among us is profitable preaching. When one aims to be a big preacher he often becomes hurtful. Serve in the gift God has given you. Love the brethren whether they love you or not. We know we have passed from death unto life because we love the brethren.

No one can explore the boundless range of the gospel field. The humble soul gets near the brethren. The meek inherit the earth. P. D. G.

#### CREATED IN CHRIST JESUS UNTO GOOD WORKS.

This is the new creation. All the creation in Adam is of the earth and therefore earthly. As is the earthly so are they that are earth. As is the heavenly so are they that are heavenly. Jesus is the second man, the quickening spirit, the Lord from heaven. This is the new heavenly order. To be created in Christ Jesus unto good works that are preordained of God is the divine work of the new creation, and belongs to the kingdom of heaven—a kingdom of righteousness, joy and peace in the Holy Ghost.

The works that those born of God are created unto are so holy that they cannot be performed except as Jesus works in us both to will and to do. For without him we can do nothing.

One may feel that to preach is above all other things. But charity is better, greater, than all gifts. Surely if

God endows one with the gift of preaching, teaching, or exhorting this is great, but to be a humble follower of Jesus working in him in spirit is greater, better, more glorious than all gifts that may call for the admiration of men. The humble soul loves the Lord so that he desires to glorify him according as the Lord works in him both to will and to do, not

seeking the applause or admiration of men, but so loves the children of God that he desires to serve and benefit them.

When one sees the glory of walking in the spirit and serving the Lord Jesus then he feels the need of the coming of the Lord Jesus, and the happiness of being found in him. When one has felt and tasted that the Lord is precious he will welcome his coming as John did when he said, "Even so, come Lord Jesus. To be found in him, not having mine own righteousness which is of man's works, but having the righteousness of the Lord Jesus, clothes one with glory and immortality.

To walk by the faith of Jesus causes one to maintain good works, or the work of Jesus is wrought in such by which he overcomes the world. God has before ordained the good works which are wrought in those that are led by the spirit. The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, meekness, faith. Such as thus walk overcome the world and dwell in the love of God who rules in their heart. We that live are always delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our own mortal flesh. For the life of Jesus to be made manifest in our mortal flesh is the most gracious display of good works showing that we are created in Christ Jesus unto good works according to God's will and this is the highest evidence and display of the sufficiency of grace vitalizing one as good as dead. For God quickens the dead. To live the life I now live in the flesh by the faith of the Son of God is to show forth the indwelling of the risen Lord Jesus in the sinner who is quickened from the dead and is risen with Christ. In his divine fellowship there is peace and joy in the Holy Ghost. Christ in you which is the hope of glory, is the bread seal and mark of the love of

God dwelling within you. For surely the light shines in such an one so that the anointing makes his face to shine, and displays the wondrous riches of grace so that such may say by the grace of God I am what I am—created in Christ Jesus unto good works which God has before ordained that we should walk therein. Surely there is therefore now no condemnation to us as thus walk in the spirit.

P. D. G.

#### WHAT A MYSTERY IS ADAM?

He was made in the likeness of his maker. Was eternal life ever in him? We say not. If it had been then why should there be an end to his life? For that which is eternal cannot die.

In what sense was he in the likeness of God? Suppose a photographer takes the likeness of a man and it is like him a good one; but is there any of the man's life in him? No. Suppose an artist so perfectly paints a sheep of a sheep, yet, there is no part of the sheep in the picture or likeness. When God made man he made him in his own image, yet there was no spiritual life in him. He was not a spiritual man. He was a natural man of the earth earthy.

All that was in Adam sinned and therefore died. Was Jesus the substance of the figure in Adam? No, for all that was in Adam sinned. The subjects of salvation were in him. Adam is what is saved; but he that saved Adam sinned not.

Adam sinned and death passed upon all Adam's offspring, for all that were in him sinned. But Jesus the seed of the woman did not spring from the corrupt loins of Adam. He was not of the earth earthy. He was a quickening spirit the Lord from heaven. Every one that is ever saved sinned in Adam; but he Jesus that saved them had no taint of Adam's sin in him, nor was he in Adam.

The people saved were chosen in Christ before Adam was created, and before the world began. Jesus was with the church and in the church in the wilderness, and he is the leaven that saves all that are saved. It is the sinner of Adam's race that is saved, but he that saves them knew no sin. Adam is the figure of Jesus who was to come. Now a figure is not the substance but it points to it. Ashadow is the outline or figure of a tree, yet it is in no sense the tree. The sense in which Adam is the likeness or figure of him that was to come is explained in the fifth chapter of Romans. The one sin of the one man Adam is that by his sin death passed upon all men because all sinned in that one sin of the one man Adam. Even as by the one life of obedience of Jesus all for whom he lived and died shall reign in life by one. For as by the disobedience of one many were made sinners even so by the obedience of one shall many be made righteous. Adam is the head of his offspring, and his sin is such that it defies all that are in him or descend from him. Even so the obedience of one makes all righteous that are in him or chosen in him. He was delivered for our offenses and raised again for our justification. So Adam is the figure thus of him that was to come even Jesus, the second Adam, the quickening spirit, the Lord from heaven. For since by man came death by man came the resurrection; but how different the two men.

Eve was created in Adam before she had a separate existence. Before the Lord God made the woman he created them male and female. It was after this the Lord God took a rib from Adam and of this he made a woman and brought her to him who loved her as bone of his bone and flesh of his flesh.

This is a type of the church of God. Adam and Ever were one. The ser-

pent could not separate them. Adam loved his wife and hearkened unto her, and went down into death with her. Jesus the second Adam is in substance related to his bride. She is of him, and he loves her when she sinned in her natural head Adam and therefore Jesus was able to lay down his life for her without sin. Jesus knew no sin; yet God made him sin for us that we might be made the righteousness of God in him. Jesus loved his bride and gave himself for her. Ought not Christ to have suffered these things and to enter into his glory. All that are chosen in him shall come to him. They are given unto him of his Father, and the prayer of Jesus is that they shall be with him to behold his glory, and to be forever with him. Christ loved the church and gave himself for it, and shall present it without spot before his Father's throne with exceeding joy.

Every one that enters the kingdom of heaven enters it by a spiritual birth, just as every one that enters this natural world enters into it by a natural birth. Every one that sinned in Adam fell under the curse of the law of sin and death, and must be redeemed by Jesus—must be pardoned of their sins and iniquities—must be granted repentance—must be justified by the blood or life of Jesus received by faith, and must die in the flesh and to the flesh, and be risen from the dead. For all their fullness is in Jesus.

When he shall have changed our vile body and fashioned it like unto the glorious body of Jesus this will be the consummation of the most glorious manifestation of God in the flesh crowned with the mystery of the grace of God.

P. D. G.

Elder Gold;

Dear Brother—I see in the Landmark some quotations of scriptures that I don't understand, sometimes by

yourself and sometimes by your correspondents; and I have heard it from the pulpit, in order to prove the identity of man's body in the resurrection, "Who shall change our vile bodies like unto his glorious body." Now there is no such scripture. If there is I have never been able to find it.

And again in the Landmark of November 15, 1895, R. Anna Philipps quotes "waiting for the adoption to wit, the redemption of our bodies." Notice these scriptures, and please tell me if you think the individual bodies of men will be resurrected, or will it be a body collectively of saints. If you think it will be the body that is buried, that is resurrected, please give me all the scriptures on that point you can through the Landmark or by private letter just as you prefer, and oblige one that wants to know the truth.

Your brother I hope,

J. J. BECK.

Remarks—A resurrection must be the raising of that which was dead. The word contains that meaning. It means to rise again—that which dies rises again. It requires this to constitute a resurrection.

Jesus said the hour will come when all that are in the graves shall come forth, and etc. At the crucifixion of Jesus the graves were opened and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and etc., Matt. 27:52-53.

Now Paul puts a question made by one that denies the resurrection of the body, "But some man will say, how are the dead raised up, and with what body do they come? First Cor. 15:35.

Paul tells us in Phil. 3:21 the Lord Jesus Christ shall change our vile body that it may be fashioned like unto the glorious body of the Lord Jesus.

What do those believe that deny the resurrection of the body? If there is no resurrection then is not Christ risen,

and our preaching is vain, and our faith is vain, and we are yet in our sins. If there is no resurrection of the dead why are they then baptized for the dead? What is the meaning of baptism if there is no resurrection?

Because people cannot understand the resurrection of the dead therefore shall they reject it? What is that carnal reason understands in the teaching of the scriptures? Because Nicodemus could not understand how one could be born again why did he not say this cannot be?

To reject the teachings of the resurrection of the dead is far more difficult to me than it is to believe it, when I do not know or see how it can be only I have the witness in my own heart that it shall be. For if you be risen with Christ seek those things which are above this world, where Christ sitteth at the right hand of God. He that believeth knows that Jesus has all power in heaven and in earth.

What a precious truth that we shall be like him when we see him as he is.

Ten thousand times ten thousand, and thousands of thousands—a number that no man can number of those whose names are written in the Lamb's book of life shall awake with the likeness of Jesus.

P. D. G.

## OBITUARIES

### DR. EZRA CUMMINGS.

Dear Brother Gold—It is with a very sad heart that I try to write the obituary of our dear brother, Dr. Ezra Cummings. He was the son of Henry P. and Serena Cummings, was born in Monroe county, Va., in 1872, and died September 2, 1908, making his stay on earth 36 years. Six years ago he graduated from the Baltimore Medical College, and entered upon the practice of his profession at Marshville, W. Va. After practicing for more than four years he moved to Clarksburg, W. Va., and formed a partnership with his brother-in-law, Dr. DeForrest. He immediately took high rank in

his profession, and was regarded as one of the most successful physicians in the city. Four years ago he came here and joined our church, White Oak Grove, and was baptized by Brother P. G. Lester. Brother Ezra was a good little boy from an infant, and remained so until death. He always enjoyed talking of the goodness and greatness of the Lord, and was so much company and pleasure to us all. I shall never forget his last visit here to see us, how we enjoyed his presence, and how sad it was for him to go so far away never to come to see us any more. He said to me when he was here, "Callie, you have been such a good, kind sister to me, you never gave me a cross word." I told him he was such a good boy he never needed an angry word. He was taken sick with typhoid fever and only lived nineteen days. He was so patient during his sickness, never murmured, nor complained. Sister Celia seeing that he must soon leave us all said dear brother, I feel that Jesus is here, and he said, "Yes." I want you to feel that way all the time, and I am willing to the dear Lord's will. Then Brother Arthur said to him, do you know me? He said yes, I will know you always. Just before he passed away he said, "Celia, watch by me tonight," and looked up at them and smiled so sweetly. Oh! to think of that sweet face smiling in death entering his beautiful home above. What a precious thought to know there is a home for all of God's children when they are done here. 'Tis my great desire to do the dear Lord's will while I live here, and when I am called to go, that I may be like Brother Ezra that the Lord's will is my will.

Written by his loving sister,

CALLIE ALTIZER.

#### LYDIA A. PENDLETON.

Lydia A. Pendleton, was born in Floyd county, Va., June 4, 1832, and departed this life July 6, 1908. She was a daughter of John and Phoebe Semones, and was married to V. H. Pendleton March 11, 1880.

Sister Pendleton was for a number of years one of the most successful school tea-

chers of the time in this section of the country. She was a teacher in the true sense of the word. She was a woman of common sense and good forceful character. In her teaching she imparted wholesome learning, which entered into the life and character of her pupils and built up in them a structure fraught with a moral and intellectual stamina fitting them for that sphere of usefulness in which is found the best types of manhood and womanhood, upon which depends the success of the coming generation and the general prosperity of our country.

Sister Pendleton professed a hope in Christ and joined the church at West Fork, Floyd county, Va., Saturday before the third Sunday in September 1869. As a member of the church she was faithful and strong in her profession. She was clear and decided in her conversation of divine truth. She was an earnest contender for things of ancient character, for the faith once delivered to the saints, and for the customs and traditions of the fathers. She was strong in both mind and character, and was among the chief women in the church, and was a strength and help to the ministers serving her church and in the association. She was dear in the discipline and order of the church and her labors for the good order and peace of the church were marked and fruitful.

She was a good neighbor, and lived in the midst of her friends, and enjoyed their confidence and esteem. She was a faithful wife, living with due regard to and in consideration of her husband, rather than herself, ready to sacrifice if necessary to render homage. She was a great but patient sufferer, growing firmer and brighter in exhibiting the blessed assurance that as the outer man perisheth the inner man is renewed day by day.

Elders Q. D. Weeks, her pastor, Amos Dickerson and myself preached to her memory the doctrine she loved, after which in hope of the resurrection of the saints to eternal life, her mortal remains were buried near the old homestead.

P. G. LESTER.

## ELDER HENRY PEEL.

By the request of the church at Smithwicks Creek in conference Saturday before the fourth Sunday in June, 1908, we attempt to write a shortsketch of the life of our beloved brother and highly esteemed Pastor Elder Henry Peel, who was born in Martin county, N. C., January 11, 1829. His father and mother were Henry and Prudence Peel. His father died when he was only 9 years old, and his mother died some years before his father. Brother Peel, having been left a poor orphan boy, had to live with his uncle, Thomas Peel until he was about 22 years old, the Lord saw fit to arrest him from his wild career. After having undergone considerable trouble on account of his sins, he was somewhat comforted in a dream or vision of the night. He saw a beautiful spring or stream of water clear as crystal, which to his mind was the water of life. He knelt down to drink thereof, but could not remember having drank any of the water that was so beautiful to him. This to him was a mixture of joy and sorrow. It was a joy to him to see the water of life, and a sorrow not to remember having drank thereof. This seemed to leave room for doubt; thus his joy was not complete. It brings us into fellowship with the apostle where he says, "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

Brother Peel united with the church at Smithwicks Creek, Saturday before the fourth Sunday in October, 1852, and was baptized the following day by Brethren Noah Peel and William Tice.

## CALL TO THE MINISTRY.

Brother Peel saw in a dream a large field of wheat, which had many briers and bushes among the wheat. A deep felt sorrow came in his heart for those who had to reap the wheat. This to his mind represented the wheat that Jesus says he will gather in to his garner; but he will burn up the chaff with unquenchable fire. The reapers were the ministers of the gospel and his mind

was then deeply impressed with the duty of preaching the gospel, which gave him more trouble than he was able to express. He meditated on this great and all important matter, and after having thought much about it he was forced to the conclusion that it was something that he could not do. This he said was the concluding thought. But in this he was again brought in sweet fellowship with Jesus, "Though he were a son, yet learned he obedience by the things which he suffered."

So he suffered on account of this duty until he was made willing to preach the gospel of Jesus, which he did to the glory of God and to the comfort of his people.

In June 1860 the church seeing that Brother Peel had a gift liberated him to exercise his gift within the bounds of the church, by September of the same year his preaching had proven so satisfactory that the church gave him written license to exercise his ministerial gift where he might feel impressed to travel.

Elder Peel was ordered to administer all the ordinances of the church of Christ in March 1864, by Elders C. B. Hassell and William B. Perry. After the death of Elder William Whitaker in 1874, he was chosen jointly with Elder Levi Rodgerson to the pastoral care of the church at Smithwick's Creek. He remained pastor until his death which occurred May 23, 1908.

He served the church very faithfully laying a worthy example for a gospel minister. He was always on time never waiting for the congregation, saying that the appointed time had come to begin the worship. He often exhorted the brethren to do their duty. He traveled and preached in twenty counties in this state with power and demonstration of the spirit to the satisfaction of the brethren wherever he went. He also traveled and preached in the state of Tenn.

In June 1886 the church at Jamesville called him to take charge of that church which he served faithfully until in July 1898. He saw his health would not bear him out and he resigned.

His diary shows he baptized 113 persons

married 165 couples, and preached 350 funerals traveling 3,240 miles for the last one purpose alone, never charging anything for any of his ministerial labors, holding that the service of Christ to be above price. Like Paul he labored with his own hands to support himself and those depending on him.

Elder Peel was married 3 times. About the year 1852 he was united in marriage to Mary Ada Ann Perry, a member of the church. They lived happily together until her death June 1854. After the death of his wife he decided that he would never marry again, and sold his home and went to school, but would never take any part in debate and speech making, saying that he never intended to make a public speech. On December the 16th 1856, he was united in marriage to Armiza Lilley. Unto this union were born ten children, but only one survives him. After the death of his second wife in 1877 he was united in marriage to Elizabeth F. Godard, unto whom one son was born. This wife and son still survive him.

Sometime in January 1908, he was taken with la-grippe. Owing to his advanced age he was never able to leave home any more. Although too weak to sit up all the time, he would be glad to have the brethren and friends visit him, and would talk and expound the scriptures to them. One of the last texts which he spoke while on the bed of afflictions may be found in Zecariah first chapter and first verse, "And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." He was very much comforted knowing that no one was able to remove this filthy garment except a higher power than man.

To show his love for the church and his friends we here copy a letter written by his own hand, to wit:

Brethren, sisters and friends—I this morning have taken my pencil in hand to try to mark down a few words to try express the joy and comfort that I have had with you in your coming to see me while down in

my affliction, and also the comfortable conversation that we have had together has been a source of joy and comfort to me.

And also to see the great care and respect that you have had to me in supplying me the whole time with the very best provisions that could be had, and a plenty left on the table for several more times. I do not think that there ever have been any children that could have had any more care or respect for their own father, than you brethren, sisters, and friends have had for me. I cannot express the joy, comfort and consolation that it gives me to think of these things. Farewell brethren, sisters, and friends may the Lord be with you and bless you is my desire for Jesus' sake.

HENRY PEEL,

April 28, 1908.

On Saturday night, May 23, 1908, Elder Peel gently fell asleep, as we believe, in Jesus. On the next day, Sunday afternoon his funeral was conducted by Elders John N. Rodgerson, A. D. Mizell and Brother W. H. Peel. A very large congregation of brethren, relatives and friends met to pay their last respects, and see him laid to rest in the tomb there to wait till the morning of the resurrection.

W. H. DANIEL, Clerk,

S. PEEL, Assistant.

#### LUCY DEANS.

It is by request of her aunt, of Wilson county, that I make the attempt to write the obituary of Lucy Deans. It is with a sad heart I make the attempt yet I feel it my duty to do the best I can, though I do not feel competent to do it as it should be done.

She was the daughter of Mr. Jesse Deans, of Wilson county and was 34 years old, when she departed this life and was relieved of all her sufferings here. She was taken home to rest on the morning of June 27, 1908, after being confined to her bed only two nights and one day. Lucy was not a member of any church, but died a true believer in the Primitive Baptist faith and would go to church when ever she could. She leaves a father, two brothers, one sister and a host

of friends to mourn her loss.

I have known her for the last fifteen years and knew her as a sweet loving girl and loved by all who knew her. It was sad to see the little children standing around her grave while her friends were placing flowers upon it. She bore her illness without a murmur. She lived with her brother and was a kind and devoted sister to him. It is sad to think her loved ones will never see her more on this earth, but I hope they will meet her in heaven above where parting is not known.

"Savior has this precious one,  
Safely gathered for his own;  
Now she waits for us above,  
Resting in the Savior's love,  
Jesus grant that we may meet,  
There adoring at thy feet."

Written by,

LUCY EDWARDS.

Fountain, Pitt county, N. C.

#### BIOGRAPHICAL HISTORY OF PRIMITIVE OR OLD SCHOOL BAPTIST MINISTERS.

Last appeal For Sketches and Photographs,  
a Request For Subscriptions.

I have collected and am arranging for publication, in book form, between six and seven hundred sketches and about two hundred photographs.

This book if published will also contain sketches and pictures of few of our spiritually minded and talented sisters who are well known by their writings, together with an appendix of much useful information in brief form that I have gleaned from various sources. I feel to say that the work will be fairly representative, reasonable correct and of unusual interest to every Old School or Primitive Baptist. I want to make it so, and I again ask those ministers who have not furnished me with a sketch and photograph, to please to do so without delay. However, if they will not, because of a feeling of modesty, etc., as is the case with many, will not some one write me a sketch of the life and labors of such Elders? Do you not want your pastor represented? If

so ask him about this matter, and assist me in getting information at once.

I hope to complete and have the book published this winter. It will cost me about a thousand dollars to do so, and I want all who read this and feel they want one or more copies of the book to write me a postal card saying how many they will take. It will cost you but one cent to do so, and will enable me to know if I can afford to publish, and how many copies to have published. The book will be more representative, much larger and therefore more expensive than I first anticipated, but I want to make the price not over two dollars. A large edition will enable me to do this, I think. So please help me make the price cheap to all by ordering now, and paying later when the book is published. If you will write me please do so soon.

R. H. PITTMAN, Luray, Va.

#### RESOLUTIONS OF RESPECT.

Whereas, God in his infinite wisdom has seen fit to remove by death from our midst, our beloved Sister Pattie W. Fulton, a faithful and consistent member of Winston-Salem Primitive Baptist church.

Therefore be it resolved:

1. That while we are grieved over our loss, we believe it is her eternal gain, and bow in humble submission to him who doeth all things well.

2. That the community has lost a jewel; the family has lost a loving and faithful wife, and mother, and the church one of her most useful and beloved members.

3. That we extend to the bereaved family our heart felt sympathies in this great trial, and point them to that one, whom she trusted and served.

4. That a copy of these resolutions be placed upon our church record, and a copy sent to the bereaved family. Also a copy sent to Zion's Landmark for publication.

Done by order of the church at Winston-Salem, in conference at our September meeting, 1908.

ELDER J. A. ASHBURN, Moderator,  
W. L. TEAGUE, Clerk.

**DEACON NEEDHAM M. WHITE.**

The subject of this notice was born April 14, 1837. He married Julia E. Kirkman, November 8 1860. To this union were born eleven children, eight died in infancy, and three sons and one daughter survive him.

He joined the church at White Oak, Jones county, N. C., during the year 1890, and was ordained deacon of said church the fourth Sunday in October, 1893, by Elder J. Smith and L. H. Hardy. He was faithful to his church in his official capacity, looking after the needs of the poor and in traveling far and near through heat and cold, as a correspondent to union meetings, and associations. He was a farmer and labored hard as long as he was able to go for the support of those that were dependent upon him, and that he might be able to administer to those less fortunate. He was a just and upright man in every action of life, one that feared God and eschewed evil, one whose place will be hard to fill as a citizen, in this one and chuch; but we are glad to feel that he is gone from the toils of this poor world, and have as sweet hope of a better resurrection. **E. E. LUNDY.**

The Black Creek Union will be held Saturday and fifth Sunday in November with the church at Lower Black Creek.

Elder J. T. Collier is chosen to preach the P. S.'s sermon, and Elder M. B. Willford his alternate.

**R. H. BOSWELL,**  
Union Clerk.

**J. E. WILLIAMS.**

Jones Hill, November 14 and 15.  
Jerusalem, 16.  
Wadesboro, 17.  
Bethany, 18.  
Lawyer's Spring, 19.  
Pleasant Grove, 20.  
Watson, 21 and 22.  
Union Grove, 23.  
Liberty, 24.  
High Hill, 25.  
Crooked Creek, 26.  
Clark's Grove, 27.  
Conveyance needed.

**J. E. WILLIAMS AND H. M. WILLIAMS.**

Concord, December 6, 7 and at night.  
Charlotte, 8, at night.  
Mooresville, 9, at night.  
Pleasant Hill, 10.  
Salisbury, 11.  
Pine, 12 and 13.  
No Creek, 14.  
Lexington, 15.  
Abbotts Creek, 16.  
High Point, 17.  
Salisbury, 18.  
Flat Creek, 19 and 20.  
Conveyance needed when off the railroad.

The Cedar Island Union, will be held with the church at Goose Creek Island, Friday Saturday and fifth Sunday in November.

Brethren and friends are generally invited to attend.

**E. E. LUNDY,** Moderator,  
**JAMES POTTER, JR.,** Clerk.

The next sitting of the Eastern Union is appointed to meet with the church at North Creek in Beaufort county, N. C., Friday and Saturday and fifth Sunday in November 1908. **A. W. ANDROSE,**

Clerk.

**J. A. SHAW.**

Black Creek Association.  
Goldsboro, Monday night, October 26.  
South West, 27 at noon.  
Wilmington, 28 at night.  
Thence to Mill Branch Association.  
Will Elder Bell arrange for him to visit the churches of the Mill Branch Association, after its session.

The next session of the Smithfield Union will be held with the church at Hannah's Creek, Johnston county, N. C., on Saturday and fifth Sunday in November, 1908, as it was not held of the fifth Sunday in August on account of flooded streams and the bridges washed out. Brethren and sisters, especially ministers, are cordially invited.

**J. A. BATTEN,**  
Union Clerk.

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**Prize Collection** 1000 seeds of various Lettuce, 25 kinds; Tomatoes, 11 the finest; Parsley, 1 splendid; Onion, 8 best varieties; 10 hybridizing Bulbs—all varieties in all.  
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**GUARANTEED TO PLEASE.**  
**Write to-day; Mention this Paper.**

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GREENFIELD, INDIANA.

**J. P. VIA.**

Danville, Monday night after second Sunday in November.

Oak Grove, Tuesday.

Country Line, Wednesday.

Arbor, Thursday.

McRay's, Friday.

Burlington, at night.

Big Meadow, Saturday.

Brush Creek, Sunday 2 p. m.

Mount Tabor, Monday.

Suggs Creek, Tuesday.

White Oak Springs, Wednesday.

Thence to Peachland.

Will Elder Henry Taylor arrange for 10 days in Bear Creek association, so as to reach Concord on night of 10th day.

Salisbury, Monday after fourth Sunday.

Lexington, at night.

High Point, Tuesday.

Greensboro, at night.

He will need conveyance when off the railroad.

**W. T. CLAYTON, OF KENTUCKY.**

Danville, Monday night after first Sunday in November.

Storie's Creek, Wednesday.

Surl, Thursday.

Flat River, Friday.

Wheeler's, Saturday and second Sunday.

Prospect Hill, Monday.

Lynch's Creek, Tuesday.

Arbor, Wednesday at 10 a. m.

Reidsville, at night.

Conveyance needed when off railroad.

**L. H. HARDY.**

The Lord will, I will preach at Ashboro, on Saturday, November 28, at night and on Sunday 29 at 10:30 a. m., and 2:30 p. m.

Mr. Thomas Lambert will arrange the place of meeting.

**J. A. SHAW.**

Elder J. A. Shaw has cancelled his appointments appearing on page 576 of this issue. He finds it impossible to fill them. This form of the Landmark was printed before his letter of cancellation was received. P. D. G.

The next session of the Black River Union will be held with the church at Bethsaida, Harnett county, on Saturday and fifth Sunday in November. The church is situated two miles northwest of Benson, N. C. An invitation is extended to all brethren, sisters and friends, especially ministers. CORNELIUS HODGES,  
Union Clerk.

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# ZION'S LANDMARK

Published Semi-Monthly at Wilson, N. C.

PRIMITIVE OR OLD SCHOOL BAPTIST

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NOV. 15, 1908

No. 1



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P. D. GOLD, Editor

Wilson, N. C.

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.

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

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

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

All brethren and friends are requested to act as agents.

All names and postoffices should be written plainly.

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

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

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

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

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I trust every reader will try and secure a new subscriber for the Landmark. Our expenses are heavier and an increased circulation is necessary to enable us to make anything.

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

## THE "STORY OF THE CROSS."

I would, with reverence, explore  
The stream which rose near Eden's  
gāte (Gen. iv. 4; Heb. xi. 4).

Which tidings of salvation bore—  
And stay'd its course near Olivet;  
Whose hallow'd banks good Abel trod—  
First martyr in "blood-offering's"  
cause—

Where Enoch held converse with God  
And learn'd the "Story of the Cross!"

The patriarchs, too, in after years  
Long'd much its length and depth to  
scan;

Unaided by interpreters,  
They yet were taught redemption's  
plan!

They watch'd this river gliding on,  
To trace its deeps were curious—  
(Heb. xi.)

Their maker's commendations won,  
And read the "Story of the Cross."

Bards, too, who sang in days of yore,  
And kings in gorgeous state array'd,  
And priests, who walk'd the hallow'd  
floor,

Attention to this subject paid.  
These heard a voice which quell'd their  
fears,

No theme could so their minds  
engross,

With peering eyes and listening ears  
They learn'd the "Story of the Cross!"

Methinks I see the shining ones—

The first to sing creation's birth,  
Descending from their golden thrones  
To view this mystery on earth (1 Pet.  
i. 10-12.)

And, hovering o'er the crimson stream;  
We marvel not that they should pause,  
Nor doubt but here the seraphim  
Oft sung the "Story of the Cross."

The ancient Hebrews' solemn feast  
Of bitter herbs and pascal lamb,  
With every sacrificial beast  
Consumed by altar's holy flame;  
Nor less the serpent made of brass,  
Which on the pole uplifted was,  
Preach'd to that serpent-bitten mass  
The wondrous "Story of the Cross!"

John, herald of the great I AM!  
Before his countrymen appear'd,  
Crying, "Behold the atoning Lamb!"  
And thus the Savior's way "prepared."  
And Moses and Elijah came,  
Each holding forth God's slighted  
laws,

Yet both proclaim'd Jerusalem  
An the sweet "Story of the Cross!"

When Peter stood with lifted hands,  
And, "filled with the Holy Ghost,"  
Address'd a crowd from distant lands  
Upon the Day of Pentecost,

What made proud rebels cry aloud,  
And fear their soul's eternal loss?  
What moved? What dried those  
tears which flow'd?

Read Peter's "Story of the Cross!"  
(Acts ii.)

When Paul the pilgrim's pathway trod  
The world with him had no esteem;  
The "Gospel of the grace of God  
Was all that great apostle's theme!  
Array'd in Jesus' righteousness,  
All earthly good he counts but "dross;"  
Through floods and storms we see him  
press  
To preach the "Story of the Cross!"

His brethren in the gospel field,  
Who gloried in the Savior's name,  
God's mighty two-edged sword would  
wield,

Where'er they stay'd, of went, or came  
They'd have their countrymen at  
home—

Who charged them with a breach of  
laws—

As well as proud, despotic Rome,  
List to the "Story of the Cross!"

We see them on the foaming main,  
Upon their honor'd mission bent,  
To preach the Lamb for sinners slain,  
Who ransom'd souls from banishment!  
At times they're fill'd with dread  
alarm—

Their barque the raging billows toss—  
But, cheerfully they brace the storm  
To tell the "Story of the Cross!"

When sore afflictions mark'd the way  
Which by those pilgrims must be trod,  
The cross oft turn'd their night to  
day—

The cross borne by the Son of God;  
Whose faithful soldiers chose to dwell  
Where hoary walls display'd their  
moss,

Rather than they would cease to tell  
The melting "Story of the Cross!"

The matchless love the cross makes  
known

Will still inspire the ransom'd throng  
To hymn the Lamb who fills the throne  
Whilst endless ages roll along.  
My fellow-laborers in the field,

The story needs no human gloss,  
Proclaim "Eternal life, reveal'd  
Through the blest "Story of the  
Cross!"

Peterborough. J. BOLTON.

Almighty Babe! Eternal Son!  
In Bethlehem born a child of days!  
Yet whose beginning ne'er begun—  
Father and child of human race!  
We hymn thy birth, Incarnate Word,  
With angels bright and glorious;  
For, without this man ne'er had heard,  
Nor known a "Story of the Cross!"

Immanuel! "Span-length" Babe and  
God!

Thy birth we hail and celebrate!  
Thou root of David! Jesse's rod!  
Who did'st assume man's low estate!  
Our utterance and conceptions fail—  
We try, but feel our utter loss,  
To think the love that did prevail  
To fill a manger and a cross!

#### PREACHING OF THE GOSPEL.

"For the preaching of the cross is  
to them that perish foolishness; but  
unto us which are saved it is the power  
of God."—1 Cor. i. 18.

My text naturally divides itself into  
two parts; therefore, as the Lord shall  
enable me, I shall thus speak of them.

I. "For the preaching of the cross  
to them that perish, foolishness."  
look all over England, as well as other  
lands, and what a state mankind is  
in! I say, they consider us the great-  
est fools in the world who talk about  
Christ and the gospel. They think  
we cannot have common sense. But  
"the wisdom of the world is foolishness  
with God;" and "the world by wisdom  
knew not God." Therefore they ridi-  
cule and make a mock at real religion;  
and if it is brought forward, the gen-  
erality, from the highest to the lowest  
make "foolishness" of it, and try to  
confuse a person who talks about it.  
Go where we will, "The carnal mind

is enmity against God, and is not subject to the law of God, neither indeed can be." And why? Because "the natural man receiveth not the things of the spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Now, how can people be saved by the Lord Jesus Christ, when they are ridiculing him, glorifying in their shame, and openly manifesting, in all their conversation, the enmity they have against that dear lamb of God, who was crucified, died, and rose again for the salvation of all his dear people? This was the case with you and me. In our carnal state, we did not think much about hell or heaven; our very hearts were in the world. And the young, if they had a little natural conviction, would put it away saying, "It is time enough when we get old; I want to get rich; I want a husband who can keep me; or a wife I can love; I want honor; and as for religion, there is time enough for that." Why, there are many bigoted church-people who never entered a dissenting place where the cross of Christ has been preached in its reality. They must have their religion in a steeple or some wonderful cathedral, or where the rich and great assemble, and live and die mockers of Christ crucified. "To them that perish foolishness." Look at it.

Now, poor dear child of God, let conscience speak: is it so with you? It was so with me once. I used to think what a melancholy set God's people were. I wanted a little more vanity and enjoyment in the flesh; and seeing them moping and sighing, always reading the bible, and talking about the things of God, I thought they were fools; I did, to my shame. And no thanks to us that it is not so now. The Lord must have opened our eyes to see, in some measure, or there we should be now. You might hear a foreigner speak, and what would his conversa-

tion be to you? Just so with us; in our first-born state, the children of God are "barbarians" to us; and what we do not understand is mere foolishness." There is so much in the words, "For the preaching of the cross is to them that perish, foolishness;" Christ crucified is "to 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;" for take away Christ crucified, and how is any sinner to be saved? My friends sin has made the breach between us and God, thrown the world into all manner of confusion, and left us in a most wretched condition; and if the Lord Jesus Christ had not been set up from everlasting to be the God-man Mediator, to be put to the most shameful death which devils or men could invent, not a soul could be saved. I say, he is the way to God and heaven. Sin had blocked up the way and shut the door; but the Lord Jesus Christ came and threw open the door. And what a great thing was it for him to set his love upon a certain portion of the human race, to agree to stand in the law place of their souls, and to have made over to himself whatever wrath or anger they had procured! And who can tell the torture, the millions of hells that came in upon his righteous soul in Gethsemane's garden and on the cross? I do love the words:

"Must Simon bear the cross alone,  
And all the rest go free?  
No; there's a cross for everyone,  
And there's a cross for thee."

So all of God's people have the cross to carry. They are commanded to take up their cross. Christ had to be crucified on the cross. They nailed him to a tree, platted thorns, and made a mock crown to put on his temples. The Lord cursed the ground

after Adam fell, and there sprang up thorns and thistles. And for near lest a drop of the precious blood of the Lord Jesus Christ should be left in his head, this crown was placed upon it to prick and wound it. This caused him to cry out, "I thirst!" They had now

"Drained every drop of vital blood."

Justice had demanded that: for we read; "The soul that smeth, it shall die;" and, "without shedding of blood there is no remission." And the Father (how wonderful of him, spared not his own son, but delivered him up.) Look at that. Where is the poor human being—if he has a spark of humanity about him—who, seeing his dear child in danger of being put to death, would not save him if he could? But "it pleased the Father to put him to grief." And he himself makes his face like flint, and says, "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes." And oh! friends, at last he was "brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Could he not have pleaded his innocence, for he was holy all his days? Yet he will say not a word. No, he had all thy sins and mine (if we belong to him)—past, present, and to come—laid on him; and if he were innocent, we were guilty enough. But, a surety, he was made sin by imputation, "that we might be made the righteousness of God in him." Now, do you not see the beauty of preaching the cross of Christ? "The preaching of the cross is to them that perish, foolishness." Sometimes I get a little opening, because it is not foolishness to me; I call it the greatest wisdom God could set forth. "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." And it is said, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." There was a time when we did not love the gospel of Christ; we despised it. And the Lord said to such as shall perish, "Behold, ye despisers, and wonder, and perish! for I work a work in your days; a work which ye shall in no wise believe, though a man declare it unto you." Now, there are thousands who answer to that character; and God tells them to "wonder" and "perish." And oh! my friends, there are but two classes; haters of God, and lovers of God; haters of the gospel, and lovers of the gospel! and I am sure that all who are saved are brought to love the gospel, and to say—

"The gospel! I love it; 'tis perfectly free."

"For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God." Now, my dear friends, every man and woman who is gone, or who ever will go to heaven, was saved before the world began. I will prove it. "Who hath saved us"—it implies that it was done in eternity—"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 can the Arminians think of that; to have things given in Christ before the world began? "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." All this was settled. Then, for those who were saved in the covenant, Christ came into this world, and died. Nor did he leave

it until he had blotted out the handwriting of ordinances that was against them, taking it out of the way, and nailing it to his cross. And when he said, "It is finished!" the work was done; salvation was wrought out. Now all those for whom Christ died will want to be saved. Say you, "Does not everyone want to be saved?" No. Where were you and I? Going on Gallo-like, caring not for these things. Christ was to us "a root out of a dry ground; and there was no beauty that we should desire him;" for "we desired not the knowledge of his ways;" we lived without God, and without hope, and were contented in being "strangers to the covenant of promise." Now the Holy Spirit—as much almighty as the Father and the son—comes, and brings us wisely to consider our latter end, causing a great solemnity to come over the mind—"Perhaps I shall soon die!" Light shines into the heart, and discovers to us the state we are in; for "the entrance of thy word giveth light; it giveth understanding unto the simple." Says the poor soul, "If I die as I am, I shall go to hell; and how can I tell that I shall live another day? I am a sinner; and if I die in my sins, where God is I never can go." It is faith that believes this. "Why," say you, "was that faith, then?" Yes; when the Lord by his blessed spirit, convinces us of our sins, "faith is the substance of things hoped for; the evidence of things not seen;" and a person cannot get rid of the fact, by night or by day, that there is a hell or heaven to be entered upon, and that without realizing a greater alteration in himself than he has yet experienced, he feels quite sure how it will be with him. So that his is not a lazy desire. The poor thing cannot help crying from the heart. I lived twenty-two years before I prayed from the heart; but when I came to be in trouble, and

death was brought near to me, and God brought me into judgment, I would have given all the world, had I possessed it, if I could but have known I should be saved. Then I began to look around, and saw some who for years had been running for their lives to hear what God would say about their souls, and, instead of looking on them as fools, I only wished I was like them. And oh! my dear friends, I could not get rid of it. Sometimes I got tangled in one thing and sometimes in another, which only brought fresh guilt. My sins, from childhood, were shown to me; and the sight made me cry lustily, "God, be merciful to me, a sinner." And you cannot think how I used to love my mother, I thought she was right, and I was wrong. My wife felt a little jealousy springing up, for, instead of my sitting down, when work was over, and talking to her, I would go and tell my mother what trouble I was in. And the poor old lady would weep. (Now, do you know anything about these matters?) It was what she had prayed for, I dare say, hundreds of times.

If I could not buy good men's experiences, I borrowed them. How I loved Bunyan's Pilgrim's Progress, and Elisha Cole's Book (I scarcely think there is such a book upon the earth, except the bible, a most blessed book it is, friends).

2. "But unto us which are saved it is the power of God." There must be a power in a man's religion, when in the past he was quite opposed to all that was good, but now all that he desires is to be one of the Lord's people; and says, "Oh that I knew for a certainty that I was born again!" What a power there must be to bring us forth as lovers of these things.

Now you can sometimes say, "Lord, all my desire is before thee, and my groanings is not hid from thee." Why, my dear friends, the Lord is looking

after our hearts. Some people are judging according to outward appearance, but God does not judge in that way. We might see some of the most abominable hypocrites, and set them down as God's children. They might come with a smooth and oily tongue, and be able to talk all day. Now, real religion has to do with the heart; and there is such heaviness comes over a man, that it makes him stoop. "If," says some poor soul, "a sense of unholiness and infirmity is an evidence of life, I can put in a claim." Now, once thou wast as great a sinner, and wast blind to it, but, since thy sin has become a burden and a plague to thee, and thou wouldst be glad to get rid of it, there must have been a power put forth to cause this change. Again the bible formerly lay on the shelf, now the poor soul sees it to be the book of books. In it is to be found every man's name and end. It is the foundation of every good book, the spring-head and source of every good book, there is not such a book in the world. If you want to know how a man is to be saved, here it is cleanly set forth, and sometimes, when the Lord speaks by it a word of encouragement, the soul feeds upon it, and can say, "Thy words were found, and I did eat them, and thy word was unto me the joy and rejoicing of my heart." He is ready to turn down the leaf, or mark the passage saying, "I will be at that again;" feeling he shall get another snap at it. By and by he turns it over and there it is, only ink and paper, and he thinks, "Why, I was not deceived, was I? I felt assured that it came from God! What is the matter?" Now, the power comes with it when thou feedest upon it; but when the power is withdrawn, the poor soul, especially in his young days, cannot understand it. Sometimes the verse of a hymn is so sweet, it seems as though the poor soul's experience were known to the

poet, and does him more good than it would if one ever so poor had a hundred pounds left him. At another time, he looks at his book, sees the verse, but cannot feel the power.

The same is true in hearing the gospel. You might hear me preach twenty times, and not have a doubt of the truth of what you have heard, but it is the power you want. Some, through ignorance, are ready at such times, to pick over the minister. By and by they come again, the minister speaks, God applies the word with power (for the gospel is the power of God when God applies it); and what a change is affected! He says, "I came so miserable, and hardly knew what I came for, and yet thought I should like to come once more; and I would not have been away for all that you might mention. That man has got into my heart, and his name will ever be dear to me."

When I have heard with power, the very name of the man has been sweet. It is very well to say, "I was pleased to hear so and so," but there is a deal of difference between being pleased with a man (thousands are pleased with a man for his gifts) and being profited by him.

It is power that the living soul wants. Gifts and ability are nothing better than "sounding brass or a tinkling cymbal," they may please, but do not profit. One dear old saint he lived, on the strength of what he had received for forty days and forty nights. I seldom read the bible, in private, and get much comfort. By and by perhaps, my eyes fall on a verse which some old man preached from, when it was a particular time with me, when nearly the whole sermon begins to spring up within. I remember once being engaged in thrashing with some men. I had heard old Mr. Warburton preach, and that with power. As soon as we began to thrash, and they to talk

about their feats, "Oh," I said, "I never heard such a man as Mr. Warburton." By and by, we got into deep conversation again, and up came I with Mr. Warburton's name. This is the effect when there is power. It is like a little leaven hid in three measures of meal. And what is it all without power? It is right to call upon God, but if taught to know anything about the power, you may find plenty of words at a throne of grace, with no more feeling in them than in the bed by which you kneel. Another time, you may begin so miserably, telling the Lord what a poor thing you are, and the Lord breaks into your heart, and says, "Open thy mouth wide, and I will fill it." "Call upon me in the day of trouble, I will deliver thee." Come unto me, all 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." What a difference there is in your feelings! The poor sinners heart is broken, the intercourse with heaven is open; he knows the blessedness of a throne of grace, and what Paul meant when he said, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." He finds that the Lord listens to him, and though he feels he is nothing, like poor worm Jacob, there is something springing up, "I will not let thee go" till the day breaks. What is religion without power? It is not much contended for in the day in which we live. But power will do to die by; and unless our religion stands in the power of God, it is no good, either in life or death; for the faith of God elect "works by love," and stands not in the wisdom of man, but in the power of God." There is no feeding without power; no application without power, no enjoying divine realities without power; and it is pow-

er that does us good. Mr. Hart says: "But when to me that blood's applied, 'Tis then it does me good."

How we need to contend for the power; because of you had a thousand hells in your conscience, and a burden ready to press you into the earth—if the Lord said, "Loose him, and let him go," you would be free in a moment. It is only for him to speak, as he did to Lazarus. He was brought forth at God's voice, but he came forth "bound hand and foot with grave-clothes, and his face bound about with a napkin." Now the Lord had brought him into that state, but he did not leave him there, but said, "Loose him," and as soon as they did so he was free. Just so spiritually. The Lord Jesus is anointed to "proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God." And, bless his dear name, when the gospel of God is accompanied with power, what blessed effects follow! "I will run the way of thy commandments when thou shalt enlarge my heart." The church said, "Draw me" by thy power, "we will run after thee." The poet says:

"Give power and will, and then command,

And we will follow thee,  
And when we're frightened, hid us stand,

And thy salvation see."

"But unto us which are saved it is the power of God." We shall want more than flesh and blood when we come to die. We read, "the sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ," that is, the Lord comes and puts power into the soul, and shows him that he is about

to take him home, "where the wicked cease from troubling, and the weary are at rest." "So shall we ever be with the Lord."

I must leave these few solemn remarks, may God add his blessing, and I add no more, for I do feel so inwardly weak.—Selected.

"In the beginning God created the heaven and the earth."

After God delivers his children from the power of darkness and translates us into the kingdom of his dear son, which makes us "Meet to be partakers of the inheritance of the saints in light, we then are able to read the old testament with some understanding of the beautiful types and shadows pointing to the spiritual truths of the new. And as the scriptures of the old testament point to the new, so does nature point to and symbolize the spiritual truths within us.

The historical facts recorded in the first chapter of Genesis, relative to the creation and formation of this natural earth, is a figure of the creation and formation of man, the earth a figure of our natural bodies, and the heavens a figure of the creation and formation of the spiritual man, which was created in Christ Jesus before the world began, and formed in us when we were quickened together with Christ.

For as the darkness was upon the face of the natural earth until the spirit of God moved upon the face of the deep, so is darkness or lack of understanding, upon the face of the depths of our souls, until the spirit of God moves upon the natural goodness of man and causes a light to shine within us, to divide darkness from light. That is to show us the difference between the goodness, or morality of man, and the goodness of God.

This light he calls, in this chapter, a firmament, and he places it amidst the waters to divide the waters which were under the earth from the waters

which were above the earth.

The natural earth spoken of is a figure of the goodness of God. And when the waters were all gathered together in one place, that is when we see that God alone is good. The dry land appears, that is, we see ourselves a sinner in God's sight. The gathering together of the waters he calls seas. As the natural seas water and nourish the natural ground so does the goodness of God nourish the spiritual man.

The earth or natural man brings forth grass, the herb yielding seed and the fruit tree yielding fruit after his kind, whose seed is in itself." This is a figure of our morality which we bring to God as an offering, as Cain did, and are rejected because it only yields fruit of his kind, and whose seed is in itself.

And the evening and the morning was the third day of our experience. For we had our first day when the light shined within us and our second when that light caused us to see that God alone was good.

"And God made two great lights the greater to rule the day and the lesser to rule the night. He made the stars also." The greater light or sun, a figure of Christ ruling the inner, or spiritual man and the lesser light or moon, a figure of the Mosaic law, which is a lamp to the feet, and "a schoolmaster to bring us unto Christ (Galatians 3:24).

The stars a figure of the rudiments and ordinances of the gospel.

The evening first and then the morning and we have passed another day in our experience.

"And God said, let the waters bring forth abundantly, the moving creatures that have life, and fowl that may fly above the earth in the open firmament of heaven."

The creatures which were created in the water, a figure of the attributes of natural goodness which were created

in us before we were ever formed, and the fowls of the air, which were created in the water but later formed in the earth, a figure of the mind enjoying the answer of a good conscience, which is the natural blessing we receive for doing what we feel to be right.

"And the evening and the morning were the fifth day."

The creature created in the earth, a figure of the attributes created in our bodies before we were formed of the dust of the earth.

The cattle, a figure of that attribute which craves to be pastured, taken care of, and is docile.

Creeping things, a figure of that attribute which is easily crushed and subdued.

The beast of the earth, a figure of the desire within us to run wild, tear to pieces and drown.

Each of us has all of these attributes in our natural make up.

"And God said, let us make man in our image, after our own likeness, and let them have dominion over the fishes of the sea, and over the fowls of the air, and over the cattle, and over all the earth. And over every creeping thing upon the earth." "Male and female created he them."

We were created in the covenant between the Father and the Son, and given dominion over the attributes, the creation ending on the sixth day.

"And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work, which he had created and made."

"These are the generations of the heavens and of the earth, when they were created." And every plant of the field before it was in the earth, and every herb of the field, before it grew, for the Lord God had not caused it to rain, upon the earth. And there was not a man to till the ground."

In the creation man was last, but in the formation first.

He was formed of the earth, and God himself breathed the breath of life into him and he became a living soul. This is a figure of the formation and quickening of the spiritual man who is formed of a broken and contrite heart, which is the dust of our broken bodies, the breath of life. For he is our peace, who having abolished, in his flesh, the enmity, that he might reconcile both unto God, in one body by the cross. So making peace (Eph. second chapter).

And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed."

God in his wisdom and goodness does not cause us to go any farther in our experience than he has prepared us for.

The garden of Eden, a figure of the world within us or the preparation of the heart, for the spiritual man, at this period of our experience.

He is permitted to partake of the life giving things of nature which God has planted in the garden, but forbidden to partake of the tree of knowledge of good and evil, which is in the midst of us. We are not forbidden the tree of life at this period, because, with out the knowledge of godd and evel we could not partake of it.

The river which went out of Eden and from thence was parted into four heads, is a figure of the goodness of God nourishing this garden which he has planted within us.

The first river signifying the spiritual blessings we receive at this time. The second river representing our periods of darkness, and the fourth river a figure of captivity.

After the commandment is given to man. God said, "It is not good that man should be alone; I will make him an helpmate for him."

Before the woman was made God formed the creature of the earth and brought them to Adam to be named

but there was not a helpmate found for Adam. God caused a deep sleep to fall upon him, took out one of his ribs then closed up the flesh instead thereof.

He takes away his strong heart and gives him a heart of flesh that he may feel and sympathize with his bride, who is made from this bone and becomes bone of his bone and flesh of his flesh.

Eve is first a figure of the old covenant or wife of God, to bear him sons to bring under the law, which is a schoolmaster to bring us into Christ. Then she is a figure of the church or bride of Christ, who is the natural man quickened into spiritual life by the word or spirit of God.

So the woman is a figure of the flesh or natural man whom Christ came into the world to save; she is his bride.

"And they were both naked the man and the woman and were not ashamed." A figure of our still being in the womb of nature even after we are quickened into spiritual life, before the time when sin takes occasion by the commandment to deceive us, (Romans 7:8-9).

After the serpent, a figure of sin, beguiles the woman and her husband partakes of the tree of knowledge with her, their eyes are opened to see themselves and they sew leaves together for aprons.

This is a figure of our trying to cover our sin from our own eyes, with the deeds of the natural or Adamic law.

When we hear the voice of God within us, we hide behind the life giving things which God has planted in the garden.

After sin has beguiled us he is cursed and not permitted to roam, or walk with freedom within us again. But he is permitted to crawl within us and eat of the dust of our broken bodies.

Sin is the thorn in the flesh spoken of by the apostle Paul.

Satan is still allowed to buffet us but not with such power as he had before we had a knowledge of good and evil.

The seed of woman, the spiritual man who is formed of the dust of our broken bodies shall bruise his head and Satan shall bruise the heel of the child, that we look back with sorrow upon the sins we commit, and this sorrow is Satan's glory and the dust upon which he feeds.

"Unto the woman he said, 'I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be thy husband and he shall rule over thee.'"

This is a figure of the sorrow we feel when we are convicted of sin. A broken and contrite heart is the child which she bears and her desire shall be unto Christ.

The ground was cursed for man's sake, because he had hearkened unto his wife and she the natural man shall bring forth thorns and thistles unto him.

It is only by striving hard to keep the natural or old man bowed down, that the spiritual or new man eats his bread.

And now that we have knowledge of good and evil, we are turned out of this garden, where we have been nursed in our spiritual infancy and cherubims are placed at the east of the garden and flaming sword which turns every way to keep the way of the tree of life.

The cherubim a figure of the old and the new covenant with Christ, or the mercy seat between.

The flaming sword a figure of the justice and judgment of God.

Having partaken of this knowledge we dare not stretch forth our hand towards the tree of life, because of our unworthiness, for though the types

and shadows in these chapters point to the spiritual man, having been quickened into life, they leave him in the womb of nature, where he will remain until God shall deliver him into the lands of Christ.

KATE FREEMAN HESS.

SUSIE M. MILLER.

Atlanta, Ga.

Remarks—I desire that these sisters continue to write. P. D. G.

Editor P. D. Gold:

Dear Brother in Christ—I will once more address you as it has been on my mind for some time to write you.

Ever since I left Elizabeth City and moved to Norfolk I have been wondering around in darkness the greater part of the time and it seemed I couldn't get my mind in a frame to write you, but it has pleased the Lord I hope, to give me a place to rest my weary feet after so long a time.

After coming to this city I was like one alone. There were but few Baptists here of our faith and order or at least I didn't know where to look for them. But the Lord who is ever mindful of his little ones has been pleased to call us together I hope in a bond of love.

Brother Rowe, of Baltimore, was sent to preach for us on the fifth Sunday in March and it was like a great rattling among dry leaves and since that time we have been having prayer meeting twice a month, with Brother W. H. McCleary conducting the meetings. Now we have an organized church which was constituted August 30. Brother Rowe and Brother Meads preached for us in the spirit and power of the Lord I believe. We now number 14 members. Brother J. T. Walker, of Washington, D. C., will send you the proceedings of the meeting to be published in the next issue of the Landmark.

I enclose \$1 to start my subscription

on the Landmark and will send balance yearly due soon and some new subscribers if possible. Brother W. H. McCleary, an old subscriber asked me to tell you to please send him a copy of the Landmark of September 15.

Brother Gold please give me your views on the Song of Solomon 8: 8, 9, 10 as they are continually on my mind in connection with our little church here.

Beloved brother, we would be so glad to have you come and preach to us, and any of the brethren who will. We desire the prayers of all the dear saints everywhere.

With much love to all the church of Christ of which I hope I am a member. I am your unworthy sister.

MARY J. PRICE.

#### THE PRIESTHOOD OF CHRIST.

(By J. C. Philpot).

But having thus far seen his blessed fitness for the office of priest as the true and proper son of God, we may now direct our thoughts to a consideration of the office character which he thus assumed. In attempting to do this, it will, perhaps, be desirable to obtain a clear view of the nature of that office. A priest implies a sacrifice, and a sacrifice implies three parties: 1, a guilty transgressor, for whom the sacrifice is offered; 2, a holy God, to whom the atonement is made; 3, a priest, who shall stand as a mediator between God and the sinner, and who shall offer the sacrifice required. We see all this strikingly shown when the children of Israel sinned in murmuring against the Lord for his destroying Korah, Dathan, and Abiram. The children of Israel were the guilty transgressors; the Lord God of Israel was he against whom they had sinned; Aaron, offering incense and making atonement for the people, was the priest, the typical mediator. As he stood between the dead and the living, and the plague was stayed )Numbers

xvi. 48). Thus we, as we know by painful experience, are guilty sinners before God; He, in all the perfection of his justice, purity, and holiness, his wrath against sin, and his inflexible determination by no means to clear the guilty, is our most just and righteous judge; our adorable Lord, the Son of God in our nature, Immanuel, God with us, is the mediator, the only mediator between God and us; and he, as our high priest, has offered a sacrifice, even himself as a propitiation for our sins. We should, however, carefully observe that there is no necessary or natural connection between sin and sacrifice, or that God is at all bound by his moral perfections to pardon sin. It is wholly owing to the all-wise and all-gracious will of God that any pardon should be extended to any sinner, that any grace should be shown to him, or that any way should have been devised and executed to open a way of escape from the wrath justly due to his transgressions. It pleased God, in the depths of his infinite wisdom and mercy, that a way of salvation should be provided for the lost; but as justice must be amply satisfied, as the righteous law of God could not be violated with impunity, as his infinite purity and holiness could not be tarnished by passing by iniquity, as if it were a slight thing for a man to deface the image of God, and, by listening to Satan, to defy the authority of his maker, this could only be accomplished through a sacrifice of God's own providing, which was no less than that of his dear son, that "He should be made sin for us who knew no sin, that we might be made the righteousness of God in him.

But here let us for a moment pause to apply these thoughts to our consciences, and to examine our spiritual and experimental acquaintance with them; for however clearly we may

seem to see, or however boldly acknowledge these as important truths, yet what is all this short of their experimental power? and how deeply do we need that they should not only be at first made known to us by divine manifestation, but that they should be kept warm, fresh, and alive in our bosom as every-day realities for our faith, hope, and love to be actively engaged upon as the very life of our soul. We therefore need on all these points the special teachings and testimony of the Holy Ghost, not only to lead us icelingly and experimentally into them under the first convictions of sin and the early suings for mercy, but to seal them daily upon our consciences as living realities, so as to live continually under their power and influence. The great mark of divine life in the soul is that it makes itself manifest by its internal movements, and that all these movements, whether up or down in or out, all really tend upward to the fountain of life, who said, "Because I live, ye shall live also;" "I am come that they might have life, and that they might have it more abundantly." If I have no daily sight or sense of sin, no deep and abiding conviction of my state by nature before God as a most miserable transgressor, a guilty criminal of common dye, I shall certainly neither know nor care to know anything experimentally and savingly of the person and work of the Lord Jesus Christ. But, again, if I have no spiritual view of that just, holy, and righteous God with whom I have to do, who in himself is "the consuming fire," and whose indignation as such burns to the lowest hell, what seuse can I have of needing a sacrifice for my sins, and that that sacrifice should have been consummated by nothing less than the blood-shedding sufferings, and death of his co-equal, co-eternal son? And further, unless I have some spiritual knowledge of

and faith in the only-begotten son of God, what can I know of his having shed his precious blood to redeem my soul from the lowest hell? Or again, whatever may be my views and feelings upon these points, how can I spiritually apprehend them, or live from day to day upon them, except the blessed spirit be continually opening them up and applying them to my heart? But we are rather anticipating our proposed intention of showing the peculiar bearing which the priesthood of the Lord Jesus has upon the experience of the saints of God, and shall therefore pursue no further this train of thought. Our present object is rather first to establish its truth on a firm, scriptural basis, and open up its nature and character, its end and object before we enter upon the experience of its benefits and blessings as made known by a divine power to the soul.

Having, then, seen that the original and eternal dignity of the Son of God as a person in the glorious Trinity is essential to his priesthood, and that his being God the Son fitted him in a manner, full, beyond all conception, of ineffable grace and glory, to sustain that office, we may now look at what was further necessary that he might execute it according to the will of God, and in perfect harmony with "the counsel of peace which was between them both" (Hebrews x 9; Ze. vi. 13). One main object of our blessed Lord's assuming, according to the will of his heavenly Father, the office of a priest, was that he might "put away sin by the sacrifice of himself" (Hebrews ix. 26). To offer sacrifice, we know, was one chief part of the priestly office, for priesthood and sacrifices are so indissolubly connected that it is a received axiom, that where there is no priest there is no sacrifice, and when there is no sacrifice there is no priest. Sin could not be put away without a sac-

rifice, and this sacrifice must be no less than the obedience, bloodshedding, sufferings, and death of the son of God, wherein and whereby he offered up himself as a propitiation to put away the wrath of God; for "it is not possible that the blood of bulls and of goats should take away sins" (Hebrews x. 4). Sin being such an abominable thing in the sight of God, such a violation of his word and will, such a daring rebellion against his majesty and glory, such a casting aside of his righteous government and authority, rendering the sinner so polluted and unclean, so filling him with a teeming mass of ungodliness, and so making body and soul a very temple of Satan, it could not be forgiven and put away, without a sacrifice in some way commensurate to its flagrant and hideous enormity. That sin should be visibly and effectually punished, the righteous character of God be fully and openly cleared, the claims of his holy law be thoroughly satisfied, his truth and justice be amply vindicated, his wrath be wholly appeased, and yet that his mercy and love might be displayed in all their gracious and eternal fulness in the complete salvation of an innumerable company of chosen sinners—this was the grand mystery of infinite wisdom, infinite love, and infinite power, to be accomplished and revealed in the person and work of the son of God, as giving "Himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Ephesians v. 2). But this sacrifice of himself he could not offer, unless he took a body capable of doing and suffering the whole will of God. Deity, as pure deity, can neither obey nor suffer. The Son of God, as the true and proper Son of God (only), co-equal and co-eternal with the Father and the Holy Ghost, could neither obey nor bleed, nor die. And yet without obedience the law cannot be fulfilled; without blood, sin cannot be remitted;

without death the sacrifice cannot be completed. Yet must it be obedience without failure, blood without blemish, and death without desert. A lamb, therefore, was needed "without blemish and without spot" (1 Peter i. 19); a Lamb "slain" in the purposes of God, "from the foundation of the world" (Rev. xiii. 8); and that lamb one which God had "provided for himself," as Abraham prophetically assured Isaac he would do (Genesis xxii. 8).

Here, then, we see in some measure the beauty and blessedness, the grace and glory of that pure and sacred humanity which the Son of God took in the womb of the Virgin Mary, under the overshadowing power and operations of the Holy Ghost, and whereby he became "Immanuel, God with us." This was "the body" which his heavenly Father "prepared" for him, and which was "curiously wrought in the lowest parts of the earth" (Psalms cxxxix. 15), when at one and the same instant the divine person of the Son of God took a pure and perfect human body and a pure and perfect human soul in the womb of the Virgin. Then could he say, "Lo, I come to do thy will, O God. Sacrifice and offering (that is, such as are offered by the law) thou wouldest not; but a body hast thou prepared me" (Hebrews x. 5).—Selected.

The Cedar Island Union, will be held with the church at Goose Creek Island, Friday Saturday and fifth Sunday in November.

Brethren and friends are generally invited to attend.

E. E. LUNDY, Moderator,  
JAMES POTTER, JR., Clerk.

The next sitting of the Eastern Union is appointed to meet with the church at North Creek in Beaufort county, N. C., Friday and Saturday and fifth Sunday in November 1908. A. W. AMBROSE,

Clerk.

## ZION'S LANDMARK

P. D. GOLD, - - - - - Wilson, N. C.  
P. G. LESTER, - - - - - Floyd, Va.  
"Remove not the Ancient Landmark which  
thy Fathers have set.

Volume XLII - - - - - No. 1

Wilson, N. C., - Nov. 15, 1908

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### BORN AGAIN.

I notice some preachers in attempting an explanation of Adam's state since his transgression err in their estimate of what he was in his first estate. If we do not know what Adam is now should it be expected we should know what he was before he was what he is now? My impression is that the man who knows what Adam is now has a more correct view of what he was in his uprightness than the one who does not know what he is now.

A man that denies the necessity of a new birth—a being born of God or born from above—does not feel Adam's vileness, nor have any conception of God's holiness.

Literally a birth is an entrance into a different state from what that was before. While it cannot be said that naturally a child had no life or existence before it was born, yet, it must be born in order for it to enter this world, and become subject to its laws. The child must have had life before its birth, and while in its mother's womb or it would not be born alive. Birth develops, liberates, brings out, manifests, brings to our view, that which in this manner and way comes into the world. No natural child ever saw the light until it was born, or ever heard voices of men before its birth. So that by birth one is brought into the circumstances, surroundings, condi-

tion and under the laws of the world he is born in.

When Christ was born of a woman he was made under the law and was found and fashioned as a man.

Christ said to Nicodémus except a man be born again he cannot see the kingdom of God. He must be born of God or born from above so that he can discern and enter into the nature of the kingdom of heaven. Its laws are spiritual so that he by birth must be brought into harmony with the law of God. It is in the nature of the divine law to be able to reach to, condescend and adapt itself to the weaker. The higher and greater can reach down to and take up and lift up, elevate those who are beneath by implanting a higher, stronger order of life in the inferior substance. For instance man is of the earth earthy, but the Lord Jesus who is not of the earth earthy took upon him a body of flesh, and being found in fashion as a man he was humbled to the death of the cross that we by his poverty might be rich. He bear our sin in his own body on the tree that we should be free from sin, and he quickens us from the dead that we through his poverty might be rich. We are begotten again to a lively hope by the resurrection of Jesus Christ from the dead. The life of Jesus is manifest in our mortal flesh. The spirit, holy, higher law of Jesus quickens us into a new spiritual life, and we are born of God, or born from above, born of the spirit, and are therefore spirit.

How about the body that dies? We have received the spirit of adoption which witnesses to us that the body shall be raised from the dead. It must die. The mortal body is sown in death, but raised a spiritual body. For he shall change our vile body and fashion it like unto his glorious body. This corruptible (body) must put on incorruption. When we awake with his

likeness we shall be satisfied.

Then the man is saved. This sinner is saved: First God quickens the dead in sins, for we are begotten again to a lively hope by the resurrection of Jesus Christ from the dead to an inheritance that is incorruptible, undefiled and that fadeth not away reserved in heaven for those who are kept by the power of God through faith unto salvation ready to be revealed in the last time. For Jesus shall raise the dead in Christ, and change those of his people who are living on earth, and together they shall be caught up to meet the Lord in the air and so shall they ever be with the Lord.

P. D. G.

Brother T. R. Spivey, of Georgia requests my view of First Corinthians fifth chapter.

Let us consider the 11th verse, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not eat."

The subject matter of the chapter relates to fellowship. This is a peculiar love found in the church of God. In order for any one to counted fit and be esteemed as worthy of this fellowship he must be purged of the old leaven of the flesh or hypocrisy, and be manifested as of the new lump holy. For even Christ our passover is slain for us.

There was a report that there was such a fornicator as one having his father's wife being retained as a church member there at Corinth. This is such a shame as would not be tolerated even among the heathen. This church was even defending that man, puffed up, not having even mourned that such was the case. If the church had felt the sin and mourned then they would be in a condition to have that man taken

away from them by their withdrawing their fellowship from him.

Paul was absent from them in the body but was present in spirit, and had already judged concerning him that had done this deed. In the name of the Lord Jesus, when you are gathered together—that is in your conference—the spirit of Paul with the power of the Lord Jesus to deliver such an one—this fornicator—unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Paul was empowered as judge in the church of God to direct in the exercise of discipline for the peace of the church, and what he and the other apostles bound on earth was bound in heaven, and what they loosed on earth was loosed in heaven. For these apostles are joined unto Jesus the head of the church in the healthful administration of the order of the church of Jesus Christ.

There is a use for Satan. When one a child of God walks after the flesh, and will not give heed to admonition, but perish in walking after the flesh the church is, after laboring with him with a true desire to save him, and he will not hear them, is to deliver him to Satan for the destruction of the flesh. That is what Satan feeds on, for dust is the serpent's meat. He is very fond of it, and devours it greedily. Imagine him casting one into his great pot or furnace and boiling him with burning coals of fire, with what scorching power and distress Satan, who has the power of death, imprisons this proud, selfish, conceited, fleshly one until these fleshly, ungodly principles, these lusts of the flesh, are burned up. Does Satan ever fail in his work? No, never. When one is delivered into the hand of Satan he will not forget how Satan has executed his job.

Do not think that the devil exists for no purpose, or that his flatteries will prove truthful, or that when he paints

the lusts of the flesh in such fair colors that there is a word of truth in them. The snare of the power is artfully set, but when the poor, silly bird is caught then no more flattery, but oppression, misery, death follows. How wretched that one feels. How awful his condition. If we walk after the flesh we shall die.

In the second epistle to the church at Corinth reference is made to this same character who has been chastened (see second chapter of second epistle,) unto great suffering, and Paul writes to this church to restore this same one lest he be overwhelmed with sorrow.

Paul tells the church that God Judges them that are without, but that they (the church) are to judge those that are within. For we can not well avoid meeting up and dealing in ordinary business with corrupt worldly men more or less. In order to keep no company in any sense with the fornicators or covetous of this world we must need go out of the world. But he writes the church is not to fellowship or eat in the table of the Lord's supper, or to commune with any fornicator. That is do not fellowship with him that is guilty of lewd conduct with a woman. This is fornication, nor with a covetous man. What is a covetous man? He is one who covets what is not his own, and who would take the labor of others for nothing. If I can get a man to serve me and I am not disposed, and do not minister to or serve him in any way, letting him labor for me and I do not help him any, I am a covetous man. I am taking from him that which is not mine. Suppose one preaches the gospel to me, and I do not minister to him of my carnal things, I know that he is at expense in visiting me losing time and paying out money and away from his family at his own charges and he gives nothing to support my family and I not a covetous man. If he has ministered

to me in spiritual things is it a great matter that I minister to him in carnal things in serving me and I do not help him is this right. Now does the church ever deal with or labor with a member thus covetous? Should you eat and drink with him at the Lord's table? Should you hold him in your fellowship?

Suppose he is an idolator loving money or things of the world, and worshipping or trusting in such is he worthy of membership in the church or family of God?

Suppose he is a railer, murmuring at providence, or abusing mankind, or meddling and pressing in things he has no business with, not being meek and quiet, is he worthy of membership with the household of faith?

Suppose he is a drunkard. A drunkard is man that is intoxicated or drunken with liquor or with the cares of this life so that he is not sober minded. Is he worthy of church membership?

Suppose he is an extortioner, or one that oppresses others, wrongs them, takes from them more than is right or meet, wrenches or twists anything from another by threat or violence, or by any unjust or unfair means, shall such an one be held in church fellowship? No. Who but one born from above and humble is fit to be a church member. What a solemn and blessed, serious, holy calling to walk by the faith of Jesus. What a faithful and wonderful thing is gospel discipline. What a high calling to walk in white. P. D. G.

#### NEW VOLUME NUMBER 42.

We commence another volume of Zion's Landmark. A volume is intended to be a finished book. For instance a volume of Zion's Landmark contains 24 issues or numbers. For as much as writings have been made for ages declaring and setting forth what is surely believed among us, I

have also for nearly 40 years been led to contribute what has occurred to me as an impression or view from the word of God of what should be received and observed by us. From time to time I have written as it seemed good to me relative to matters which concern our people in doctrine, experience, conduct, conversation, discipline, and whatever is of importance to be observed in Zion. To write unto edification and for peace on gospel principles has been my purpose. For there can be no solid peace unless God is its author. My love for the brotherhood constrains me to write for the peace of Zion. While I live I desire that this shall be my motive.

My imperfections are such that none but those that love Zion can bear with them. We know nothing of the future. The peradventure is with us. Casting bread on the waters however is not a profitless or uncertain business. We have received many encouraging letters of comfort our imperfect efforts have brought to the readers of Zion's Landmark. This to us is a labor of love. P. D. G.

Mr. Gold will you please tell through the Landmark whether the scriptures give any account of Christ's going to school; also if he was trying to learn something from the lawyers and doctors when he was twelve years old?

Very truly yours,

MARY JANE FUQUAY.

Jonesboro, N. C., R. F. D., No. 2.

Remarks—Could any one that had any true understanding of Christ think that he received anything of man, or is indebted to man for any thing. Shall vain man instruct the Son of God, or teach the Almighty? Who hath instructed him? If he were hungry would he ask anything of poor, vain man?

One of the questions that haunted the blinded, unbelieving Jews, who hated Christ without a cause, and so

whom they would not render a word of honor, was whence hath this man letters having never learned? They knew he had never gone to school. How did he then know the scriptures? How could he tell their thoughts? How could he so answer all their questions, that they could make no reply? He was the greatest enigma to them. They wanted to condemn him, yet the more they condemned him the more they showed their own wickedness.

When twelve years of age he was found in the temple asking and answering questions of the learned Jews, the doctors of law and rulers. He answered their questions so completely that they marveled and wondered. He asked questions of them not to gain information from them, but to show the folly of their position and views.

Jesus as an infant was holy, and no other infant was thus holy. This child born unto us—not merely for us—but unto us, this son given—not offered—unto us is wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace. Was there ever any failure in him? He increased in wisdom and stature. The wisdom of God was in him. His increase was the greater manifestation of that wisdom as there was more call or need for it. "And Jesus increased in wisdom and stature, and in favor with God and man."

In him were all the treasures of wisdom and knowledge. He is God manifest in the flesh. He is made of God unto the believer, wisdom, and righteousness, and sanctification, and redemption."

There is nothing we know of ourselves as we ought to know. There is nothing hid from him. We are complete in him wanting nothing.

Faith forbids our having any confidence in ourselves. Faith in Jesus could not be holy and precious or efficacious if we had the shadow of a

doubt that he is limited in knowledge or power, or that he is dependent on man for any help from man, or any power in man to put himself in a position to make himself acceptable to God.

What a heaviness and gloominess to such as confess that they worship a God who is dependent on man in any thing, or for any thing. What comfort to trust in the eternal God whose everlasting arm is underneath, "Thou wilt keep him in perfect peace whose mind is staid on thee, because he trusteth in thee."

I have no idea that our friend Mr. M. J. Fuquay holds in any sense to the popular sentiments or notions of the world concerning the Lord Jesus.

P. D. G.

Elder W. D. Matthews, of Atlanta, Ga., is an active and useful brother. He is president of a hospital known as the Durham hospital. It charges \$25 per week for patients, first class, second class rooms \$15 per week; but sufferers not able to pay more are received at \$7.50 per week. But to obtain this favor application must be made to Elder D. M. Matthews, 426 Capitol avenue, Atlanta, Ga., and not to Dr. Field, who has charge of the Field infirmary. The service is excellent and the success of the treatment of patients is remarkably good.

Besides this Elder Matthews is connected with an institution known as the Old Women's Home, where in distressed and helpless old women of good character are supported free.

Beside this an unaccountable puzzling phenomenon appeared recently at Social Circle in Georgia, that Elder Matthews has caused to be placed on exhibition in Atlanta, that is attracting great attention, and is not as yet accounted for by any man. He told me he should offer \$1,000 to any one who would explain this mystery.

I copy what has appeared in the Atlanta Constitution in regard to the matter:

#### A HISTORY OF THE PICTURE

"During the month July there appeared on the wall of the new residence of Mr. M. M. Almand, in this city, an unsightly blemish, of a dark brown hue, and at first was supposed to be caused by a leak, but afterwards it was conclusively proven that no leak was there and the discoloration was perfectly dry. Some time afterward there appeared in the top of this spot a perfectly formed woman's head and face, followed later on by an infant lying across the woman's lap. Later came a perfect hand with index finger pointing to the east. Later on, and quite recently appeared another infant, the exact image of the first infant, also lying across the woman's lap. There are several other faces on the picture such as a body shrouded for burial, several men's faces and some lettering.

The appearance upon a spotless wall of, first, the discoloration and then the pictures coming out in bold relief, has caused no end of speculation as to what caused it, which cause is shrouded in mystery. Chemicals, water and heat have been applied to portions of the picture as a test, and have had no effect, as the picture remains the same after each test, which is conclusive evidence that it came there by the agency of no man. We have seen the picture every day for the past six weeks, and it seems to us that the pictures are increasing, as several have made their appearance in the past few weeks.

Hundreds have been to see the pictures, among them scholars, divines and men read in mystic lore, but when asked for an explanation of the picture one and all decline to give an opinion, saying it is too deep for them.

The picture is of mysterious origin, inasmuch as it came upon a spotless wall without any human agency. That there is an explanation of its appear-

ance outside of the superhuman view taken by many, we do not doubt, but that explanation has not been forthcoming.

Photographs were taken of the Almand family, of the house and each room taken separately, as well as the room containing the picture, before and after its removal. Preparatory to the removal of the picture from the residence of M. M. Almand, of Social Circle, Ga., Mr. W. D. Webb, contractor, and I. B. Eason, expert carpenter, cut out the section of the wall containing the picture. The portion of wall cut out will show outside of the wall with weatherboarding as it originally stood, as well as the inside wall containing the picture."

I visited two associations in Georgia, the Eachusconnee and Yellow River. Elder T. J. Bentley is moderator of the first one, and Elder James Jordan of the second one which was held in the city of Atlanta.

There were many preachers present, and a large crowd in Atlanta.

P. D. G.

#### EXTREMES—BOND OF UNITY.

The Catholics, in order to prevent schisms in their body of membership have, a pope considered infallible as head of the church who declares what each Catholic is to hold so that there shall be one interpretation, one meaning, one faith, one practice, in the entire body. The right of private interpretation of the scripture or its meaning is denied to any member. What the priest declares to be the meaning of the scriptures must be accepted and held by each member.

Many have been imprisoned and burnt for holding what was contrary to the doctrinal sentiments of their church.

When Martin Luther, John Calvin, and other reformers declared against the Catholics, soon there were various denominations springing up, some hold

ing to one thing and some to another, so then began the great spread of different sects that now are counted by the hundreds. The efforts of these different sects to come together fails to materialize, or rather it is only materialistic, since no two men not taught of God can agree, or have one mind, for each will have his own mind, and it is all the member of a man or man's works.

But when the God of peace teaches his people great is their peace. He takes away the stony heart and the carnal mind, and gives a mind of peace or that loves the truth. He renews them in the spirit of their mind and gives them one and the same mind. They all believe one and the same thing, and all believe the same thing in Christ Jesus. They shall be all taught of God and great shall be their peace. Thus God is the author and preserver of their peace; nor need they any armies to make them keep the peace; nor any rules and resolutions of men to hold them together. They are exhorted to strive together for the unity of the spirit in the bond of peace, and to contend earnestly for the faith once delivered to the saints.

They that know Jesus will forsake all else for him, and seek nothing else. They speak one and the same things in Christ Jesus, and their conduct is marked by humility. Any that do not thus walk the church is to withdraw after having labored with them, if they will not hear the church; for the life and discipline of Christ is in the church which is joined together by joints and bands ministering to and nourishing and strengthening each other. God dwells in the church and walks in it as his habitation. Hence the true members love the church of God and dwell together in unity.

P. D. G.

#### MELCHISEDEC.

A friend requests my view of Heb.

7:1-3. This request is on scriptures concerning Melchisedec. This man was so great that it is not told how great he was. "Now consider how great this man was." The phrase now great makes no comparison of equality with any other. He was greater than a righteous king, for he was king of righteousness. He was greater than a peaceable king, for he was a king of peace. He was greater than Abraham, for Abraham blessed him. He was greater than the priesthood of Levi that paid tithes to Melchisedec, while he was yet in the loins of Abraham. His priesthood was greater than that of Levi for he did not receive it of man, nor transmit it to another; but abides forever as the priest of the most high God. Then he appears as the most wonderful character without father or mother, or beginning of days, or end of time, as the effectual priest of the most high God, giving efficacy and strength to the worship under the law which made nothing perfect; but as guaranteeing a worship that should bring perfection. This most noted type of the Lord Jesus our glorious high priest on his Father's throne, who was from the beginning the most glorious high throne, was so made by the oath of him who cannot lie. The brightest and highest types are employed to set forth the glorious majesty of Jesus as Lord of all.

The law made nothing perfect. It was the best of earth—lambs of the firstling of the flock without blemish—blood freely shed—a priesthood unto whom God gave this honor—the man Moses the meekest of men—the law coming from heaven good, holy and spiritual, yet all this utterly failed to save a single soul or to cleanse from sin. A better covenant, a better priesthood, a new kingdom, a new king made after the order of Melchisedec must reign and abide priest of the most high God forevermore.

P. D. G.

## OBITUARIES

## HARRIET STOTT.

Harriet Stott, was born February 28, 1862 and died June 7, 1908.

She was the daughter of Arnold and Zilpha Nichols. She married Godfrey Stott January 6, 1883. Under this union were born eight children only three are living, one girl and two boys. She first joined the Free Will Baptist church, but eight months before her death she left them and united with the Primitive Baptists. She was meek and lowly and loved by the brethren. Her funeral was conducted by her pastor, Elder G. W. Boswell. J. M. BURNETTE.

## J. T. FENFROW.

Whereas Brother J. T. Fenfrow departed this life September 24, 1908, and the church of Centerville feels a deep sense of loss sustained in his death.

Be it resolved, that Brother Fenfrow whose life illustrated the life professed. This means that he was honest and conscientious and that he performed to the utmost of his ability the duty of a good citizen. To the poor and distressed he was ever kind and sympathetic, causing the widows' hearts to sing and the poor to call him a friend indeed. In his community he was neighborly, and a brother whose influence was a blessing and a benediction.

In his family he was a good husband and father. As a church member few excelled him. He showed his faith by his works.

We bless God for his life and example. Be it further resolved that a copy of these resolutions be spread upon record, and a copy sent to Zion's Landmark, and a copy be sent to the family of the deceased.

ELDER G. W. BOSWELL, Moderator,  
S. D. BOYKIN, Clerk.

## WILLIAM O. BARNES.

Brother Wm. O. Barnes, was born December 15, 1842 and was married to Miss Algid Barnes, daughter of Mrs. Eviline Barnes, June 15, 1870. He was baptized by Elder W. F. Bell in to the fellowship of the Primitive Baptist church at Deep Creek,

Halifax county, N. C., on the first Sunday in November 1878. He died August 23, 1908.

He was a strict member of the church and always filled his seat when not providentially hindered. He was glad when the brethren visited him and always looked well to the comfort of his family. He had no children born to him. He was raised a poor boy, labored hard all his life and received a home for himself and wife with whom he lived contented and happy.

His christian life was upright and his walk was in accordance with his profession, believing in salvation by grace through our Lord and Savior Jesus Christ and died in the triumph of that faith which was once delivered to the saints.

He leaves a devoted wife and many friends to mourn their loss which we believe is his eternal gain. Peace to his ashes.

L. J. D. BERRY.

## MISS MARY F. HYMAN.

By request of the members of Cross Roads church, I send you the obituary of Sister Mary F. Hyman. She was born in Edgecombe County, N. C., on the 15th of November 1822 and died at the residence of her nephew Mr. Ed. Hyman near Hobbins, N. C., February 11, 1908, after an illness of three weeks, suffering mostly from heart trouble, making her stay on earth 85 years three months and twenty-six days.

Her father from what I have heard was one of the most faithful ministers the Primitive Baptists had in that day, and was moderator of the Kehukee association from 1828 to 1857 when by reason of age and infirmity he was unable to attend. During his ministry Elder C. B. Hassell was chosen in his place.

Sister Hyman was blessed with a good hope through grace and joined the church at Cross Roads, Edgecombe county, N. C., Saturday before the second Sunday in September 1854 and was baptized the next day by Elder Eli McCaskey and has ever since led a life of holy example. I feel that she was indeed a mother in Israel and was never missing at her meeting time, unless providentially hindered. She was one of

the finest advocates of salvation by grace and her whole theme was Jesus and him crucified, she was a great lover of singing and sung a beautiful treble as long as she lived, her favorite hymn being, "How firm a foundation ye sains of the Lord," which she would ask us to sing at every meeting and she would sing with the spirit. The Lord had blessed her with a very bright active mind and I have been told that she was very industrious. She was very kind to me after I took the care of the church at Cross Roads and her advice to me was very encouraging and touching. She told me she prayed the blessings of the Lord upon me and that the church might prosper and grow.

The last conversation she told me she was only waiting the Lord's time for him to take her home from this world of sin and sorrow, and I feel assured she has gone to reap that reward that belongs to the people of God prepared for them from the foundation of the world.

I feel that words fail to express the many lovely traits of character of this dear sister. I hope the blessings of the Lord may rest on her nephew Mr. Ed Hyman and family for their kindness to her and to her niece Miss Sue Hyman who was so kind in conveying her to her meetings and caring for her in her last days.

She was buried in the family burial ground there to await the morning of the resurrection when her body will be raised triumphant oved death and the grave. The church misses her and feel grieved at her departure, while we believe it is her eternal gain.

Written by her pastor,

A. L. HARRISON.

Plymouth, N. C.

#### MARY BLACKMAN LEE.

Mother was born April 29, 1847, and died August 17, 1908, making her stay on earth 61 years three months 18 days. She was married to Mooree Lee on the 12th day of May 1868. Unto this union were born eleven children, nine of which are now living.

Mother joined the Primitive Baptis;

church at Hickory Grove, Sa urday before the second Sunday in September 1896, and was baptized the next day by Elder U. J. Westbrook, and lived a consistent member of that church until it pleased God to take her out of this low ground of sorrow to dwell, as we have the evidence to believe, on that blessed home above. Mother always filled her seat on her meeting days unless providentially hindered, in her last days.

After she was unable to attend church she always wanted some of the brethren and sisters to visit her which many of them did.

I think Brother Gold there is too much said about the dead sometimes, so I will be as short as possible. Yes it is hard to say too much about a good mother which I claim we were blessed with. I know she was a good wife, a good neighbor and a good mother.

Mother was industrious in trying to bring up her children right teaching them to obey her as long as they remained under her control, and after they had left her she spent hours giving them advice, whether they heeded or not. She was a great sufferer for several years, first with scrofula, then came a spinal trouble and consumption which grew worse until it took her away. She bore her suffering with meek patience and when she saw the end was near she prayed to die, her sufferings were so severe. It was hard to gaze upon mother lying cold in death. One that has nursed us and cared for us, no matter how tired or weak as she could go. She could not do enough it seemed to satisfy her for the suffering. But I have been made to feel that our loss is her eternal gain, and she is now reaping the reward that awaits the people of God. I trust I have a little hope of meeting mother ere long where no more sickness, sorrow, pain nor death is, where the redeemed of the Lord walk the streets of that New Jerusalem there to sit down with Abraham, Isaac and Jacob in the kingdom; so with David I would say when I awake with thy likeness I shall be satisfied. Yes I trust that God through his goodness,

love and mercy may lead, guide and direct me to walk in the light of his countenance turning neither to the right nor the left, out ever abiding in the faith once delivered to the saints. May it please God to lead all her children into the light that they may one day yet to come be numbered among the redeemed of the Lord. When I returned from the burying grounds, where mother had been conformed to the narrow limits of the grave, to await the resurrection morn, for the first time in thirty-five years I found her chair permanently vacant, no more to be occupied by her, no more to hear that comforting voice, no more to feel that soothing hand when in distress or afflicted.

In conclusion I want to say to her children and grand-children, though she is dead she yet speaketh. Remember her example and try to follow in the paths she trod as near as you can, and may the Lord enable you all if it is according to his divine will, to say as she did that your hope and trust is in Jesus.

Her loving son,

MOSES LEE.

---

MOLLIE E. SASSER.

Dear Brother Gold—I send you for publication the death of my dear sister by birth and also in Christ, Mollie E. Sasser, who was born April 6, 1870 and died October 5, 1908, making her stay on earth 38 years six months and three days.

She was the daughter of Martin Raper and Follie Raper and married W. R. Sasser. Unto them were born nine children, 5 boys and four girls. Five together with her dear husband still survive here.

It is with a sad heart I attempt to write of my dear sister. Her walk was so bright it makes me glory in the Lord to feel his home is a happy one for her and that she is singing in the sweet courts of glory.

She was a member of the Free Will Baptist church for about fifteen years, but God in his allwise wisdom saw fit to bring her up out of Babylon, established her going and put a new song in her mouth even praises unto Israel's God.

She joined the Primitive Baptist church

October 5, 1907 and was baptized the next day by Elder G. W. Boswell.

She attended every meeting until taken in affliction so she could not go and would often speak of how she enjoyed the true doctrine which comes from above. And how she did enjoy seeing the brethren and sisters and having them speak of the heavenly things which flow with milk and honey.

Brethren it is not our will to lose our loved ones, but our loss is their eternal gain. I hope all of God's people will remember the dear family in their prayers and that God may draw them nearer to him that they may be prepared to meet her in that kingdom where parting is no more, world without end amen.

May the Lord bless us all and enable all of us to walk closer to God day and night is the prayer of an unworthy brother.

Just before my dear sister passed away she reached out her hand to her dear father as if to say, I am bound for a higher and brighter world.

Brother G. W. Boswell attended the funeral and opened the services with praise and prayer.

Written by her brother,

LENARD RAPER.

Lucama, N. C.

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JAMES S. CORBITT.

Beaver Dam, Saturday and fourth Sunday in November.

Haskins Chapel, Monday.

White Oak, Tuesday.

Hadnoty Creek, Wednesday.

New Port, Thursday.

North Creek, at Union Meeting, Saturday and fifth Sunday.

Goose Creek, Monday.

Sandy Grove, Tuesday.

Bethel, Wednesday.

Sheffield, Thursday.

Mount Lebanon, Friday.

Galloway's Saturday and first Sunday in December.

Will some one meet him at Mr. Tetterton's, where Brother Rowe used to stop.

Conveyance needed.

**W. T. BROADWAY.**

Lexington, November 29.  
 Tom's Creek, 21 and 22.  
 Jerusalem, 23.  
 Pierce's Chapel, 24.  
 New Shepherd, 25.  
 Mount Tabor, 26.  
 Brush Creek, 27.  
 Gains Grove, 28 and 29.  
 Broadway, December 1 and 2,  
 Greensboro, 3 and at night.  
 High Point, 4 and at night.

**E. E. LUNDY.**

Portsmouth, Thursday night before fourth  
 Sunday in November.  
 Cedar Island, fourth Saturday and Sunday.  
 Thence to Cedar Island Union at Goose  
 Creek Island.  
 Beulah, Tuesday and Wednesday.  
 Rose Hill, Thursday.  
 Tiny Oak, first Saturday and Sunday in  
 December.  
 North Lake, Monday.  
 East Lake, Saturday and second Sunday.  
 Bethlehem, Saturday and third Sunday.  
 Concord, Monday.  
 Elizabeth City, Tuesday night.  
 KIMY Hawk, Saturday and fourth Sunday.

The next session of the Smithfield Union  
 will be held with the church at Hannah's  
 Creek, Johnston county, N. C., on Saturday  
 and fifth Sunday in November, 1908, as it  
 was not held on the fifth Sunday in August  
 on account of flooded streams and the  
 bridges washed out. Brethren and sisters,  
 especially ministers, are cordially invited.

J. A. BATTEN,  
 Union Clerk.

The next session of the Dutchfield Union,  
 is appointed to be held with the Durham  
 Primitive Baptist church on Saturday and  
 fifth Sunday in November 1908. All lovers  
 of truth are cordially invited to attend.

G. C. FARTHING,  
 Clerk.

There will be a Primitive Baptist  
 union meeting held with the church  
 at Cane Creek, five miles east of Dan-  
 ville, Va., near Ringgold station, on  
 Friday, Saturday and fifth Sunday in  
 November.

All Primitive Baptists are invited.  
 J. M. LEWIS,  
 Moderator.  
 R. L. DODSON,  
 Clerk.

**Excursion Rates**

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 RICHMOND, VA., NORFOLK, VA.  
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Account Football game between Uni-  
 versity of North Carolina and Uni-  
 versity of Virginia, at Richmond and  
 Agricultural and Mechanical College  
 of N. C., and Virginia Polytechnic In-  
 stitute at Norfolk, Va., November 26.  
 Round trip tickets on sale November  
 25, to return November 29.  
 The regular football games of the sea-  
 son. Don't miss them. For further  
 information call on ticket agent or  
 write.

W. J. CRAIG, T. C. WHITE,  
 Pas. Traffic Mgr. Gen. Pas. Agt.  
 Wilmington, N. C.

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 There is no regret when you  
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# ALL OVER FLORIDA

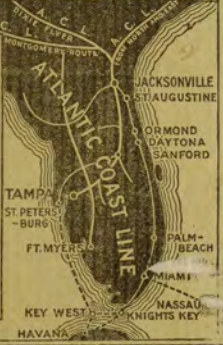
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In requesting change of post office please state both the old and the new one.

Do not send any money to me for Lloyd's Hymn Books, send your orders with cash to Mr. Alvin Clark, Wilson, N. C.

I have sent out statements to subscribers to the Landmark that are in arrears. I hope they will all help me.

L. H. HARDY.

The Lord will, I will preach at Ashboro, on Saturday, November 28, at night and on Sunday 29 at 10:30 a. m., and 2:30 p. m.

Mr. Thomas Lambert will arrange the place of meeting.

The next session of the Black River Union will be held at the church at Bethsaida, in Rowan county, on Saturday and 5th Sunday in November. The church is situated two miles northwest of Benson, N. C. An invitation is extended to all brethren, sisters and friends, especially ministers. CORNELIUS HODGES, Union Clerk

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# ZION'S LANDMARK

Published Semi-Monthly at Wilson, N. C.

PRIMITIVE OR OLD SCHOOL BAPTIST

Vol. XLII

DEC. 1, 1908

No. 2



1908  
1909  
1910

P. D. GOLD, Editor

Wilson, N. C.

P. G. LESTER, Asso. Editor

Floyd, Va.

PRICE \$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.

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

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

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

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

All brethren and friends are requested to act as agents.

All names and postoffices should be written plainly.

All 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.

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I trust every reader will try and secure a new subscriber for the Landmark. Our expenses are heavier and an increased circulation is necessary to enable us to make anything.

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

Dear Brother Gold—I have been troubled and perplexed for quite awhile in regard to the condition of the Old Baptists and have really had serious fears that the war that has been raging among them would result in their extinction. But recently I have become more hopeful and the following thoughts have occurred to me, which I now send you. These thoughts are illustrations. "When there is war, either between two nations, or internal revolution, there is always more or less excitement, love, sympathy and good will give way to hatred, vengeance and retaliation. And opposing forces butcher each other without remorse. Every available weapon is brought into play to destroy the enemy. Lawlessness, disorder and confusion reign supreme, and the innocent suffer with the guilty. Desolation and ruin are everywhere apparent. After each succeeding battle there is a lull and hostilities cease for a time to care for the dead, wounded, and dying. After awhile either by conquest or otherwise the war terminates, and then the people return to their wasted homes, and go to work to rebuild and reconstruct and re-adjust. But it requires a long time to recover from the dreadful and devastating effects of war. In addition to the destruction of property and loss of life, every thing and every body is demoralized. Moral character is below par,

consequently it takes a long time for conditions to right themselves again. A money panic produces similar results in the commercial and laboring world.

It is said that "after a storm there is always a calm."

A person is suddenly taken seriously ill, the doctor is called in, but he is puzzled, can't diagnose the case. Consulting doctors are called, various remedies are tried. The patient lingers between life and death, anxious friends watch by the bedside day and night, and hope and pray for their recovery. Finally perhaps when hope has fled and despair takes its place the patient begins slowly to recover, but it takes time for restoration to health again.

Now to sum up, we have the war, the conflict has been bitter, and waged with relentless fury. It was not a war against foreign foe, but a war among ourselves. The most prominent weapons used was "Absolute Predestination of all things" on the one side and "Conditional time salvation" on the other side. Other weapons have been used, but those two were the most prominent, and the most destructive. Many have been wounded and many have been slain on both sides, and I trust the war is over, and the last battle fought. I don't think there has been any conquest on either side. Both sides seem to have decided that war is a bad thing at best, and there seems to be a desire for peace, and a

desire to "beat their swords into plow shares, and their spears into pruning hooks." The storm came and carried destruction and havoc in its path, but the storm is gone and there is a "great calm." The patient that was so sick hovering between life and death is on the road to recovery. "Is there no balm in Gilead? is there no physician there? Then why is the health of the daughter of my people not recovered?" Whence come wars and fightings amongst you, etc. He maketh wars to cease to the end of the earth."

And now Brother Gold I feel more encouraged. "Israel shall be saved in the Lord with an everlasting salvation. She shall not be ashamed nor confounded world without end." "My word shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, henceforth, even forever."

This is enough. The church is built upon this Rock—(The Rock of Revelation) and the gates of hell shall not prevail against it."

"Speak ye comfortably to Jerusalem, cry unto her that her warfare is accomplished etc.

In hope of real and lasting peace through Christ.

Yours to serve,

H. J. REDD.

Remarks—What folly is there in going to war. If while war is raging we would keep far from every evil work then it would be so different. But war is a time when evils break out.

However, we learn in the school of affliction by finding out that we are the fools and transgressors.

P. D. G.

Dear Brother Gold—As I hope in the Lord if one so weak as I am to claim that relationship with you who is blessed with the goodness of God

to write and explain the wisdom of God so wonderfully as you do. I am sending you for re-publication again the pieces that have been printed in the old Landmark, of the date of June 15, 1898, and December 15, 1898, of the wonderful trip that Brother Leland traveled.

I am sending these by the request of the brethren and friends. This is a wonderful miracle of the work of God. This from one that hopes that he has been taught the love of God. Pray for me that I may be willing for his will to be done.

Your brother in Christ I hope,  
SAMUEL SNIDER.

The following remarkable incident has been sent us for publication. It may not be amiss to give it a careful reading. Pride is a great and growing evil.

The following incident is told as part of the unwritten or traditional history of Elder John Leland during the latter part of his life.

Mr. Leland traveled much over the country on preaching tours on foot. On one occasion he had been warmly solicited in writing by a widow lady to visit the part of old Virginia in which she lived, and preach, telling him to set his time and her house was at his service, both as a place of abode and also a place to hold his meetings. Mr. Leland replied to her by setting a day that he would preach at her residence at 10 o'clock a. m.

The lady was a wealthy planter in Appomattox valley, and regarded her self as one of the most pious and exemplary persons to be found any where. She had been raised in the high circles of life, and knew nothing about poverty, nor had ever associated with laboring classes. She was at this time about 35 years of age, and had been a widow two years; but knew nothing of the privations commonly

attending the life of a widowed mother.

She took much pains to appear pious and her chief object in inviting Mr. Leland to preach at her house was that she might make a display of her wealth, and thus have the applause of all of her associates. So she went to a great trouble and expense in preparing for the meeting. The appointment had been spread far and near, pressing solicitations had been sent to numerous friends to attend the meeting, no expense or pains had been spared, not only to have the best and finest of everything, but to have everything in the best style. On the evening preceding the meeting several carriages had already arrived to be in good time, and to enjoy the hospitality of the hostess. About sunset Mr. Leland came to the mansion on foot. The day was quite warm and he was dusty when he made his appearance. The walk had caused a free perspiration which ran down his cheeks, making roads in the dust which had settled on his face during his day's walk. He walked up to the door of the large stone mansion, and his rap was answered by a black servant, of whom he inquired for the landlady. The servant ran down the broad carpeted hall to a door from which proceeded the sound of talking and laughing. In a very short time a lady very richly attired made her appearance walking briskly and lightly toward the door where Mr. Leland was standing. He had a fair view of her person, and at once viewed in her physiognomy, her character and excessive vanity.

But before he had time to speak, or before she was near enough for him to address her, she spoke in rather a harsh tone; old man what do you want here? I have nothing for beggars. Mr. Leland in a soft and unassuming tone said, please excuse me madam; I do not wish to beg for

money, but I am very tired from a long walk and called to know if you would do me the kindness to allow me to stay under your roof during the night.

Viewing him hastily from head to foot, she very positively answered no. I have company now, and tomorrow the Rev. Mr. Leland is to preach at my house, so I can't take in poor stragglers. Well, said Mr. Leland, I am too much fatigued to travel further tonight. Will you allow me to stay in one of those cabins, pointing to a row of negro houses just outside the mansion yard. After a moment or two of reflection she said, "Yes, you may stay there with the negroes if you want to." He bowed a very polite thank you, and turned toward the row of huts. He proceeded to the furthest one from the mansion before he found any one to whom he could speak to ask permission to stay, but came at last to the smallest of all the huts, where he found seated at the door an old negro fanning herself with the wing of a fowl.

He spoke to her very gently, good evening aunty. His greeting was answered with good "evin mosta." Well aunty, said he, "I have come to ask a very uncommon favor of you." Bless de Lord mosta, what can that be, fo' pleas God Ise muffin to give any one." "I am very tired from walking all day. I called at the house of your mistress but she says she has no room for me in the great house." I am too much fatigued to go farther, and so I have come to see if you can allow me to shelter in your house."

"Bress de Lord mosta, I got no commodation for any one, but fore a fello mortal shall stay out does I let him stay in my cabin sho, ef dey can put up wid my plain hut. Uncle Ben be in directly, den he can keep you company while I fixes you sumpen to eat; for you looks as do you had not eat

a morsel for a long time." At the same time pointing to a three legged stool by the side of the door saying, "set down dar, and rest your self, for you looks so wore out." Mr. Leland took the seat as directed saying at the same time, I am sorry that I am compelled to put you to so much trouble as I have no money to pay you. "Please God mosta, aunt Dilsey never charges any one yit far sich comodations as I could give em, God knows its poor enough at best. You say mosta, you call on missus at de house dar, and she can't take you in. Well, you must cuse her, for she's looking for a mighty heap o' company tomorrow. Dars a great man to be dar to-morrow what's gwine to preach in her house and a good many folks done come a ready, and heap mo comin to morrow. So missus is mighty busy fixin far em, but here's Uncle Ben;" she continued as an old grey headed negro came around the corner of the cabin muttering to himself about the carelessness of some of the other negroes. This old couple, Uncle Ben and Aunt Dilsey as they were familiarly called by all who knew them both black and white, were an old couple who from old age had for a long time lived in a small but snug cabin at the far end of the row of huts occupied by the younger set and more active slaves.

Although Uncle Ben was not required to do any labor, yet he voluntarily took a kind of supervision over the farm, stock, etc. When he saw Mr. Leland he stopped short, and gave him a scrutinizing look, when Aunt Dilsey spoke saying, "Uncle Ben don't stare your eyes out at a stranger, dis ole gentleman was out traveling and come to stay in our cabin kase missus can't let him stay dar as she's got a heap o' company now." Well, said Uncle Ben, "We's commanded dat if a stranger comes along we's got to

take him in and give himu sich as we have to set before him.

While Aunt Dilsey was preparing supper, Mr. Leland learned much about the lady of the mansion from Uncle Ben. He learned with other things that they were a very religious family, but the hostess had been raised in the city of Richmond, and had imbibed all the fashionable ideas of religion, with but very little of its true principles, and none of the humility.

Soon after Mr. Leland had finished a very good coarse supper he told his host that he was very much fatigued from a long day's walk, and would wish to retire for the night and that he felt like he wished to return thanks to his Creator for the blessings of the day, and invoke his protection through the night, that if it would annoy them he would retire to some place out of doors. Bress God, said both of the old folks at the same time, "We allers likes praying in our house, and neber goes to bed thout one of us tries to pray." Mr. Leland then took an old well worn bible out of his little bundle, and read in a very solemn tone the one hundred and second Psalm. During the reading the two old blacks often said in a low voice, "Amen, bress the Lord." When the psalm was ended, Mr. Leland fell upon his knees, and poured out his feelings in such an outburst of reverential eloquence as was seldom ever equaled, and never surpassed by mortal lips.

His host and hostess were so affected by the reading and prayer that they could do nor say no more than fix their eyes on their guest, as though they felt he was something more than a mortal man. He retired to a clean little pallet in one corner of the cabin, where he soon fell asleep. When morning came he was up early. Aunt Dilsey soon had a good plain repast, after which he seated himself to read telling his hostess that he felt too

much fatigued to travel, and if she was willing he would rest there until afternoon any way, and then if he felt better he would go on his way. Aunt Dilsey said, "Yes mosta stay with us just as long as you want to. We be glad to have you stay with us a fortnight, if you can put up with our far." Mr. Leland seated himself under a shady tree in the cabin yard with his bible waiting to see what the finality would be. About 9 o'clock every thing was in a bustle at the stone mansion. All the servants were called in to dress in their very best. Carriages began to arrive by the dozens, until the hall and every part of the large and elegant home was crowded to overflowing, but to their dismay no preacher made his appearance, for the last carriage that came in sight had been returned to get a glimpse of the minister. No one in the large congregation had ever seen him. So every one was full of anxious expectation, supposing that when he came he would be drawn by two or four fine horses driven by a servant in livery. 10 o'clock passed, half past 10, 11 o'clock was announced by the clock on the wall, and no minister. The company had by this time become restless, and were about to disperse when Aunt Dilsey went to her mistress and said, "Bress de Lord missus why don't you get dat ole man who stayed in our cabin last night to come here to de door and pray fore de folks all go home. He prayed in our cabin last night, and dis mornin, and fore God in all my born days I nebber heard sich praying a fore, he's setting right dar now under the tall pine tree, and as de preacher's not come, if you let him pray, I'll go right now and fetch him down." The matter was talked of among the congregation when it was agreed to have the straggler, as they called him, come and pray before the congregation broke up. So Aunt Dilsey went to

where Mr. Leland was sitting and said "mosta de folks all dispirited bout de preacher comin. He an not cum, and da wants you to go down and pray for em, fore da all break up. Mosta, I want you to pray jis like you did las night." Mr. Leland walked down to the front door, and standing on the steps repeated a short hymn by memory, sang and then engaged in prayer. By the time his prayer was ended all eyes were fixed upon him with amazement. He then remarked that as there seemed to be a dis-appointment, that if it would not be assuming too much, he would talk to them a few minutes. And as a foundation or starting point he would read a short passage from the word of truth which they would find by reference to the thirteenth chapter and second verse of Hebrews, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." When he had spoken for about twenty or thirty minutes, the hostess who had refused him the hospitalities of her house the evening before, became so deeply affected that she ran and prostrated herself at the feet of Mr. Leland, and would, had he allowed her to have done so, washed his feet with her tears. It was said that she was so overcome and affected that from that time forward she was a changed and different woman, so much so that she threw off all her finery and ornamental dressing, and became an humble and plain christian. Though she was a professor before, her whole deportment underwent a complete change. Her house became a place of divine worship, where she delighted in making all, no matter how plain, or how poor, as happy as kind attention could make them. In fact it was said that if preference had to be given to any it was always in favor of the poor and needy.

Elder P. D. Gold:

Dear Brother—This will inform you of my safe arrival after attending your association, which was very enjoyable. In fact I don't remember to have been blessed with the spirit of understanding to my joy more than at this meeting. And I rejoice that I was permitted to be there with the Lord's people.

There is nothing quite so reviving to my drooping spirit as to mingle with the saints and to hear them tell of the wonderful works and goodness and mercy of God. Indeed it is strengthening to the weak and weary, and I trust he will continue to bless me with this mind to seek their company, and with a meek and humble spirit to live at their feet, and be obedient to his blessed commands.

On my arrival home I found a card from Sister Addie V. Smith. It was twenty-six days coming (from Shanghai, China, 31 Quinson Road). It bears a message of love to the church, and desires that peace may abound with us, and promises to write more fully soon. I wrote her yesterday and requested her to write a communication for the "Landmark." If you have a mind to write her by way of remembrance and encouragement I am sure it will be appreciated.

I would assure both you, and Sister Gold, of my appreciation of your kindness and favors shown me at your home. I enjoyed my visit with you, and your conversation, especially on spiritual things, was both comforting and profitable to me. Yea, it is wise and wholesome counsel, and I feel greatly benefitted by your company. I hope this may find you and yours in good health.

With much love, I am yours in the hope of life eternal.

BETTIE G. WILLIAMS.

Raleigh, N. C.

Dear Brother Gold—The following letter of experience of Sister Mary Moore is too good for me to keep all to myself, and therefore, I copy it and send it to you for the readers of ZION'S Landmark.

Yours in hope,  
L. H. HARDY.

Ridgville, N. C.  
Elder L. H. Hardy:

Dear Brother in Christ—I hope if one so unworthy should address you as such. For a long time it has for some cause been on my mind to write you. I can't tell why, for I feel so unworthy even to think of writing to one in whom I have so much confidence, but it seems that I can't get it off my mind.

Before I joined the church I had a mind to write to you and tell you some of my feelings, and when you came to see us soon after I joined I can never tell how much I enjoyed your visit and your preaching on both days. I felt like it was too good for me. It seemed to me that I could see the image of Jesus in your face. I felt unworthy to shake hands with you. I thought that you would be surprised at my joining and that you did not have confidence in me. After preaching when you spoke so kindly to me and said you were not surprised to hear of my coming in I felt like falling at your feet and crying aloud, for I had never said one word to you on that subject. I felt surely the Lord was in it all.

I feel like I want to tell you some of my feelings before I went to the church if the Lord will guide my pen.

From early childhood I had serious thoughts of death and would get in trouble and go off alone and cry. I did not know what was the matter with me. I felt like I was the worst one of my father's family. Sometimes I felt so badly and mean that I did not feel worthy to sit around my father's fire-side. Sometimes I felt bated and sometimes worse until I was nearly grown.

Papa and mama joined the church. I cannot express my feelings. Then I felt to be alone without friends on earth or in heaven. When they came out of the water I felt like I wanted to go to them and ask them to pray for poor me, but was afraid to go for I did not want any one to know the trouble I was in. Not long after they had a revival at Wheeler's, and a large number joined. I was in so much trouble, I felt like I was lost and all I had to look to was God, and my prayers were, "Lord be merciful to me a sinner." One of my girl friends joined and was baptized. I thought she looked so good. If I could be just good enough to be with that good people, I felt that I could not live without relief. I came home that evening and went upstairs and tried to pray to the Lord for mercy. I could not hide my tears, therefore, I stayed out of sight as much as possible. I went on with night work crying and begging for mercy. I started to milk, I saw that I was going to meet papa. I thought I would ask him to pray for me, but when I got to him he handed me a present he had for me, and told me to take care of it. I bursted out crying. He told me not to cry for I was welcome to it. I could not speak, but went on until after supper. We were all around the fireside. I sat back to hide my grief. All at once I felt so good, it seemed that a light shined around me and my burden was gone. I felt that my sins were all forgiven and I loved everybody. Right here I have trouble. I cannot remember how long I stayed in that calm frame of mind, but I could not get that burden back. I thought that if I could get it back I would know better how it went. Then came a desire to be baptized, but I was so young I thought I would never tell anybody for I could live a christian out of the church just as well as in it. However, I could not get that burden off of my mind. I felt that

it was my duty to be baptized. One night I was thinking of baptism and how sweet it was, and I went to sleep and dreamed that Cousin David Moore baptized me, and when he raised me up he began to shout and mama met me shouting. I felt like I had deceived them and how miserable I felt. I did not see the water, but just went through the motion of baptism.

I never have known what that dream meant, but it is yet fresh in my memory. I thought it was to show me that I was deceived therefore I would put it all aside and try to have a good time, but I could not. If I did wrong I would think of how merciful the Lord had been to me and of my promise to try to live better. But I fought against that feeling and began to go to parties and take a part. The first one I went to I was beaten with many stripes I hope. I rolled on my bed all night, and could not sleep, but begged the Lord to forgive me. I kept going to keep from being odd from my friends and it troubled me less. I got so I enjoyed it, but when my burden came again it was worst than the first. I felt like I had trampled God's mercies under my feet. The sleepless nights I endured. Then it came to go to the church. I cannot go for even papa and mama would not have fellowship for me. At last I hope I was made willing in the day of his power. I felt that if I did not go something awful would happen to me. I went before the church at their May meeting in 1906 and was received, and on the second Sunday in June I was baptized by our pastor, Elder J. Hall.

I didn't feel so happy as I have heard some say they felt, but I felt calm, felt like I had done what was my duty.

That night I lay down feeling that I had done what I could. Although I felt unworthy to have a home with that good people, yet I have never regretted being there. At times I feel surely

I am deceived, but I had rather die than deceive them. I cannot live as I wish to. When I would do good evil is present with me.

Brother Hardy, if you can have a mind to do so pray for me that I may live nearer to God each day and hold out faithful to the end.

I did not think of writing so much when I began, but my mind led me on and I do not feel like there is anything in it that will interest you for I cannot express myself like I want to. Please pardon me if you can.

Brother Hardy, I wrote the above in March but could not send because I was so afraid that it was not of the Lord, and am yet, but it seems that I am bound to send it or be killed to all the enjoyment of spiritual things.

Your inworthy sister saved by grace if saved at all.

MARY MOORE.

Elder P. D. Gold:

Very Dear Brother in a Precious Hope—I have just a few minutes ago received a letter from you written July 31. It went to Polkton and has been there all this time—two months. This is the letter you were asking about as we went on to Roanoke—if I received it.

Of course I would have been glad to have gotten it then, but it is much appreciated at this time, coming as it has in such a time of need.

I never do hear from you, but that it cheers me; and I believe the dear Lord directed this message to come to me at this time.

You said in this letter that your needs were as great as ever, and instead of growing better you were increasing in poverty, and growing more and more needy.

How comforting to know that one like you has such feelings as these; yet I cannot see how you can feel that way,

As you say, self gives me so much more trouble than any one else.

Elder H. V. Cole spoke so comforting to me at Roanoke in regard to the "Law of the Lord"—how he delighted in it according to the language of Paul, and the law of sin which works in our members so that when we would do good evil is present.

Much of the preaching at Reidsville and Roanoke will, I feel, be sweet to me for still many more days to come. I feel that I was especially favored and blessed of the Lord in being favored to attend those two associations. I had some hope of attending the Little River and had my suit case packed to go, and was then providentially hindered; but feel that I was blessed with some resignation to the will of God, knowing that what he does is surely right. I could not attend ours, it being so far by rail.

Is your association near you this time; and could a person go from here and get there the same day?

How sweet to meet and mingle with the people of God! It seems to me if I were deprived of the company of the saints that life would be sad in me.

Sometimes I feel that I can say I know I love them. It is the same sense in which I feel to know that my Redeemer liveth.

Elder B. H. Harrelson came to our house Monday night after the Little River Association and stayed with us and out home until Thursday. He seemed to be full of the spirit of Christ and conversed richly of heavenly things. His company was to us a treat indeed. He was on his way to our association.

My mother is up again, though not strong yet.

I am feeling very well at present. This is a poor letter, but how can I do better?

Yours in love and sweet fellowship,  
LOUISA A. EDWARDS.

Dear Brother Gold—I have intended several times in my life to write of a few things that have been before me in time past, and I hope some of it has been the Lord's dealings with me, but I feared so much that it was not his work, that I have always laid it aside, but as I read other people's writing, it makes me think so much of my own experience, that I feel like I would like to see mine all together and in print.

After my first child died, I was in great distress. I wanted to know if babies went straight to heaven as soon as they died, or did they have to wait until judgment day. This one thing caused me to read the bible more than I had ever done before, and I got satisfied when I read the 9, 10, and 11 verses of the sixth chapter of Revelation. I don't know why it satisfied me, or what it meant. The next thing was would I ever be prepared to meet my baby. I went to work to try and live a better life. I tried to pray daily to the Lord to help me to live better. I could never see that I lived any better, but found more and more fault in myself all the time. I would beg my husband to do better, and try to be prepared to meet our baby when we should be called to go. He did not seem to be in trouble as I did, and so I felt like I grieved more about his sins than I did my own. He would drink too much, and I felt like it would kill me. There is no tongue can tell what an awful thing it is for a woman's husband to drink too much. I dreamed one night that my husband and myself were to be married, and I wanted to do right, so I went to him and asked him to come on, they were waiting for us. He sat still and looked unconcerned and was dressed in black. I went on and stopped in a field and in front of me was a grave. At the other end of the grave were two large doves, one of the doves got on the

grave, and went down in there, and I didn't see him any more. The other dove opened a large paper and said, "This is the matrimony, where is the man you are to marry?" I looked the way I came with a sad heart. I did not see him, so I said he has not come, the bird folded up the paper and said, the time has not come for you to be married. I can't tell how I felt. I had on a veil that covered me from my head to my feet. It was called the brides' garment and it seemed to be all I needed to make me happy, if only my husband would do right. I waked up crying and told my husband my dream. I felt sure that he or myself was going to die soon, but it has now been 24 years ago since I had that dream, and we are both living yet.

I have lost several children since then. I have stood over them and seen them suffer until I would feel like it was impossible for any one to go to heaven except those that died when they were babies. Surely I was lost, I would wonder if they were suffering for my sins. I knew I had promised to do better, and had always failed to do so. I was in a lot of trouble. I felt like those that died when they were young were the best off. They would not have to suffer as I did. I have seen a lot of trouble over trying to raise those right that are living, and do my duty by them. Oh! this added to the trouble I already had. There is no way to describe it. My health grew very bad, and I had been through with many toils and snares. I began to think surely I could not hold out any longer. I began to think about dying all the time. I was bidding farewell to my children and everything that looked natural to the eyes here, for I would soon be gone from this world of trouble. It grieved me to leave my children in the hands of the cruel world

without a friend, for I felt there was no friend like a mother. I would try to pray, but I felt like I could not pray as I wished to do. I felt like the breath I breathed was prayer, and that the Lord knew I needed what I need better than I did. I was willing to die if it was his will, only I hated to leave the children. I had two spells like any one crazy. I felt like each time that I turned to a rock and I could not get it off of me, and saying foolish things. I knew what I was doing, but I had it to do, to keep from getting worse. I wanted to pray but I could not, but tried to put my whole trust in God that I would get better, but I feared I never would. It didn't last long. Soon after this I walked the house and tried to pray one more time. There was no one in the house but myself, but I concluded to go out in the bushes, so I did. I knelt down and cried, I felt that the Lord had my life in his hands, and he was then ready for it. I wanted to ask him to spare me and let me live to raise my children, but I heard myself say, Lord thy will be done, a light passed with the words, I felt so much relief that I just did remember what I went out there for, and then I asked him if it could be his will spare me and let me live to raise my children, but if my death can be the means of saving their souls let it be. One part of this was my prayer, but the other was not of my make. I did not know much about the Primitive Baptists, as it had always been inconvenient for me to hear them, but I went to the Missionary Church after this, and soon went before the church, was received and was baptized. I felt perfectly satisfied for a while, but I soon got disgusted with some of their works. I concluded if all churches were like this I would stay at home and read the bible, and ask the Lord for an understanding and be satisfied.

I soon got to going to hear the Primitive Baptists. I could not go with them on every thing. They seemed to be too hard at first. I would read the bible and it seemed to go against them on some things. I could not understand until I would hear them preach on that subject, and then it would be very plain. I soon fell in love with them. About this time I had another dream. I dreamed of going to a bridge that I had dreamed of before, several times in life, but had never thought much about it until this time. I dreamed I went to this bridge. It was covered like a house and I went in, there had always been work benches and tools and shavings in there, but this time they were all gone. I went farther in then I had ever done before and I soon came where the river was; it looked muddy. I turned around to go back and to my right hand I saw a place that looked like a fountain. It had a stream of water that glittered like ice against the sun. When I saw it I was thirsty. I took a little sup of that water, and when I found myself I was awake standing it seemed to me about two steps from my bed. I remembered my dream and wondered what it meant. My thirst was gone, and I have never had that dream since.

Right after this I went to hear the Primitive Baptists preach again, and they condemned that day, and I went out of doors after preaching as I always did, and a bad feeling came over me all at once. I had not given it a thought that I had quit my church, and was living out of my duty. My son came to me and asked me if I was ready to go home. I don't remember what I told him, but when I found myself, I had gone back in the church and took my seat right at the door, and when they broke up I went out quick and a brother came to me and asked me why I did not come up

nearer and be with them. I was sorry that any one had noticed me, for I felt bad indeed. I had thought I would never join any church again, but from this time I was very restless. It would come to my mind, he that knoweth his master's will and doeth it not shall be beaten with many stripes. Well I began to feel more like I was not fit to join the church than I had ever felt before; so I strove against it for sometime, and I believe I was beaten with many stripes before I joined. One of my children became very sick with a bad fever and was sick five months. I did not get but very little sleep during that time, besides having many troubles of many kinds. I became very nervous and could not sleep when I got the chance of it. I would feel like when I tried to go to sleep I was frightened almost to death. It would come to my mind again, he that knoweth his master's will and doeth it not shall be beaten with many stripes. I would promise the Lord that I would offer to the church, and I knew I could not leave home at that time. I was afraid to promise any thing, for I had never been able to do any thing I had ever promised the Lord. I begged the Lord to settle my mind, and show me I was fit to join the church, and then when I would close my eyes I would see a pair of balances, and they would go up and down, just as my mind did, and when I would decide to go to the church they were on the balance, and when my baby would get better I would think it all foolishness, and put it off, and my baby would get worse again. I felt like my trials through life were so great and I had weakened down till I felt like I surely could no longer bear it. I felt sure that I had seen more trouble than any one else had ever seen. I felt entirely friendless in this world. I broke down before the Lord and begged him to help me. I believe I

had the spirit of prayer in me that night. I wanted to see the Savior face to face, I felt like I was sorry for sin, even the first sin, and why was I born a helpless creature here to suffer as I had, and no joys mingled with my sorrows. All at once I thought about the Savior on the cross, and it came to my mind that all that wanted to follow him must suffer like he did, and low and humble was the only way that lead to him. It seemed that it was said to me, that you have a hope of eternal life and your troubles are riches for you in the world to come. I shouted and thanked God for all the trouble I had ever seen. I was glad that I did feel poor and humble. I felt like I saw my father and said, pa, I am rich I would not exchange my life with you for all the money in the world. I felt like I saw the old Baptists and shook hands with some of them and told them that I had a hope of eternal life, and I was happier than I had ever been in this life. I can never tell all that came in my mind that night. It seemed that every thing that I asked the Lord the answer came at once, and some of it was scripture that I had read in time. I joined the Primitive Baptist church a while after this and was baptized by Elder A. J. Moore, at Hopeland, and I have been better satisfied since then, and have felt more able to bear my trials here, though they are great. I get so down hearted at times that I fear that I am deceived, and I am sure I do not feel fit to be called a child of God, if I am one, it is his good mercy that saved me, nothing that I have ever done. It is a hidden mystery why God chose a part to be saved, and left the others out, but it is his will and his way, and for him only to understand. All that are saved will be saved his way or no way. I am glad he fixed a way to save his people and if he had not, we would have all been

lost. I can only hope I may be one of his, it makes me tremble with fear that I am not. I see so much fault in myself it makes me sad to think about it. I felt some time ago that I was glad I had to die and leave this world behind. I do hope I may feel that way when the time comes to go.

I feel that I have written a mere sketch of a few things that have been as strange to me as it is to them that read it. I hope the Lord has directed my hand so that I have not written any thing wrong.

I have written this for the Landmark before and it got mixed with some one else's letter, while printing. I have tried to describe my feelings a little plainer this time, but I feel sure that the half has not been told, but I guess it is the best I can do. I am 45 years old—am the daughter of E. G. Hales.

May the Lord add his blessing is my prayer.

MARY S. KING.

Enfield, N. C.

#### SOMETHING THAT SHOULD BE KNOWN.

Dear Brother Gold—Knowing, as I do, the almost universal sentiment of the Primitive Baptists of North Carolina against new and unscriptural innovation, I feel that I owe them a statement of the existing affairs of Georgia. For the last ten years our people have been greatly disturbed by some of the churches installing instrumental music in their worship. The introduction of said practice met with considerable opposition in its incipiency, but it was not until it was that those who were so eager to have the organ, began working for what they called "reformation" in the churches, by associating protracted meetings (which meetings we could not object to if the Lord protracted it,) tolerating secret orders, and finally degenerated into the

Arminian practice of assessing the members to procure funds to pay the preacher, that brethren set up bars against them.

I said we could not object to continued meetings if the Lord continued them, but it is hard enough to keep the flesh out of two or three days' meeting, and where anxiety is at such a rapid pace to swell our numbers, reason, to some extent, becomes dethroned and results in throwing the doors too wide open; and such has been the case in South East Georgia. The following letter will explain the matter, and is reliable testimony.

Stillman, Ga.

Elder Lee Hanks, Macon, Ga.,

Dear Brother—I have yours of the 3rd inst. You asked me to write you the cause of our division at Mount Olive church, Upper Connochee Association. Our first trouble was the assessment, the preacher, Billie Screws and two or three of the brethren per upon the church, and changed the decorum to make it binding on the church. The preacher and the two deacons made the assessment, and assessed the members from \$1 to \$12 per year. Assessed one old sister \$1, who was the wife of an old pauper brother, who gets a part of his support from county treasury. The old fashioned Baptists kicked at this new decorum, and this started the row. Then the old Baptists brought up the new measures using organs in their worship, having continued meetings (Brother J. J. Sutton Stillmore, Ga., "said fleshly revivat meetings) five or six days at the time, and at these meetings, when the opportunity was given for members they, Screws, Stubbs, Lamb and Crouse would have from three to five members out over the congregation pressing and pulling at the people to join the church. This committee was usually young ladies and of course they had more influence over the young; and when they

got one to join, they usually invited other denominations and the world to fellowship the new converts.

Now, you can see what brought the division, Old Baptists can't stand such practices, therefore, we, the Old Baptists, withdrew from their disorder, about thirty members in all, to thirty-two progressives. Now, the preacher that led this progressive fight was Billie Screws, the pastor, of Mount Oliff church; who lives in a parsonage supported by the church; Stubbs, Lamb and Crouse.

Yours in hope,  
A. D. WARREN,

Witnessed—S. E. MERCER.

Brother J. J. Sutton, Stillmore, Ga., corroborates the above statement. The line in this country has been drawn, reaching from Atlanta, Ga., to the Georgia and Florida line. However, the division is most prominent in middle and south east Georgia. The leading preachers on the disorderly side: T. J. Bazemore, W. A. Lamb M. F. Stubbs, W. C. Crouse, W. W. Childs, Morgan Brown, B. H. Pierson, W. B. Screws, F. H. Sills, W. W. Riner, R. H. Barwick, A. V. Simms, H. Bussey, F. L. Fuller, A. V. Simms, and T. E. Sykes.

I am sure the ideas entertained by these men are not in accord with true Old Baptist principles, and should not be tolerated in any country.

The Old Baptists of North Carolina and Virginia are not in sympathy with such unscriptural procedures, and to avoid in roads by them, I think in justice to the cause we love, they ought to be published in the Baptists world. I trust the time will come when the Baptists will come together upon solid Baptist principles but it seems that history continues to repeat itself. Many have been the sorrows because of this. Little things are in all cases fore-runners to greater things. The organ in the church was

a very little thing and it seemed almost incredible that any should protest against its use in worship, but alas, it has bad associates, and will lead to much baser practices finally as is shown in the letter inserted in this article. May the Lord save his people from such delusive errors.

Brethren keep this article, and if you will refuse to receive any of the men, whose names appear in this article, you may avoid some of the sad rents in your country that they have caused here.

Yours in hope,  
J. A. MONSEES.

Dear Brother Gold—Your remarks at Greensboro church concerning the trine God was a great comfort to me; also you said that man had no covering for his sins.

I admit I have none of myself as my sins are open before the Lord all the time, I know I am a great sinner and have sinned before God and in his sight, but I hope God for Christ's sake has forgiven them all. I only write to relieve my mind because I heard a voice say, you shall be in great trouble until you let these things out. Oh that I could have an eye single to the glory of God. Isaiah said, speaking of the son of man which is Christ, that he shall be as a hiding place from the wind and a covert from the tempest, as rivers of water in a dry place and as the shadow of a great rock in the weary land.

"Oh Jesus is the rock in the weary land,

And a shelter in time of storm."

A few years ago when I was all alone at my work I heard a voice say, "I reckon you had better try to pray a little." I did not remember anything troubling me except a conscience of unworthiness. After thinking it over I concluded it might mean something so went and secreted myself to keep anyone from hearing me. I knelt

on my knees and began to pray the best I could. While my eyes were closed apparently I saw a stream of pure, rich looking blood come flowing down towards me. I said it is the blood of Christ and oh that it could wash and make me clean. - Brother Gold, I guess you have thrown water out before now and have seen it form a sheet over the wind. Well this is the way it appeared to me. A portion of that blood covered me and went all through me down to my feet. Oh the sweet peace, joy and gladness that filled my poor soul and the tears of gratitude I shed. I felt I was washed and made clean in the blood of the Lamb. He cleanseth us from all sin and I feel some of the same power now. All glory to God and the Lamb. I need to be kept every day, for I know I am a vile sinner and saved by grace if saved at all.

If you should publish this I hope it will comfort some little one, if there is any as little as I feel to be.

Brother Gold I have attended five associations this year; Upper Country Line, Abbots Creek, Bear Creek, Mayo and Fisher's River. They all had fairly good behavior, were very well attended and good preaching which I enjoyed very much. I was kindly cared for by the brethren and friends and I hope I am thankful to them, and especially am thankful to the giver of all good.

As ever yours in love of the gospel truths,

J. R. JONES.

Revolution Mills, N. C.

My Dear Brother Gold—While I am still enjoying the warmth which seems to abound at the Fisher's River Association, I hasten to write you something of our trip and visit there; for I well know that in this sordid atmosphere this feeling will soon be succeeded by a very different frame of mind.

Sister Burton and I went up to Pilot Mountain on Friday afternoon. Elder Key met us and took us with some others to his home, where we were kindly cared for. Next morning we were conveyed to the association where I met some I knew, and some who remembered and loved my dear father, and who showed me much kindness for his sake. How good it seems to me to be accorded such consideration for his sake, and in remembrance of my dear mother. I want to be grateful for it and desire I hope to walk in the path they trod.

Such kindness reminds me of Mephibosheth when he received favor at the hand of David, for the sake of his father Jonathan. At times too I feel that I know something of my lameness and unworthiness when I am blest with all that pertains to my father's house, and have eaten bread at the king's table.

I do not expect ever to grow up to the full stature in faith, hope and charity which my dear parents attained, if indeed I have been blest to experience any, but I believe it is all of one kind whether much or little, if it is really the truth as it is in Christ Jesus. I had not intended saying all this, as one of our preachers says; but it came up and I had to tell it to get it out of the way. The preaching Saturday and Sunday was good. Saturday night we spent at Elder Bird Denny's. His wife is a sweet motherly woman, and we enjoyed being there.

A large crowd attended the meeting. There was good order and apparently an anxiety to hear. On Sunday evening we went to Elder Gabriel Denny's home, where we spent the night. Elder O. J. Denny, youngest brother and wife, Dr. Brooks and a few others.

I do not think I ever visited a more pleasant home or with a more lovely family. Without seeming to say or do much they made us feel welcome.

Soon we were singing and such singing as I seldom hear. They all have good voices and with Dr. Brooks, who greatly enjoys singing, we had a real feast of song. Some one would select another hymn and that was sung, and then another.

Then Elder O. J. Denny began talking, an' das he talked we all drew near until we were gathered about him. Soon it turned to an experience meeting, and as one and then another told of the Lord's dealings with them most of us were melted to tears. Then came reading and prayer, and then a final song, and the group separated.

The affection of father for children, their love and reverence for him, and their affection for each other all believing the same thing, their fears, their hopes, their aims seemed one, all impressed me as one of the loveliest homes I have visited in a long time.

But with all that pleasure they have sorrow too. The mother is gone, and when I noticed the tenderness with which they mentioned her name I could guess their loss.

I wish you and Sister Gold could have been there. We thought and spoke of it several times.

Different ones asked about you, and regretted your absence.

LAURA A. REED.

Elder P. D. Gold:

Dear Brother—Will you please publish in the Landmark that the Primitive Baptist have a church house at Coats, Harnett county, N. C. We invite the ministering brethren at home and abroad to preach for us when so impressed. I live in the little town of Coats and will be pleased to publish appoint men's for any who desire, and will take care of them best I can while with us.

J. T. COATS.

Married E. F. Stone and Miss Daisy D. Lee, both of Durham, N. C., October 21, 1908, at Durham, N. C., by Elder P. D. Gold.

## ZION'S LANDMARK

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

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

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

Volume XLII - - - No. 2

Wilson, N. C., - Dec. 1, 1908

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### WHY NOT?

If we are right then we are satisfied to abide in Christ and in his blessed doctrine; nor will we wish to add to nor take from his complete, perfect word. If God has taught us then we understand what is the meaning of scripture. Contentions and differences, departures and offences come of a defect or enmity in the carnal mind against the work and will of God. For there is in the expressed will of God that which fully satisfies the renewed mind of such as are taught of God. If one is born of God that spiritual birth will show itself in the obedience of faith, and walking in the Lord's precepts in the keeping of which there is great reward.

Why should I desire to do something not commanded in the word of God, or why should I shun to do what is commanded? Because I am controlled by a will that is opposed to God.

The test of faith and its obedience is made in the faithful observance of what is commanded. If I love the word of God that is proof that I love God. It is not what I say but what I do, that decides the matter with me. Be ye doers of the word and not hearers only. A doer of the word has no higher aim than to obey God, nor has he time or a mind for any thing else. Nothing else could satisfy his mind. It is not that he is making loud professions of his doings. But whatso-

ever he does is unto the Lord. God is in his thoughts, and whatsoever he does whether in word or deed is to the glory of God, whether he eats, or drinks. With the mind he serves the laws of God. God is working in him both to will and to do. Hence the willing and the doing show the presence and power of God in him. Not that the doer of God's word feels that he is perfect or in serving God as it seems to him he ought. The working of God in him is not to cause the man to do what he naturally desired, but the working of God in him both to will and to do causes fear and trembling in the mind. Never until God begins to work in him the willing and the doings does the man know his inability to do what is commanded. So imperfectly therefore does he feel that he serves God that he cannot boast of any thing he has done, so that he is taught that salvation is of the Lord, and that by the grace of God he is what he is.

P. D. G.

#### THE HOLY SCRIPTURES.

When God inspired or moved the holy men of old to write the scriptures of truth, they were moved to write what was commanded them. Not a word of the natural opinions of men was written, but it was the word of truth. Words of wicked men and deeds of wicked men are recorded, but they are stated as truly occurring.

The revelation of divine truth in its inexpressible fulness and unutterable glory is expressed so far as words can declare.

When Jesus, who is the word of God in his glorious majesty and power—that word that was made flesh and dwelt among us—was manifest in the flesh it was witnessed and testified to in the fulfilment of prophesy, and was witnessed by men chosen of God and ordained to testify to the ends of the earth the wondrous fulfilment of

prophecy. The apostles who are first in the kingdom as judges in Israel with great grace and great holiness gave witness of the most notable events.

When the Holy Ghost revealed in them the glory of that kingdom, and enabled them to declare all the words of this life, what a precious treasure is given to those that love the scriptures, and receive the things most surely believed by us.

Have you ever noticed the wonderful utterances of the apostles concerning the things that God said will surely come to pass. These are divine messages of our Father sent to us and written in our hearts and there is such love and joy in meditating on them.

P. D. G.

#### HOLD FAST THE CONFIDENCE, ETC.

"Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end," (Heb. 3:6.)

What is the sure evidence and proof that we are the house of God? For the church of God is house or temple wherein he dwells. To know that he dwells in us and that we are his house or church there is the blessed evidence that we hold fast the confidence and the rejoicing of the hope firm unto the end. Confidence is faith or trust as it "dwells in the heart of a believer." In our deliverance from so great a death, and the joy that sprang up in our souls as Jesus appeared the chief among ten thousand, and the one altogether lovely, we felt that confidence and blessed hope spring up that to us is the beginning of days. A new world sprang up in our joy and hope. Old things had passed away, and all things had become new, and all things were of God. This is God's witness to us that we are his children. This is that white stone and new name given us

that no man knoweth save he to whom it is given. We are to hold this fast.

We may not be able to keep the great joy all the time, but we are to hold fast the confidence and the rejoicing of the hope firm to the end. Where else can we go? To whom shall we look but unto Jesus for salvation? He only has the words of eternal life.

There are many snares and deceivers that lure us off if possible, and beguile unstable souls, but to whom shall we go? Did we not try every thing else, and turn away from every thing else, before we found mercy in the Lord Jesus? Is there any other Saviour now but Jesus? No, no more than when we first sought and found him. He revealed himself then as the chiefest among ten thousand. We need him now just as much as we did then, and he is the same Saviour now that he was then. We can do nothing without him. We need him every moment. He is the same yesterday, today and forever. The proof that we are his is in our holding fast our confidence and our rejoicing of hope firm to the end.

Alas what deceitful, treacherous natures and hearts we have. How easily we let these things slip, and how soon forget what manner of men we are of. We need renewing from day to day. One hour we are rejoicing and the next we are in heaviness through manifold temptation, and fear we are deceived. How good to feel he is faithful by whom we are called to the fellowship of his son. The more our confidence is fixed in him the more we are thus manifest as members of that body parts of that building of God not made with hands eternal in the heaven. What God doeth is forever. If we are of his spiritual building that cannot perish. Hence the proof that we are of that house or building is that we hold the confidence and the rejoicing of the hope firm unto the end. For all born of God will thus abide in him

and endure to the end, and such shall be saved.  
P. D. G.

#### THE TEN VIRGINS.

More than a year ago, I was requested to write upon the above subject, but at that time I had no mind to do so. The question having recurred by way of remembrance, I have some mind to present some thought for the consideration of those inquiring, and for the general reader as well. Whether susceptible or not, most of the parables have been held by our brethren as meaning differently, and when such is the case the reader must readily know that when two or more dissertations have been made of the same subject maintaining a different conclusion they cannot all be right, wherein they differ, but may all be wrong. Furthermore when brethren differ as to questions wherein no fundamental principles of doctrine, is involved, their differences should be regarded as differences of opinion and not of revelation. I have thought one might take one of the parables as a text or subject and preach a gospel sermon and yet not set forth what the parable was designed to teach—I have thought it easier at times to put a text to the sermon than to preach a sermon from the text.

As a matter of revelation it might be considered a question whether the Lord ever reveals a matter to his ministers which the faith of those taught of him cannot readily accept, therefore when differences arise as to that which is preached it is quite probable that the matter has not been revealed to the speaker or the hearer has not been taught of God. In either case to wrangle, dispute and contend to the engendering of bitterness and estrangement of feeling and fellowship does not affect the real situation, but merely sets up a superficial complication, which can but produce confusion and distress.

The teachings of Christ are spiritual and must be spiritually considered. Nothing therefore that is not spiritual in itself or does not sustain in some way a spiritual revelation to that which is spiritual can be what is designed by him to be taught in the use of the parables.

The kingdom of heaven is likened unto ten virgins—as were these ten virgins so shall the kingdom of heaven be. On the one hand we have ten virgins, and on the other hand we have one kingdom. The kingdom of heaven. As virgins they are all alike. They are virgins by virtue of two reasons—they were born so and are so kept, and as such they are abiding the time of the coming of the one bride groom, their bridegroom, and while he tarries they alike all slumber and sleep together, as virgins slumber and as virgins sleep. He giveth his beloved sleep. And when the coming of the bridegroom is announced they all arise and trim their lamps, and as they trim them the first and only feature of difference appears. Half of these virgins find that their lamps had gone out, and the cause was that their oil had given out, and the lack was because they had only taken oil in their lamps, while the others had taken oil in their vessels with their lamps and their lamps were all alike burning and alike they trimmed their lamps, but the foolish took no oil in their vessels, and therefore and therein did their foolishness consist and appear. In some sense the likeness of these virgins both the wise and the foolish is reflected in the kingdom of heaven. I have noted that the difference consisted of foolishness. They were not fools, but foolish. Christ However, said of the two, Oh, fools and slow of heart to believe all that the prophets have spoken. In part they were wise and in part they were foolish, and in this instance their lack of wisdom constituted their beset-

ment. As the besetment of these virgins was their foolishness and that was evidenced by the lack of oil in their vessels, the wisdom of the others must have consisted in the oil which they had in their vessels and the fact that they had it, having brought it in their vessels with their lamps. The oil implies wisdom. The wise took oil, the foolish did not. Their foolishness did not consist in the simple fact that they did not take oil with them in their vessels with their lamps, but rather in the fact that they did not have sense enough to thus take it. Had they been sensible they would have been mindful and would have therefore taken oil as did the others.

The unjust steward was commended for his wisdom, and the one talent man was commended for the lack of it in such application as would have been creditable to one entrusted with business. It seems that these parables belong to the church today, upon whom the ends of the world are come, in which is the Lord's coming, and admonish us to be watchful, sober, vigilant and expectant. We are living in the day of the bridegroom's coming, and should expect him any day and every day. Paul looked for him to come in his day, and he did come and we should and I hope we do, at least in part, look for him, and he comes to us, and is with us, but like Jacob we so often have to say: Surely the Lord was in the place and I knew it not.

There are two agreements to which all might come, or a part might come to one and a part to another, as to what this parable might or might not mean, and there need be no argument about it. We may all become agreed that we understand it or that we do not understand it. The apostle seemed not to comprehend what Christ meant by this and that one until he explained it to them, and we find ourselves not in full accord as to what

he meant by his explanations.

It seems to me if we keep in mind that it is the kingdom of heaven that he is illustrating we may determine many things that it does not mean. If we are of the opinion it has any reference whatever to the world or any part of it then we only have to determine wherein one-half of the kingdom of heaven is composed of the world and what part of the world enters into its composition, and we have the solution. Christ said, my kingdom is not of this world. The apostles seemed to embody the kingdom when Christ was here, and he said of them "Ye are not of the world, for I have chosen you out of the world." The parable in some sense has its application in the church which is the kingdom of heaven under consideration, and what is applicable to the church is applicable to each member of the church. It does not say part of them is like to five wise virgins and part is like five foolish ones, but it likened to ten virgins, five of whom were wise and five foolish. It would therefore seem reasonable to conclude that wherein the kingdom in its entirety likened unto this or that each member as an integral part would reflect the same likeness.

Should we conclude that the five foolish ones are the non-elect, we would have to determine, if we could, which part or half of the kingdom the non-elect compose, or in the case of individual numbers what part of them was non-elect.

If we make the foolish represent disobedient christians we shall have the peculiar condition that exactly one-half of the church is disobedient or if individually considered one-half of each member is disobedient. But we might not reasonably attribute the disobedient conduct of a christian, if such a thing be possible, to his ignorance or foolishness. Paul did some things ignorantly in unbelief before he was

a christian, and he enquired of the foolish Galatians to know who had bewitched them that they should not obey the truth, but I do not find where a christian is charged with having disobeyed anything.

Christ was under the Jewish or law dispensation when the parables were spoken, and in most, if not every instance reference is made to the condition of the kingdom of heaven as under that dispensation in connection with the virtues and powers by which it should eventually be developed and revealed in its spiritual condition as under grace in the gospel dispensation, in which at its appearing there was a turning and discerning between him that served God and him that served him not. This is perhaps the time referred to when he said, "Then shall the kingdom of heaven be likened unto ten virgins, etc." When he came in the spirit and power of the Holy Ghost and the everlasting Father to gather together all things in one even in himself—to separate between the precious and the vile and the gospel—the spiritual and natural and reveal the spiritual and true worshippers of the living God. The full and true intent of the law and the gospel and the condition of the church under each and under both, were fully and clearly revealed to the apostles as spiritual judges of the twelve tribes, and to the disciples as to the church which receives and maintains the judgment of these judges throughout the gospel day—by an experience in which are revealed all the law and the gospel together with their respectful efforts, by which the church and each member thereof are exercised in a disciplinary sense in which is exemplified what is taught by the use of the parable.

If this parable has an application to the church in this day, which it no doubt has, I am of the opinion that it is in a disciplinary sense as the church

is constituted and tabernacles here in this pilgrimage, and as to the church so to each member.

In what seems to be a beautiful figure of the peculiar makeup and condition of the children of God in this pilgrimage as set forth in the experience, life and character of Jacob and Israel as in the one man, we have what this parable might represent as applicable to the church or kingdom of heaven under grace. Jacob, the man, the sinner taken in one line is all there is as the subject of redemption, and Israel when he considered in his line is all there is of the child of God, and yet the one is nothing in either respect without the other. The man could not be considered, as the subject of redemption, to be other than a sinner, and yet we could not think of one born of God as being a sinner. The man is the subject of salvation and yet he does not enter, as a man, into the kingdom—men and women are born again, and yet when Christ shall have made up his jewels they will not appear as men and women. Mortality will have been swallowed up of life. The true bride will appear in spirit, in life, in wisdom, holy, harmless, undefiled, separate from sinners, and with her blessed Lord made higher than the heavens. Christ as a man died without the gates, was put to death in the flesh, but was quickened by the spirit and appeared within the holy city as the Son of God in the spirit and power of eternal life and as with the bridegroom so with the bride.

These thoughts are suggested for consideration rather than an explanation of the parable. P. G. L.

## OBITUARIES

### ELDER S. C. LITTLE.

Elder S. C. Little passed away a few days ago at his home in Albermarle. He had long been a watchman upon Zion's wall, and had preached firmly and candidly, the

doctrine of election and predestination, salvation by grace and grace alone, regardless of the opinions of men, or what they might say; and we feel that his is a happy exchange when he awakes it will be in Jesus' likeness to be forever satisfied.

### LUCY A. V. MATHEWS.

Vasborn October 3, 1869, and died August 26, 1908, age 42 years 10 months and 23 days. She united with Bethel church the first Saturday in August 1899, and was baptized with her father, W. J. Mathews by Elder S. O. Plyborn. She was a devoted christian and beloved by all who knew her. She was greatly afflicted for several years before her death, this she bore with christian fortitude, and was seldom heard to complain. She leaves father, mother, three brothers and several sisters to mourn her loss, but trust their loss is her great gain and while her seat is vacant at home and the church of her membership, we feel her spirit is with the redeemed host praising God. May God in his infinite wisdom sanctify this stroke of affliction to the good of all her loved ones, that is near and dear to her according to the ties that binds us to this life, and prepare them for that which is to come, is the prayer of your servant.

A. B. PHILPOTT.

### DR. EZARIAH H. CUMMINGS.

Dr. Ezariah H. Cummings died Thursday morning at the home of his sister Mrs. Dr. Wm. C. DeForest, 414 W. Main street, of typhoid fever after a brief, but painful illness.

Dr. Cummings was born in Monroe county Va. 1842, and was the son of Mr. and Mrs. Henry P. Cummings, formerly of Virginia. Early in life he professed faith in Christ and became a member of the Baptist church. His deep piety and pure christian character endeared him to all and throughout his christian career he lived a life worthy of emulation. In his last hours he expressed a willingness to die and said that death had no terrors for him, because he knew in whom he trust.

Six years ago he was graduated from the Baltimore Medical College and entered upon the practice of his profession at Marshville. After practicing successfully there for more than four years he moved to Clarksburg and formed a partnership with his brother-in-law, Dr. DeForest. He immediately took high rank in his profession and was regarded as one of the most successful physicians in the city.

Nineteen days ago he was stricken with typhoid fever and from the incipency of the disease his friends feared the worst. The best medical aid was secured, but the disease had fastened upon him with such tenacity that it baffled medical skill and he sank rapidly until the end. No young physician enjoyed a wider acquaintance-ship than he. The members of the profession speak of him in the loudest words of praise, and his friends everywhere deeply regret his death.

Several years ago his father and mother preceded him to the grave. He is survived by one brother and five sisters. They are: A. H. Cummings, of the Bailey Produce Company, city; Mrs. DeFurrest and Miss Rosa Cummings, city; Mrs. Dona Altizer, Mrs. Cattie Altizer and Mrs. Wilda Williams, of Virginia.

Owing to the illness of a little daughter of Dr. DeFurrest no services will be held at the home, and the body will be taken to Marshville, where the funeral will be held at 10:30 o'clock, followed with interment there.—"News," Clarksburg, W. Va.

#### WILEY PRIDGEN.

By request of Brother T. H. B. Pridgen and wife, I will try with the help of the Lord to write an obituary notice of his dear old father, (Wiley Pridgen.) He was the son of Patrick Henry and Lucretia Pridgen, and was born December 24, 1826. He was married to Saludie Pittman in 1855. She died in 1887, and he lived with his son twenty-one years. About 61 years ago he became a member of Tolson church (in the town of Wilson), and was baptized by Elder Ichabod Moore. Some several years after he moved his membership to Sappony

church, Nash county, N. C., and remained awhile and then moved to Mill Branch church of the same county, and was a faithful member the remainder of his life, which was about twenty years. He was blind for twenty-five, and could not go but very little only as he was led about; but he filled his seat as long as he was able to get to the church, and was always ready and willing, and it seemed to be theme of his life, to talk about the love and mercy of his crucified redeemer. He loved good singing, and he always seemed to be delighted for us to meet and sing for him, which we did very often. He was not able to meet with the brethren at his church for several months before he died, but they would have the ministers of God to visit him and preach for him at their home. His mind gave way some time before his death, and he was as a little child until the day before he breathed his last the next morning, and Brother and Sister Pridgen say he came to his right mind that day, and could see again. His grand-daughter was by his bedside that day, and she asked him if he didn't want something to eat, and he told her no, that he was full. She says grandpa, you haven't eaten anything in two or three days. What are you full of? He says I am full of the Holy Ghost. He turned over and said, Oh Lord. She asked him what he wanted. He says I want rest, but I shall soon go home and be at rest forevermore. We have not a doubt but that he is in heaven praising God with the redeemed that have gone before. I seldom missed a week but what I went to see him, and he always seemed so glad when I would go. He would often say, I can not see you, but I can hear you, and I love to hear the voices of the children of God. He would ask me to sing directly after I would get there. He departed this life August 19, 1908. He only lacked a few days over four months of being 82 years old. He was confined to his bed only a few days. He leaves two children, seven grand children, and five great-grand children, and a great many relatives and friends to mourn their loss, but we do not mourn as those with out hope, for we feel that our loss is his

great gain. He craved to go home and be with the Lord. He would often say Sister Luper, I want to go home. I am tired of this world. He felt like it would be far better to depart and be with Christ. His son and wife were very good and kind to him, but he had a view of something far better than they could give, and we believe that he is now reaping the great reward. May the Lord comfort the bereaved and may we say like Job, the Lord gives and he takes away, and blessed be the name of the Lord.

Your very little sister, if one at all,

MATTIE LUPER.

Sharpsburg, N. C.

#### ELDER WILLIAM W. BARNES.

Brother W. W. Barnes, was born in Wilson county North Carolina, June 27, 1824, was married to Mary Eure, January 9, 1845. Two children were the fruit of this union. The first one died in infancy. Mr. J. S. Barnes, is the other, with whom his father lived and died. His wife died June 1 1892. He died November 1, 1908, after an illness of nine weeks with paralysis. His mind was badly impaired at times, then again it was lucid. His son writes he often spoke of me in his final sickness.

He had long been a Primitive Baptist writing with the church at White Oak, Wilson county, N. C. He was ordained there, and was the oldest Primitive Baptist preacher in this country. He and Elder C. B. Fassel officiated in my ordination in March 1870. He was the longest liver I think of any spectator present at that time.

Brother Barnes moved to Hyde county, N. C., January 1882, where he died.

Brother Barnes, was a clear, sound preacher in the doctrine, and in his early ministry baptized many people. His churches prospered. He was active and laborious as a preacher taking long trips. He returned from a trip August 26, and was paralyzed August 28. He said he was going home, how blessed to fall asleep in his harness. He was more than 84 years old. His funeral will be held the first Sunday in De-

ember at Tiny Oak, and be conducted by Elder E. E. Lundy. P. D. G.

#### SALLIE E. WALTERS.

Elder P. D. Gold:

Dear Brother—Will you please publish the death of Sallie E. Walters, the wife of Jackson Walters. She was a consistent member of the Old Mill Primitive Baptist church. Her meat and drink were to serve the Lord while here upon earth. She joined the church about ten or twelve years before her death. She said she was ready and willing to go when it was the Lord's will to take her and that the Lord was her shepherd and she wanted for nothing. She was a kind and affectionate neighbor. To know her was to love her. She was especially kind to the poor people. She was never known to deny any one any thing that was in her power to do. She delighted to help the poor and her pastor. She is survived by her husband and eight children now living. She was the mother of eleven children three boys and eight girls, three of her girls preceded her to the grave. She is also survived by three sisters and two brothers and an aged mother. She was born in North Carolina, Caswell county and was married to Jackson Walters in 1883, January 10, and departed this life October 3, 1908, making her matrimonial life with her unworthy husband nearly twenty-six years.

Brother Gold and any that may read this sad obituary of my dear companion when you feel and can pray for me and the children that we may be resigned to the Lord's will, for the ties of nature are so strong that it makes it hard for us to give her up. She was so true and affectionate. We loved her as a wife and mother, but we feel satisfied that she is now with her blessed Savior in whom she trusted for her salvation.

Oh! brethren it is a blessed thought that the Lord gave her to us for a little while and then to take her home to himself in glory, but it is so hard to part with those that we love. Her life that she lived was such that we are now able to say that it is

all well with her now. Brother Gold will you please publish this in the Landmark and will you please add what one of her children wrote.

Brethren visit us when you can in our sad affliction. Dear Sallie loved to have the Old Baptists in our home in her lifetime. Now dear brethren and sisters come into our home and feel satisfied that you are welcome with your unworthy brother if he be one at all. Now I will close and good bye till we meet again and if we never meet in this earth again may it be the Lord's good will that we meet in heaven when we are called to lay our armour by.

Your unworthy brother, and husband of the deceased,

JACKSON WALTERS.

#### CONDITIONS IMPROVING.

President Finley, of the Southern Railway Company, who has just returned to Washington from an inspection trip of two weeks over the lines of the system, found evidences of improvement in business conditions and of a general disposition on the part of business men throughout the south to take a hopeful view of the future. Speaking of the information he had gathered on his trip, Mr. Finley said:

"Prices for pig iron are firmer. Southern furnaces, as a rule, have sold their product up to the end of the year, and the increasing number of inquiries for iron warrant the expectation that orders will soon be placed for business the coming year.

Lumber is more active than for some months past. Especially is this true of the grades shipped in box cars. The present demand will be augmented by increased requirements from railways, principally for car repairs, as some of the railways are contracting with car companies for some of their heavier repair work.

"One of the most encouraging signs of reviving industrial activity is the increasing movement of steam coal to industrial centers. The unusually warm weather of the present fall is retarding the movement of domestic coal.

The cotton crop is early, and the fibre is moving to market in larger volumes than at this time last year, although, as a result of the stagnation which has prevailed in the cotton goods market, prices are lower than a year ago. The demand for cotton and products is good and they are moving freely.

"The domestic market for cotton goods shows indication of gradual improvement. Owing to the accumulations of large stocks and to other causes affecting that market there is at present little demand for cotton goods in northern China. Aside from this, the export demand is fairly good, and those mills interested in the north of China trade are looking forward hopefully to a renewal of sales for that market.

"Grain traffic into the south—especially corn—is light. This is due, in part, to the relatively high price of corn and the low price of cotton, and in no part to the fact that at this season of the year the south is consuming its own grain.

Merchandise stocks which had been permitted to run low during the business depression are being replenished comparatively. Retail trade in the cities is good, but as a result of the low price of cotton and of a disposition on the part of retailers to buy cautiously for the present, jobbing trade is still somewhat restricted.

"While some lines of business have not yet shown so much improvement as might be wished, I believe that conditions generally are decidedly better than at any time since the beginning of the business depression a year ago, and that we have reason to look forward to a gradual return to a higher level of prosperity."

Elder F. D. Gold:

Dear Brother—Your kind letter received, and beg to state that the "picture on the wall," has been a decided success in Atlanta. It is still a puzzle to every one that sees it, and no one has been able to give a demonstration or explanation of the wonderful phenomena. It continues to develop almost daily, and the latest discovery is a railroad train in full sweep, a small city,

and two factories with smoke issuing from the smoke-stack, besides a number of faces have been discovered near the bottom of the wall by different parties.

The American Encyclopedia people of New York have had a man here all the week getting a biography of the picture and of the Malcolm family, and these biographies will be printed in their issue of volume 15. James A Hyslop, of the Scientific Research, of New York is also engaged in trying to investigate the matter from a scientific standpoint. We expect to remove the picture tomorrow to Augusta, Ga., thence to Jacksonville, Fla., and New Orleans at the winter, thence to New York in the spring. The picture has paid nine hundred and fifty four dollars, being on exhibition here twenty-four days. No one yet, has applied for the thousand dollars, though many have worked hard for the prize. With kind regards to your wife, and best wishes to yourself, I am

Yours unworthily,

D. M. MATHEWS.

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**J. D. COCKRAM AND J. W. WYATT.**

Elder J. D. Cockram and J. W. Wyatt, will the Lord be willing, be at Reidsville December 25, Wolf Island, 26, Dan River, 27, Spray, 28; Pleasantville, 29; Sardis, 30; Shiloh, 31; Matrimony, January 1, 1909; Ridgeway, January 2. Elder A. L. Moore will please arrange for the third. Axton, Va., January 4; Martinsville, Va.; January 5. No conveyance needed.

We sent out statements to subscribers that are in arrears. Some have responded kindly. When an error is made in any account I wish to correct it, and will thank the subscriber to inform me of it.

P. D. G.

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**J. E. WILLIAMS AND H. M. WILLIAMS.**

Concord, December 6, 7 and at night.  
Charlotte, 8, at night.  
Mooreville, 9, at night.  
Pleasant Hill, 10.  
Salisbury, 11.

Pine, 12 and 13.  
No Creek, 14.  
Lexington, 15.  
Abbotts Creek, 16.  
High Point, 17.  
Salisbury, 18.  
Flat Creek, 19 and 20.  
Conveyance needed when off the railroad.

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**HENRY TAYLOR.**

Roanoke, Va., fifth Sunday in November.  
Pashams, Monday.  
Bethel, Monday.  
Ephesus, Wednesday.  
Chapel, Thursday.  
Union, Friday.  
Gallilee, Saturday.  
Strawberry, Sunday.  
Mountain, Monday.  
Cascade, Tuesday.  
Axton, Wednesday.  
Martinsville, Thursday.  
Reed, Creek, Friday.  
River View, Saturday.  
Town Creek, Sunday.  
Republican, Monday.  
Pig River, Tuesday.  
Little Creek, Wednesday.  
Bellview, Thursday.

Will Elder Z. T. Turner a range for me from Bellview to Winston-Salem, for six days along railroad.

Will Brother Turner meet him at the depot at Roanoke on Saturday before fifth in November. Will be on the N. & W. from west.

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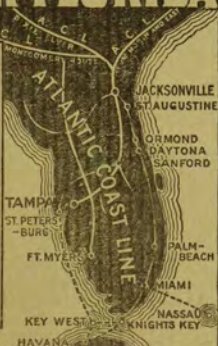
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## ATLANTIC COAST LINE

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W. J. CRAIG T. C. WHITE  
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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 man, and regard only the Bible as the standard of Truth.

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

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

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

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

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All brethren and friends are requested to act as agents.

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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.

trust every reader will try and secure a new subscriber for the Landmark. Our expenses are heavier and an increased circulation necessary to enable us to make anything.

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

## CRUMBS FROM THE MASTER'S TABLE.

"Come unto me, all ye that labor and are heavily laden, and I will give you rest."

The dispensation of the gospel may be compared to the cities of refuge in Israel. It was a privilege, an honor to the nation in general, that they had such sanctuaries of divine appointment; but the real value of them was known to few. Those only who found themselves in that case for which they were provided could rightly prize them. In like manner, the gospel of Christ can boast; but it can be truly esteemed and understood by none but weary and heavy-laden souls, who have felt their misery by nature, are tired of the drudgery of sin, and have seen the curse of the broken law pursuing them like the avenger of blood of old. This is the only consideration that keeps them from despair that God has provided a remedy in the gospel, and Jesus has said, "Come unto me, and I will give you rest." If they could receive the full comfort of these words, and heartily obey the call, their complaints would be at an end; but remaining ignorant, unbelief and Satan combine in various ways to keep them back. Some will say, "O that I could come; but, alas! I cannot." Others, "I fear I do not come aright." Having, here under the character of those who labor and are heavily laden, I proceed to consider,

What it is to come to Christ. I have observed in general that it appears to have the same signification with believing in him. But that we may understand it the more clearly, let us inquire.

1. How did those to whom he personally spoke these words, in all probability, understand them.

2. How far those to whom he makes them applicable are suitable to our circumstances.

3. Whether, as we have the same necessity, we have not likewise equal encouragement to come to him with those who were conversant with him upon earth.

4. It does not appear that those to whom our Lord spoke in person were so much perplexed as many are now, to know what coming or believing should mean. He seems to have been understood both by friends and enemies. Many questioned his authority and right to exact a dependence on him self; but they seemed to be at no difficulty about his meaning. It certainly implied more than a mere bodily coming into his presence. He was surrounded, and even followed, by multitudes who never came to him in the senses of his invitation. To such while standing about him, he complained, "Ye will not come to me, that ye might have life." Therefore, if we consult what is written of those who came to Jesus for relief, and obtained it, we

may conclude what coming to him implies:

1. A persuasion of his power, and of their own need of his help. They knew that they wanted relief, and conceived of him as an extraordinary person, empowered and able to succor them. This persuasion of Christ's sufficiency and willingness was then, as it is now, afforded in different degrees. The centurion spoke with full assurance, "Speak the word only, and my servant shall be healed." The leper more dubiously; "Lord, if thou wilt, thou canst make me clean." Another in still fainter language; "If thou canst do anything, have compassion, and help us." The faith of this last was, as the man himself acknowledged mixed with much unbelief and fear; yet Jesus did not despise the day of small things. He pardoned his suspicions, confirmed his fluctuating mind, as an instance how graciously he accepts and cherishes the feeblest effects of true faith. "He will not break the bruised reed, nor quench the smoking flax."

2. An actual application. This evidenced their faith to be right. They did not sit content with having heard him, but improved it; they went to him, told him their cases, and implored his compassion. Their faith prevailed against all discouragements. In vain the multitude charged them to hold their peace. Knowing that he only was able to relieve them, they cried so much the more a great deal. Even when he seemed to discover a great reserve, they still waited, and knew not how to depart without an answer. Nor could a sense of unworthiness, fear, or shame keep them back, when once they had a strong persuasion of his power to save.

3. When he was sought to as a soul physician, as was the case with many whose bodily diseases he healed, and with others who were not sick, those

who came to him continued with him, and became his followers. They depended on him for salvation, received him as their Lord and Master, professed an obedience to his precepts, accepted a share in his reproach, and renounced everything that was inconsistent with his will. Some had a more express and open call to this, as Matthew, who was sitting at the receipt of custom regardless of Jesus, till he passed by him, and said, "Follow me." That word, accompanied with the power of his love, won his heart, and diverted him from worldly pursuits in an instant. Others were more secretly drawn by his spirit and providence, as Nathaniel, and the weeping penitent who silently washed his feet with her tears. And this was the design and effect of many of their bodily and family afflictions. The man who was brought to be healed of the palsy received the forgiveness of his sins; and the ruler, who first came to Jesus with no other view than to obtain the life of his son, obtained much more than he asked or expected. The Lord afforded such an affecting sense of his power and goodness upon that occasion that he henceforth believed, with all his house.

These things are applicable to us. Jesus is no longer visible upon earth; but he has promised his spiritual presence to abide with his word, ordinances and people to the end of time. Weary and heavy-laden souls have now no need to take a long journey to seek him, for he is always near them, and in a spiritual manner, where his gospel is preached. Poor and inconsiderable as we are in the judgment of the world, I trust we have a right to claim his promise, and to believe that he is even now in the midst of us. Therefore come unto him, that is:

1. Raise your hearts, and breathe forth your complaints to him. Do you

see your need of him? Be persuaded, and pray to him to assure you more strongly of his power and goodness. He is just such a Savior as your circumstances require, as you yourself could wish for; and he is able to convince you in a moment that he is so. If he is pleased to cause a ray of his glory to break in upon your mind, your fears, and doubts, and griefs would instantly give place.

2. Persevere in this application to him. Set a high value upon these his public ordinances, and be constant in attending them. His eye is fixed upon us; his arm is revealed amongst us. I trust it is a time of grace amongst us. When we meet he does something for one or another in the assembly. He has a fixed time for every one whom he relieves. He knew how long the poor man had waited at the poolside, and when his hour came he spoke and relieved him. So do you endeavor to be found in his way. Read his word; be frequent in secret prayer. You will find many things arising from within and without to discourage and weary you in this course; but persist in it, and in good time you shall find rest for your souls. These are the means which the Lord has appointed you. Converse likewise at proper opportunities with his people; perhaps he may unexpectedly join you, as he did the two disciples when walking to Emmaus, and cause your hearts to burn within you. Farther:

3. You are to follow him, to take up his cross, to make a profession of his name and gospel, to bear contentedly a share in the reproach and scorn which is the usual lot of those who will live godly in Christ Jesus, in the midst of an unbelieving and perverse generation. You are not only to trust in him as a priest to atone for your sins, but to receive and obey him as your teacher and your Lord. If you are truly weary and heavy laden, you will be glad to do this, and are crying

to him to enable you; and you are likewise willing to forsake everything that is inconsistent with his will and service. If you are desirous to come to Christ, it is not grievous to you to think of parting with your sinful pleasures and vain companions. Rather these are a part of the burden from which you long to be freed.

Come in this way, and you shall find rest for your souls. Are any of you thinking, "O that I could! Surely if I had seen him and heard him, I should have ventured. But now unbelief and fear keep me back." I observe, therefore:

3. That as we have no less need of Jesus than those of old who saw and conversed with him, so we have at least equal encouragement to come unto him. . . . Consider if the loss of his bodily presence is not more than made up to us:

1. By the fuller manifestation of the holy spirit than was afforded before his ascension. The Holy Ghost was not then given in that clear and abundant measure as afterwards, because Jesus was not yet glorified. While he was with them he was their comforter and teacher; but he told them, "When I depart, I will send you another comforter," whose office and abode with you will be in many respects so much more advantageous than on this account "It is expedient for you that I go away."

2. By the greater number and variety of promises which we enjoy. We have not only the scriptures of the old Testament in common with them, but to us the ancient revelations of the will and love of God are enlarged, explained, applied, and confirmed by the superaddition of the new.

3. By the experience of multitudes of all ages, people, and languages, who have gone before us since their time, the cloud of witnesses to the truth and grace of God. The reality of eternal things and the victorious power of

faith are now increased by the concurrent evidences of thousands and millions, who have overcome all opposition by the blood of the Lamb, and

4. By the proofs and living witnesses of his power and grace amongst ourselves. Are there not many with whom you worship and converse from day to day, who can tell you they were even dead in trespasses and sins, but he has quickened them? They were once as you are, laboring and heavy laden; they waited for him long, had a share in such temptations and conflicts as you now feel, were often at a stand, and upon the point of concluding their case to be desperate, as you may think yours at present; but at length they were enabled to come unto him, and they have found rest. Every such instance should encourage you to gird up your loins of your minds; to be patient, and hope to the end. As they have felt your troubles, so shall you partake of their consolations in due time.—Selected.

Dear Brother Gold—I esteem it a very great privilege, indeed, to be able to call you “brother,” but when I do so there seems to be something within me crying out, unworthy, unworthy; yet, if I am not deceived, I hope and believe that Christ is my worthiness—without him all I do or say is full of sin.

Brother Gold, I have wanted to write to you ever since, I came back to Richmond, about the middle of August, and, in fact, have made several attempts, but my letters were so imperfect that after reading them over I would cast them aside. Somehow, though, I still have the desire to write, and while I feel my inability to express myself as I would like, if the good Lord will direct my thoughts I will try in the midst of all my weakness to speak a few words concerning some of the things I have experienced in my travels. For several days before I left Rich-

mond to hear you and Brother Jones preach at Cane Creek, I was continually praying the Lord that if it was my duty to unite with the church, to forbid that I should come back to Richmond without offering myself to the church. I was made to feel that it was my duty and I promised God that if he would spare me until I could get to Cane Creek I would not let the opportunity pass. I was continually begging the Lord to give me some new and unmistakable evidence of his wonderful love for me and to enable me to go to his people and tell them what blessings I had received. A few nights before I left, I dreamed of being baptized, and it seemed that there were only three persons present; one was my father, the other I did not seem to recognize, and myself. This comforted me much, but by morning it seemed I only had a slight recollection of what I had dreamed. I was fully persuaded in my mind though that the first opportunity I had I would offer to the church and let the brethren decide as to my fitness to be numbered among them, and when the invitation was extended I went forth, praying God would give me liberty of speech to speak of his wonderful dealings with me, a poor sinner, but, somehow, I could not say much and was afraid that I would not be received. I thought my poor heart would break. For if I was turned aside by those people, where else could I go? But when I was received, there sprang up a joy that could not be expressed and I was made to glory in his holy name. Brother Gold, for some reason, the dealings of the Lord with me have, in a sense, been somewhat different with me from what is true with some of the Old Baptists, in that I cannot point to the very hour I was enabled to believe on Jesus in the pardon of my sins. After listening to some of the brethren relate their experiences, I sometimes think that if I could only have been

dealt with as they I could never doubt the fact that when Jesus cried on the cross "It is Finished," that my sins were atoned for, and it seems to me that I would know I was a child of God. Have you ever heard of a case similar to mine? Paul says "We know we have passed from death unto life because we love the brethren," and this scripture is of great comfort to me, as I feel I can of a truth say that I love those that I believe to be the chosen people of God.

From my childhood I have had a desire to search the scriptures, and often when but a little boy would get the bible, or the Landmark, and read hours at a time, but was ashamed for any one to see me; as I grew older, the desire to know more of Jesus increased. I studied the bible in all earnestness, trying to see if I could not discover some means by which I could do something to bring the Lord under obligations to save me, but I was made to know that there was nothing that I could do and that it was not justice I wanted, but the mercy of God.

The morning I was baptized was a beautiful one, but I was still seeking some stronger evidence of the fact that I was one of his, and before leaving home I went out on the porch where my father was with his testament and was only there a few minutes before he left the porch, but he did not take his testament, so I decided to see if I could not find something in it that would strengthen and comfort me; and upon opening the testament, the first verse I read was the eighth verse of the eighth chapter of Romans, if I remember correctly, reading as follows: "So then they that are in the flesh can not please God." This scripture may have several meanings, but it appeared to me that morning that it meant I could not please God so long as I lingered with the world. This was indeed a strengthening scripture to me at the time and somehow I felt re-assured

that I was doing my duty. We then proceeded to go to the pond where I was to be baptized by Brother Lewis, who has always made the impression upon me as being a man of God, and when we arrived the service was opened by singing "Oh, how happy are they," and oh, how sweet it was to me on that occasion? I can never forget it. Prayer was then offered by my father, and what a prayer it was; my father's prayers have always touched me more than any one I have ever heard pray, and on this occasion I was made to feel that surely God hath inspired him to speak such words as I had never heard fall from human lips before, and I almost felt like crying aloud, "Surely, the Lord hath designed it all." I couldn't see how it could have been otherwise.

After I came back to Richmond, the next Sunday being fourth Sunday, I attended preaching at Manchester, by Brother A. J. Moore, and enjoyed the services very much. I then went to Brother W. R. Moore's for dinner, and there we had a little gathering that afternoon and sang many songs of praise to our Redeemer. I don't think I have ever enjoyed an afternoon better than on that occasion and was made to feel like it was good to be there.

For fear that my letter is proving a hardship, I will proceed to bring it to a close, at the same time asking to be remembered in your prayers, for I feel the need of all such, and hoping that you can find it convenient to journey this way sometime and preach for us at Manchester, I am, I hope,

Your young brother in Christ,

R. LESTER DODSON.

Remarks—Brother Dodson, do you see anywhere in the scriptures the day and hour when one is born again?

P. D. G.

Elder P. D. Gold:

Dear Brother—By the consent of

Brother Hardy I send this good letter to you, asking you to please publish. It was of so much comfort to me I think others will be comforted by it.

Your little unworthy sister I hope.

MARY MOORE.

Miss Mary Moore:

My Dear Sister—Your very good and welcome letter came while I was away in the east and my wife laid it away for me and forgot to give it to me until just now. I do not feel worthy of such confidence as you express, nor of such sweet epistles of love, but I surely do appreciate both and feel that they are good things from the Lord. How good the Lord is to us poor worms. Sometimes I become so full in thinking over these matters that I weep tears of joy and thanksgiving and my whole heart goes out in praise to him for his unspeakable blessings. As I grow older these things grow sweeter and I rejoice the more.

Some days ago I was surveying a good portion of my life when these blessed words came and filled my heart. Today I wear the double crown

Of battle scars and hoary hairs;

Yet have never tried my foes to down.

Nor take a word that was rightly theirs.

This thought was a full loaf of bread to me and I felt that I could go forty days and forty nights in its strength. How good is the Lord to remember us with such words of consolation.

Then to feel that he put it in your heart, one in whom I have had full confidence for these several years, to write to me such a sweet epistle and I so unworthy of any blessing of his. Surely he is the God of mercy, "The God whose everlasting arms are ever underneath and it is he who will bear us far above all those that oppress us with our inward enemies. Surely he is a very present help in trouble.

I have been made to rejoice in the

Lord because of the rich blessings he has bestowed on your father's household. Both your father and mother in the house of the Lord, then yourself, your sister, your brother and his companion, with another one already having confessed a hope in dear Jesus. How good this is! We came along somewhat in the same line, father, mother and four of us children have been baptized into the fellowship of the church, with my oldest sister remaining out, but she too is blessed with a good hope through the grace of our God.

There are several things in your letter, which are exactly in accord with my own experience. After my burden was removed it was several days I was in unbroken rest. That rest was broken by an inquiring to know where my burden was and to try to get it back, so I might watch the more carefully how it went the next time. Then when I received the baptism of the Lord there was no particular outburst of joy as has been felt by many. My case was just a calm rest until the burden of the ministry, which I had felt at times from the time I was four years old. This was now brought before me as a duty which must now be done and it broke that rest. From then until now there has been a woe on me if I preach not the gospel. I find no time to be at ease in Zion, therefore, I am made to feel that you and I are close of kin in the Lord and his holy kingdom.

The experience of the people of God always brings comfort to the household and therefore I hope that you will not object to me sending it to Elder Gold for Zion's Landmark. If I do not receive a letter of objection this week I shall feel at liberty to forward it to him. I want to be remembered in much love to all the family and especially do I want to rejoice with your father and mother in the unspeakable gift of God to them and with dear Brother Hall in the encouragement he

has received from the Lord in his ministry.

The good Lord's blessing rest on all of you and keep you in the way of his peace is the prayer of your little brother in hope,

L. H. HARDY.

Dear Brethren and Sisters—I have had a mind to write you for a long time, but have kept putting off from time to time, because I feel to be weak, and unlearned, and fearful that what I feel impressed to write will not be received in the same spirit in which I hope I feel about it. I am a poor weak mortal prone to do the things I would not, and when I would do good evil is present, but I have a strong desire to do right, and I try to do the best I can. I often express it this way—that I do the best that my weak judgment and the devil will let me, for I am tempted by Satan so much, I think sometimes that surely he tempts me more than any one else. If all the experience of my life was printed it would cover many pages, and doubtless there are many people that would not believe it. I don't believe I could have endured thus far without the Lord's help.

I love the Primitive Baptists. I feel that they are my people, their God my God. And my very heart yearns for their welfare and prosperity. Oh, how it hurts me when I see one treading on perilous ground, with feet well nigh slipped! and such is often the case. I want them all to let alone the institutions of men, and let their light shine. And right here I feel like I want to say a word to some of our beloved preachers, and I want them to receive it with the same love which I give it, and do not misunderstand me and think I am trying to dictate as if I felt myself better than you, but all of us need our attention called to our duties and our failings; and surely all

of us have plenty of them. Be careful about hurting a little one's feelings. You don't want to hurt them I know, but sometimes you do wound them when you harshly criticize some personal view or opinion, which concerns the people in general, because your own opinion is different. It is well enough to be careful about sharply asserting ones opinion because gentleness is better than force.

Preach the word, preach Jesus, feed the flock on heavenly food, that manna which comes from above, and you will have small need of mixing husks in with it, that is, scoring away on Sunday schools, insurance, prohibition and so on, for when the sermon is about half composed of a lecture on such subjects, and is repeated so often it becomes to be husk to the poor little child of God, and he goes away about as hungry, as when he came, for he wants food. And dear pastors, though it is your duty to warn and exhort when you see your members becoming negligent and too much worldly minded, yet it seems to me that you might have more effect if you would take the time to labor with the individual who takes part in worldly institutions, privately as well as publicly, pleading with them gently, yet firmly, and I believe you would come nearer bringing them back than you would by scoring in the pulpit so much, and throwing out bones for them to pick. The hungry child doesn't need the bone so much as it does meat, and those who are hungering after righteousness should be your chief concern when you go out feeding. Now loved ones, do you want to say or do anything that will encourage any immorality? I know you would say "No." Would you feel surprised were I to tell you that really and truly there are some among you that love? Alas, to our sorrow such is the case, but you may ask, "How or why?" Well, to my knowledge there are several of our

members that have great appetites for strong drink, and seemingly unable to control it as they should, making a habit of drinking it as a beverage, feeling like they must tone up their nerves as they call it if they even go through the strain of going to church and sitting during a sermon and so on; for there are many ways and excuses you know that one can frame up in order to favor a carnal appetite. Well such characters feel very much encouraged when the preacher harps on prohibition so while by the process you may think you are trying to save some one from being an extremist on one side of the question, you are simply encouraging your weak brother on the other hand. Why there are some who boast about it. They say brother so and so does not condemn the way I use it. There should be more reproof than it seems to be for the immoderate use of such beverages. "Let your moderation be seen of men." Besides it favors Arminianism too much any way for a preacher to use such subjects so much in the stand. Let them go with their worldly institutions. If you preach Jesus, and rightly divide the word of truth, why all that have eyes to see and ears to hear, and hearts to understand, will discover the false from the true. God forbid that I should wound your feelings by calling your attention to this, but I feel forcibly impressed to tell you this, and may the Lord forgive me if I have said anything amiss.

I have the sweet little hope that I shall be freed from all sorrow and temptation when this troublesome life is over, and now I am old and the most of my days, which have been filled with trials and disappointments are behind me. Many more may await me before I receive the call to lay my armor down. I am nearing my three score and ten, and according to nature and

my present feelings, the end is not very far ahead.

May God bless you all,

A SISTER IN TRIBULATION.

"There was a man of Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night and said unto him Rabbi which is interpreted good master, we know that thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him." third chapter of St. John second verse.

Doth not poor Nicodemus, represent a child of God whose feelings have been roused for it is in the night time of his soul when he comes to Jesus. We know not the exact time nor the number of times that he comes to Jesus, it may be early or at the latest hours of night, or on a bright sunny day that he goeth away to some secluded place, or in the dark closet, or at his bedside kneeling in prayer so that none might see nor hearing him asking the way of eternal life. We learn that Nicodemus came to Jesus by night, we know not the exact time, it may have been early or at the darkest hours of night thinking no one might see him nor hear his conversation with Jesus, asking the way of eternal life. "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." We learn that this was mysterious unto Nicodemus, and he did not understand it when he said unto Jesus, "How can a man be born again when he is old? can he enter the second time into his mother's womb and be born?" He did not acknowledge that it was a spiritual birth instead of a natural birth, for the "carnal man receives not the things of God, neither can he know them for they are spiritually discerned." Jesus answered "verily, verily I say unto thee, except a man be born of the water and of the spirit he cannot

enter into the kingdom of God. "That which is born of the flesh is flesh and that which is born of the spirit is spirit." "Marvel not that I say unto you ye must be born again." This is as mysterious unto a child of God, as it was to Nicodemus, but there is a difference for his own knowledge teaches him that he cannot be born by nature again, but he must "be born of the water and of the spirit before he can enter into the kingdom of God."

Now for an illustration. When a little child is born into the world and as it cries that is an evidence of life and it must be bathed, clothed and nursed for it has become dependent upon its loved ones for all the necessities that must be bestowed upon it while in its helpless state of infancy. So it is with the poor little babe that is born of the spirit and as it cries that is an evidence of life and it must be cleansed, clothed and nursed for it has become dependent upon its heavenly Father for all the necessities that must be bestowed upon it while in this helpless state of infancy, for it is now crying vile and it must be cleansed in Jesus' blood to wash away its stain, naked and it must be clothed in the pure robe of righteousness, helpless and indeed it must be nursed and there is none but the great physician, from on high can attend this poor little babe that has just been born of the spirit, for all its help must come from God, for it now stands before him a poor lost and ruined and undone sinner and it learns there is nothing it can do to work itself in favor with God and it is through and by the loving kindness and tender mercies of Jesus if it is ever saved. He knows of the awful pit that is before it and its sins appear too great to be pardoned, but it is continually begging God for his mercies but it seems of no avail and it feels that it would gladly exchange life with the vilest of reptiles or the wildest of beast or something

that has no future being and at last it gives up all hope in the world and feels that it is just if its soul is sent to hell for it feels that it has committed the unpardonable sin and it is just if it be cast away. But oh, it is there when Jesus comes into the nighttime of this soul and it is filled with a gladness and joy unspeakable, and it can sing the song the hundred forty and four thousand sang that came out of great tribulation. "This little babe has been born of the spirit, therefore, a spiritual birth is shown in the kingdom for it has now become an heir, of the kingdom, and shall reign with Jesus evermore. When "he shall come in the clouds with power and great glory, and he shall send his angels, with a great sound of a trumpet and they shall gather together his elect from the four winds from one end of heaven to the other."

How helpless is poor mortal man in saving his soul. There is nothing he can do to inherit eternal life for his dependency is upon Jesus; for he must be born of the water and of the spirit before he can enter into the kingdom of God. All who are now crying in sincerity, "Lord have mercy upon me a poor sinner," give evidence that they are living children and have been born of the spirit and they shall inherit the kingdom for none of his shall be left. For he saith, "All the Father giveth to me, shall come to me," and will not these be saved? We know not who they are but the Lord knoweth all that are his. "For whom he did foreknow he also did predestinate to be conformed to the image of his son, moreover, whom he did predestinate he also called and of whom he called he also justified, and of whom he justified he also glorified." And again he saith, "no man can come to me except he which sent me draw him."

By grace are ye saved through faith and that not of yourself lest any man should boast for it is the gift of God.

If it is of works then it is no more of grace.

Your little unworthy sister,  
BESSIE BROOKS.

#### EXPERIENCE AND CALL TO THE MINISTRY.

Dear Brother—God in his love and infinite wisdom has given grace in Christ to an innumerable host who have washed their robes and made them white in the blood of the Lamb, and did as I trust number this one poor sinner with them, who was born of Baptist parents, September 28, 1852.

My father's father and mother both belonged to the church also my mother. My father was a professor in Christ though he never joined the church, but was pious and truthful and raised his children sober minded, taught them to tell the truth and to treat all men as they would wish to be treated. I was married when about 19 years of age and my wife and I lived together for about six years when the Lord saw it proper to take her from me leaving one child and myself to mourn for her.

Sometime after I married the second time, and when I was about 31 years old I was in the field about my farm one day when I was seized with a thought of great terror and horror of darkness and condemnation. I felt I should soon be cast into everlasting death and I sought lonesome places and would beg God to be merciful to me and save me. I continued to beg God in prayer for about five months and in November 1881 on the Lord's day I was freed from condemnation and death as I hope in the presence of Christ as my Savior, one altogether lovely and the chiefest among ten thousand, and as I trust the glory of the Lord filled the temple. I knew if I was saved it was in the mercy of God and I have believed ever since that God for Christ's sake pardoned my sins.

I then at that time continued to read and search the scriptures for the true church, and at the end of which time, not being able to remain away from the church any longer, I went on Tuesday after the first Sunday in November 1883, was received and baptized. This was a happy day with me and long to be remembered.

The third night after I was baptized I saw in a dream or vision myself standing in a large new house elevated higher than the people. The house seemed to be crowded with people and I was holding a hymn book in my hand and lining a hymn and the people singing and I singing with them and talking to them of the goodness of God toward me in mercy. I also saw the Holy Ghost come down from the elements in a shape like the moon when it is full. It struck me on the head and stood in a stream from my head to my feet, and a voice spoke and said, it is the Holy Ghost. I awoke from this dream in a spirit of praise.

For a considerable time after this I continued going to church and filling my seat, in fact I did not miss many meetings until 1887 when I was called to the work of gospel ministry if ever called. I had been sick for several weeks and had become very weak, when one night my wife had finished her work and came in the room and sat down near the fire. I tried to set up but was so weak I could not. So I went back to bed and the last thing I knew I saw myself standing on the south side of a square field and the field was set out in fruit trees in perfect rows with each tree burdened with its fruit. I then saw a carriage all of gold, that resembled a small house on wheels. The door of the house was open and over the door was fine metal of carved work. Also there were wings spread each way and three steps which led up into the house. It all appeared as solid gold. I was then

placed on the second step when I saw two blue steel sickles, one standing east and the other west. The carriage or small house then moved north directly through the field the sickles on each side cutting down all the trees leaving nothing standing.

It seemed a great grief to me that such beautiful trees should be cut down and all the fruit destroyed. I then woke up realized where I was, and told my wife I had to die for I felt I had been warned of death.

I got up and walked around the room holding to the chairs and again came back to bed when I was placed again in the same field where the fruit trees were. But now there was nothing but a great hole in the earth, and the enemy that was to destroy me was coming out of the earth in the form of yellow jackets as thick as they could fly, and were coming as arrows dart towards me. I felt I was gone, but just before they struck me angels from heaven came down in an innumerable host and made a ring around me so the enemy could only strike the angels, but they did not fear them. I came to my mind and raised up in bed and these words were spoken to me saying, "All flesh is as grass. The sun is no sooner risen with a burning heat than the grass withereth and the flower thereof falleth away;" and to preach the everlasting gospel to a perishing people. The fear of death then was all gone and the glory of the Lord filled my soul. I commenced talking to my wife and preaching Christ and his kingdom, and bless your soul, dear child of God, what a feast of joy it was to me. My neighbors gathered in and I preached to them and I soon got well when I would preach salvation by grace to everybody I met.

My neighbors soon reported me crazy. At this time I was living about fourteen miles from any Primitive Baptist church. On one occasion at our regular church meeting I was present

and our pastor failed to be with us. The brethren asked me to come forward and organize conference. I told them I could not but they kept pleading with me until I finally agreed to go and try. It was there I received great consolation.

I served in this way for about two years, when in the fall of 1889 I dreamed I was traveling to a city in a road that was beautiful and level. I had traveled until I became so tired I could hardly make a step when I came to a very old and rotten looking barn. The door stood open and I stepped up and saw some old rotten hay in the barn. I went in, lay down on the hay and went to sleep. And while I slept the fowls of the air came into the barn and ate all the flesh from off my right leg. From my knee down there was nothing left but the bone and leaders. And I knew this while I was asleep, because while still asleep I dreamed I woke up and felt I was ruined. I then thought I would move my leg and succeeded in doing so, but it was awfully weak. At first I could only take very short steps, but the more I tried the better I could walk, and the flesh began to come on the bone of my leg until finally all the flesh came back and my leg was whole again. I then traveled over this beautiful road in joy and gladness. The more I walked the more I could walk, and the more glorious it was until I awoke when behold it was all a dream. Then I began to wonder what did this mean. Surely this is a sentence of condemnation against me and is it possible I have acted a hypocrite for the past two years and oh Lord if so, forgive me.

I now thought I never would stand before the public any more, and felt I was down forever, and that I had brought condemnation against myself and shame upon my wife and children. I moved from Davidson to Davie county, where I rented a farm and put my bible in the bureau drawer where I

could not see it when I was in the house. I went in sorrow and tears often and at that time I would rather be alone than to be with any one, although after the first year the burden became lighter. The scriptures somewhat left my mind, still the impression remained with me. I began to think about the latter part of the third year that the impression to preach the gospel would leave me before much longer. But this was not the case, the impression returned with more weight and increased more and more.

(Continued in next issue.)

N. B.—Brother R. H. Pittman has requested a sketch of my life and travel from nature to eternal life in Christ as I hope, and call to the work of the ministry of the gospel. Brother Gold, will publish this sketch in the Landmark and Brother Pittman will collect and publish in his book. I trust that many of the dear brethren and sisters may be blest to read this and that they will send in their subscriptions to Brother Pittman for his book, that they may be comforted and instructed and that they may get some idea of the servitude of God's ministers.

God bless all whom it may concern.  
W. T. BROADWAY.

Elders P. D. Gold and P. G. Lester:

Dear Brethren—Thank you for your picture Brother Gold. It looks so natural. When reading your editorials I imagine I see the expression of your face in the various sentences. I think I enjoy having met you as much as one could. It helps me to believe the purity of what you preach. I hope you will be spared long to comfort those who profit by your labors.

I am not expecting to last long. I am a little feeble, nearly worn out. My next anniversary is my seventieth. (May the 9th). May I yet have hope there is a rest remaining for me. I feel that I am nearly killed to the love

of the world, but much of the time I am filled with vain thoughts and idle conversation to no purpose, which makes me abhor myself. Sometimes I feel I want to be in seclusion. But then the evil spirit of the flesh would torment me. I know that I love truth and the pure in heart. I do not love wicked company. If my heart is not deceived I love God, the three in one, better than any and all things else. If this love, the new birth and daily manifestation given by the holy spirit that I am his and he is mine, do not constitute a christian experience I am lost. This is the staff on which I lean—no purity of mine. All the good comes from God. The more light I have of the spirit the more imperfection I see in myself. If you never hear from me again I hope we will meet again in heaven.

My children are all married except Carrie. My youngest son lives with me. With best wishes to yourself and family.

Your unworthy sister,  
MRS. N. J. BOOKER.

Dear Brother Gold—I send you by money order \$1.50 payment in advance for the Landmark for another year. May the Lord grant you health and strength of body and mind to continue the issuing of this glorious messenger of truth to the lovers of truth for many years.

We learn that the love of truth gives freedom from the bondage of the spirit of carnality which belongs to man in nature, who is a stranger to grace, the outcome of love. God is love and those born of God love him and manifest it by obedience with holy fear, seeking first his kingdom and his righteousness to do their duty to God and to man according to the spirit of love by the Holy Ghost and are they who worship the only true God through his son with all the heart, soul, mind and

strength and love their neighbor as themselves. Then this leaves no room to love, serve and worship anything else. All else is idolatry, which God will punish. Out of the love of self comes all idolatry as "the love of money is the root of all evil." And the world is full of it.

To worship God is to deny self and follow Christ.

S. W. OUTERBRIDGE.

Robersonville, N. C.

Brother Gold:

After the association yesterday I came here enroute for home, and as I find I must wait here until 2 o'clock this afternoon will write a line for the Landmark.

I enjoyed my visit to North Caro'ma and was kindly received by all. This is a great mercy to the churches and while this condition lasts our people will be united and happy.

I would be glad to mention all the places I went and the homes where I was so kindly entertained but I have not the time to do so. I am grateful for the many evidences of love and fellowship I met on the way and while I feel unworthy of it yet I desire to have the tenderest regards of all God's people.

I saw over forty preachers and three associations I attended have a membership of over four thousand. I heard of no discord in any way and no tales of a "progressive spirit."

I am truly glad I made this visit as it is a pleasure to know of these people. I hope they will think of me and pray that the Lord will care for me and favor me with the favors he leaves to his people.

I am now at the home of our dear Brother Moore and was with Elder A. J. Moore at his appointment here last night. There is a loving band here who are trying to maintain the service of God, and it was pleasant to be with them last night.

I start from here on my long journey home this evening at 2 o'clock and if it is the Lord's will, I will reach home Tuesday at 1:30 p. m., where I hope to find all well.

"Behold how good and how pleasant it is for the brethren to dwell together in unity." Peace is sweet in our homes and it is sweet in our neighborhoods and in our churches. "Blessed are the peacemakers for they shall be called the children of God." We need members in all our churches that love peace and know how to make peace. Nothing makes it more manifest that we are the children of God than to be at peace one with another. To be peaceful we must be forgiving ourselves and this we can afford to do since the Lord has forgiven us so great a debt. "If anyone be overtaken in a fault, let him that is spiritual restore such an one, considering thyself lest thou also be tempted." This has often brought mischief in our churches. It is good for us to consider ourselves—to think of our follies and weaknesses. It will help us to live with others.

May the dear Lord bless all the dear churches where I have been is my prayer.

J. H. OLIPHANT.

Manchester, Va., October 26, 1908.

### FORGIVENESS.

What is true forgiveness? This question has an answer in every Christians' heart.

We are not able at all times to find it but it is there.

We have to do with Adam who may be called, Mr. Stiffy, and he is ever ready to show his requirements and where he has been wronged and offended. It is he who brings up charges against his neighbor or his brother.

I once heard a brother say that he felt that his brethren had badly wronged him and he was "mad". He did not want to meet them nor have any conversation with them. He wanted to

get away from them. After a while he saw that he was wrong, that those brethren loved him and that they had no mind to do him wrong. He felt ashamed of himself and he loved those brethren and was humbled.

Here was forgiveness. They were already forgiven in his heart and he had no mind to talk about their wrongs nor to bring up charges against them. This is the way that it is manifested that brethren are together and are one in Christ Jesus.

Who am I, that I should want my brethren to come to me and make confessions? Am I a pope or a priest that I can forgive sins? God forbid. No, just as soon as the true spirit of repentance is in my heart every sin of every person whether he is a brother or an enemy is forgiven and I stand face to face with the judge of the whole earth who looks into my heart and there is not a thought that is secret to him. When I am in this frame I feel that I could gladly meet every one in peace. Oh that I could stay in that blessed sweet frame of mind! But, no, Mr. Stiffy has to get in my path and bring up feelings which are so contrary to my ideas of christianity that I am sore burdened and tried and don't know how to come before the Lord. Sometimes when I am looking at this terrible spirit in myself, I am made to fear that I have only the hypocrites' hope and if that be true how woeful is the end. I do not want to be that way. I do not want to be in the company of this old nature of mine. I hate it and would get away from it but, alas! turn which way I will it is just before my eyes and can see nothing else. Were it for the few little intervals of sunlight with which the dear Lord blesses me I would be left in the wilderness with nothing but a firey law hanging over my head ready to consume and destroy me. But, thanks to his holy name, these seasons

of sunshine do come and this firey law is of no force. Mr. Stiffy is made to go into his retreat and shut his awful mouth. Then I am humbled before the Lord and am ready to take the hand of peace with every one and the hand of fellowship with all my brethren and sisters. Then I experience in my poor heart the sweet forgiveness of all my sins and am given faith to believe that they have all been washed away in the blood of our holy Lord Jesus.

At such a time I would not say to any one, you have wronged me and you must show your repentance and confess your faults. No, No, they are all forgiven.

How can I come before my dear Lord and ask him to forgive my sins with my heart full of accusations against others? In such a condition I would have no spirit of prayer with which to call on the Lord only as the hypocrites do, and therefore I could expect nothing, but the answer which the hypocrites receive.

Brother Gold, I know nothing about this only as it thus works in my own poor heart. Today I have been given that sweet feeling that I have nothing against any person on earth.

Before I arose something seemed to say within me, "Oh that day when freed from sinning!" and it was so sweet to me that I repeated at aloud. Immediately it was in my mind to write these few words and I have written.

Your brother in hope,  
L. H. HARDY.

Reidsville, N. C.

We sent out statements to subscribers that are in arrears. Some have responded kindly. When an error is made in any account I wish to correct it, and will thank the subscriber to inform me of it.

P. D. G.

# ZION'S LANDMARK

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

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

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

Volume XLII - - - No. 3

Wilson, N. C., - Dec. 15, 1908

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

## TWO THINGS.

It is one thing to be humble. It is another thing to profess humility when one does not possess it.

What are some of the differences of these two things? The humble soul bears burdens and endures hardness. When one that is humble is treated wrongfully he endures it without retaliation. He does not feel that vengeance belongs to him, nor desires to take revenge. A humble man feels that he does not deserve to be well treated. One that feels unworthy does not become offended at harsh or wrong treatment in the sense of returning evil for evil, because he does not feel worthy of honor. While the proud man expects honors and seeks them, and is offended if he fails to receive what he desires and feels that he deserves. Such people are forward to profess to be humble and assume a voluntary humility, and appear to be very patient and meek. But such people are easily offended and quickly resent what they consider is an insult when it was not so intended.

If a brother offends or displeases one of this character, instead of going to that one alone in the spirit of prayer, and with a desire to hide the multitude of sins, telling him of his fault between the two alone, never having told it to any other, nor desiring that any other should know it, for it would disgrace the offender, this one trespassed against

feels that he does not wish him exposed or damaged, but this proud one is ready to tell this trespass everywhere, and spread this trouble. Now if one is humble he would not become so easily offended, but is not worthy, hence he bears these things as things he is sorry of—sorry that one should thus act, and bring distress on others, and wrong his own soul. For if I love a man I desire that he may so act as to receive and enjoy the approval of all the members of church.

To seek self and be chief or first in a matter is the common selfish trait of mankind. One's pride may act in a way to assume or feign humility by appearing to be very humble, when in reality it is all to please self. To deny self is the most difficult task to do as long as one loves self. Indeed it can not be done until one is led to hate self. When Job said I abhor myself and repent in dust and ashes thus he denied self. He then put up no claim for self, nor would he own there was a good thing in it, or that it could do anything good, as Paul who said, I know that in me—that is in my flesh—dwelleth no good thing. That is the man that walks by faith and not by sight, which would be to walk according to the flesh.

One says, oh I am so vile, I am not worthy of being noticed, yet unless this one is specially noticed he or she becomes offended and complains of being neglected, and that the brethren do not love that one; now where is humility? If one is humble he is loving others, not himself, is not seeking any thing for himself, but seeking and praying for the peace of Jerusalem.

One that tries to do right and mourns at the constant presence of selfishness, and sees pride and vain glory, envy, and every foul and unclean spirit meeting, opposing and besetting him every where, and is endeavoring every where and all the time

to beat down, bruise and get rid of this nature, but feeling that it pollutes, mars and defiles the best efforts he ever makes, and who has this conflict all the time, does not feel he is humble. Nor can he see any humility in himself, but sees the very things he hates in himself, and does not see any thing else in his nature, does not feel he is humble, nor does he think he is humble though others tell him he is; yet that is the humble man. If every body should tell him he is good and true and faithful, he would not believe it, nor could he be flattered to believe it, nor to regard himself as better than his brethren, for he has a thorn in the flesh, the messenger of Satan, an inner consciousness that he is vile. He has the sentence of death in himself that forbids his trusting in self or the flesh, but his hope is in the Lord Jesus that raises the dead.

How could one in truth and in reality prefer others to himself if he at the same time considers himself better than they are? It would be a mockery and be hypocritical. A man had better not pretend to be any thing than to appear to be or profess to what he knows he is not. An honest man desires to act and speak in sincerity, and not to appear to be what he is not.

A man is not a judge of his own case, but if he is sincere and honest he will profess to be as it appears to him. He sees his own vileness, yet he does not see the vileness of others, but he sees the image of Jesus in others and prefers them to himself. But if a man has made a profession of religion merely, but is not a possessor, and is hence puffed up with pride, having never seen or felt the plague of his own heart, he is anxious and forward to make a fair show and appear before others as a man of faith and humility, of meekness and as possessing all good traits, and is desirous to be considered as entitled to a high seat, and will op-

press the poor and glory in what he is doing.

P. D. G.

Brother James Short asks if the ninety and nine sheep represent the world (Luke 15)? No; because sheep do not represent the world. The ninety and nine sheep had not gone astray. He leaves them to seek the one gone astray. He leaves the ninety and nine in the wilderness and seeks for that one that has wandered away until he finds it, and then he brings it home, and calls in his friends saying rejoice with me for I have found that which was lost. So the rejoicing was not over the ninety and nine sheep, but over the one that had gone astray when he had found it. So Jesus said, there is more rejoicing in heaven over one sinner that repents than over ninety and nine just persons that need no repentance. A righteous man needs no repentance. A sheep not gone astray is surely a sheep as clearly as if it had gone astray. But the sick one in a family is the one the well ones are concerned about. Any member of the family in peril is the one that calls out for help from the others, and the strong are to bear the infirmities of the weak. This is a law of righteousness and love, and all the laws of heaven are love.

Objection was made to Jesus because he showed compassion to the needy and vile. He received sinners and ate with them. To raise the fallen, cheer the faint, show mercy to the unworthy are traits of character in Jesus that set forth his divine character, and also his goodness and purity. He can receive and save sinners and yet overcome sin and while endearing the sinner to himself displays that riches of grace that destroys sin and overcomes evil, and so ingratiate the sinner to him, turning the sinner from dead works to serve the true and living God, that sin is made an end of, and everlasting

righteousness is brought in.

What could so effectually eradicate the waywardness of the younger son and endear him to his father's house as the enslaved condition his own conduct of going astray brought him to the bitterness of, as well as the wonderful, unexpected, conquering love his glad father bestowed on him.

What too could have so silenced the mourning of the elder brother, and showed him that all was his as the mercy showed to one utterly unworthy of any favor.

Whether the guilty like I am can find any that need no repentance does not so much concern us as to find that there is mercy for the fallen.

P. D. G.

**"REMOVE NOT THE ANCIENT  
LANDMARK WHICH THY  
FATHERS HAVE SET."**

The fathers such as Abraham, Isaac and Jacob have walked up and down the land, and all their foot was set upon the Lord hath given them. A surveyor has a guide and his limitations or boundaries to run to and from. The surveyor cannot run over on the land of another, and thus take his property. But has a guide by which he ascertains and locates the true boundaries or landmarks. Thus he sets them. By faith the fathers walked up and down, surveyed, located, set and fixed the boundaries. Here are the stakes with cords holding and binding them together. The cords of love and stakes or boundaries constitute the landmarks. These landmarks are not to be removed. We are to contend earnestly for the faith once delivered to the saints. Nothing is to be disregarded. Everything is good and to be held. We are not to transcend and go beyond, nor to fall short in anything. Not a stake to be removed, nor a cord to be loosed. The doctrine therefore and order of Zion is unchangeable. The city lieth

four square. Therefore it cannot be changed. The multiplication of grace and peace does not allow of any change of boundaries, stakes or doctrine, but the greater growth within the boundaries—the occupancy of all the land, the enjoyment more fully of the good things in the kingdom.

Nothing is plainer to the lovers of Zion and her king than that this doctrine and order are fixed from the beginning. People that do not feel impressed with this unchangeableness and perfection of the doctrine of God our Saviour do not prove that the faith once delivered to the saints has been delivered to them, while the true followers of Jesus feel that all he said and did is precious to them, and is all to be observed. How important that believers should be baptized, wash feet, lead lives of humility, abstain from evil, be ready unto every good work enjoined in scriptures, keep their bodies under, love the brotherhood, and keeping all the sayings of Jesus.

It was on my mind to be baptized. When this was done I saw the preacher no more as one reproving me for not obey, but I went on rejoicing. Until I washed with the saints it was on my mind to wash feet.

As oft as you observe the Lord's supper you do this in remembrance of the Lord to show forth his death. Thus we are to keep the ordinances as they were delivered unto us waiting and watching for his coming.

These landmarks are ancient—not any modern device of man. A glorious high throne from the beginning is the place of our sanctuary. That which is perfect cannot decay—cannot be improved because it is ordained of God. If we love God we love his works, we love his doctrine and desire to keep that which he has committed unto us, and do not wish to remove a single landmark set by the fathers who were led by the spirit of God. These are

guides, rules and bounds that we give good heed to. Every time we hear a gospel sermon preached this field which the Lord has blest, this garden of his pleasant fruits, is presented, and the south wind blows, and we eat the pleasant fruits and inhale the sweet odors of the goodly land.

If we are right every word of God is sweet to us, and we live by every word that proceeds out of the mouth of God.

P. D. G.

#### REVELATION.

What guides the Lord's people since they have no earthly head, pope, guide, leader or expounder? They are to call no man father. They have never been led except as the Lord leads them, and he is not on earth but in heaven.

The work of grace in their hearts and manifested in their lives is felt by them as scripture is opened to their understanding, or as they hear preaching. The spirit of God is the guide and interpreter of the good things of the kingdom of heaven. When he moves the servants of God to expound the word it is heard, felt and understood by the believers in Jesus so that he knows this is the truth of the Lord. It is effected in a way that abases man and exalts the Lord. Hence there is no man of the right mind that feels capable of being a leader or a ruler, nor does he desire to be. Humility prevents the people of God from desiring to be leaders or being called great, each esteems others better than himself. So that it is impossible for the unclean to enter into these heavenly places. There is a wall of fire that burns all the chaff and keeps out what is unfaithful.

It is a matter of wonder what purges the church, or what keeps out the evil minded. There is no apparent effort to induce fashionable people to enter with the church. The beauty of simple gospel worship that those circumcised

in heart love is what attracts those born of God.

When the Lord's people are left in the stormy sea of life to toil in rowing on the treacherous waters of worldly care then there is not much joy in preaching. It is the hungry soul that loves to hear the gospel preached. When one is set at the feet of Jesus and hears words from him then the world is under his feet, and heaven comes down his soul to greet, and glory crowns the mercy seat. Then he knows whom he has believed, and knows the joyful sound. Then there is none to whom he can go but Jesus, and there is none else he desires. So glorious the revelation of Jesus that when he appears the most ignorant in worldly wisdom knows equally with the most intelligent that the Lord alone leads his people, and there is no strange God with them.

Such is the weakness and helplessness of the Lord's humble, poor and needy that they feel when their signs are cut off they wander as a scattered sheep helpless and without a guide. So weak are the people of God when they are scattered that as dry bones of the valley they are very dry, and the question is can these dry bones live? For it seems that there is no hope for them. But when the spirit of God moves these dry bones then life comes into them, and they stand up together, and are manifested as the whole house of Israel.

The heavenly power that moves in the heart and affections as the wonderful works of the Lord are declared, and light and love flash in the soul lifting it to the mountain heights of joy, unfolds the resurrection mystery of glory. As one is led from one chamber into another, and the banner of love waves protecting the hearer from every enemy and shielding him from every fear, he crowns Jesus Lord of all.

But when the voice of this heavenly

music is no longer heard then Israel with harps hung on the willow weeps in Babylon.

We read of Israel in the glory of victory over her enemies, then we shout for the battle. Again we see her fleeing before the uncircumcised and we wonder where is now thy God. So in these days none but the Lord can lead Israel, and when the Lord's people forget him they are the weakest of all people, and the most wretched. They have but one leader, yet they cannot follow him while they feel that they have any strength. It is only by revelation that they can march. P. D. G.

Elder Lewis P. Adams, was released from the labors and sorrows of this mortal life October 28 last. He was a noble brother and useful, valiant for truth and untiring in his labors.

Elder Josiah Eldridge died recently also. He was a true man.

## OBITUARIES

### WILLIAM CHARLES WARREN.

By the request of his mother, I will write a short obituary of her only son William Charles Warren, who was born November 24, 1879 in Pitt county, N. C., and departed this life June 21, 1908, near Robersonville, in Martin county. He was a son of Howell and Fannie Warren, the latter being a faithful member of the church at Flat Swamp, Pitt county. He was a grand son of Brother Alfred James, who died this date just before Charlie did who was something near 83 years old. He was as his daughter a member of the same church, and a very faithful one too. He lived a life while a member worthy to be patronized, meek and quiet, filling his seat in the church when not providentially hindered. Charlie was a very obedient son to his parents, ever willing to render service unto them as to make them comfortable. He was away from them about two years of his life, a while after his becoming of age, first on a farm that his father intended for him, then he went to

Portsmouth, Va., for some months and worked in a furniture factory, where his health failed him, and he became unable to work. He was treated by a doctor there, but he didn't tell Charlie what his illness was, but wrote his parents of his illness, so his dear mother went at once and stayed with him until he got able to come home. Then they called in Dr. Hargrove the next day, and after examination he stated that his spleen was enlarged. He treated him for a while with favorable results. He resorted to other physicians, six in all, but not to benefit. He then went to the hospital in Washington, N. C., and he remained there four weeks. He seemed to improve for a while, but his condition was no better. When he came home he concluded that there was no use to try medical skill farther. His parents of course kept trying various remedies. In fact all was done for him that could be by human skill and kind parents and good neighbors, but all to no avail. He was confined about four weeks and then died. His sufferings were intense, but he bore his affliction with a great deal of patience, especially the last four weeks of his life. The doctors did not seem to understand his case. He was very anxious to get well so he could go to work again, but later on he was often calling upon the name of the Lord, and was heard several times to say, Lord have mercy on me a poor sinner. He took his sister in his arms the day he died, and said don't cry sister if I die; for I hope that I will be better off. While it was indeed very trying to his parents and sister to give him up, but they are not without hope. He said a while before he died, oh I am rising so fast and don't it seem good. So I feel to say, their loss is his eternal gain, and while it is trying indeed for us to give up our loved ones yet when they leave the evidence that the Lord is their shepherd they are better off than we that are left to follow. The last time I called to see him, he was impressed to ask me to pray for him, so he told his mother after I was gone, but did not feel worthy. By request of his heart stricken parents I held burial services at

the grave when he was buried. There was a very large crowd of his relatives and friends present, which gives evidence of how he was appreciated when living. May the good Lord bless those with grace whose heart are made sad by his departure. Here in this life there is worry and disappointment, but over there is rest and quietness. Why do we dread the change?

G. D. ROBERSON.

Hobokenville, N. C.

Elder P. D. Gold:

Dear Friend—It is with a sad heart that I try to write the obituary of my dear mother, Mrs. Sallie E. Walters wife of Jackson Walters. She was born April 25, 1863, and died October 4, 1908, making her stay on earth 45 years 5 months and 19 days.

She is survived by a husband and eight children five girls and three boys. She also leaves a mother, three sisters and two brothers to mourn for her.

She was one of the sweetest mothers that ever lived and I feel like sometimes I can't do without her, yet, I feel that our loss is her eternal gain. She left such bright evidences that she is now with her God. She said she was not afraid to die and told us she was so happy, so happy a few hours before she died.

I can't wish my dear mother back in this sinful world to suffer pain and sorrow, but I can't help but grieve for her, she was so good and kind to us. Sometimes I feel like I can't live without her, yet, I know I have a dear father, sisters and brothers, but what is home without a mother who is always ready to share our sorrows and give us advice.

Mama had been in declining health for several months, but was up in her room and could walk around in the yard. She was taken to her bed on Friday night and died Sunday night. All was done for her that mortals could do, but God had called her to come home and we could not stay the hand of death. No one knows how hard it is to stand by a dear mother and see her die out

these who have experienced it, but we must be resigned to God's will.

She united with Primitive Baptist church at Mill some years ago with which she lived a consistent member. She loved to meet with the brethren and hear them preach and pray and sing hymns of praise. One of her favorite songs was, "A few more days on earth to spend, and all my trials and cares shall end."

The burial services were conducted by her Pastor, Elder T. N. Walton, and she was laid to rest in the family burying ground.

Written by her grieved child,

BESSIE WALTERS

#### NAOMI ELIZABETH LAWRENCE.

Our dear daughter and youngest child, Naomi Elizabeth Lawrence, was born in Hamilton N. C., August 11, 1891, and died very suddenly on the morning of the 26 of September 1908. She grew up a bright strong and beautiful child and had very little sickness up to the time she was taken with rheumatism about a year ago. Her mother and I were gone from home at the time and when we returned we found her in bed with that terrible disease with which she suffered intensely for about six months. For a part of the time she could not feed herself or turn over without help.

She got better of that but it left her heart and lungs in a bad condition and we tried many remedies and physicians but could not cure her. She was energetic and would go as long as she could and was up many times when she should have been in bed. She was very patient and would not complain though suffering so much and always tried to be bright and cheerful. She was the life and light of our home and we all loved her so much. Just before she died she went with me to the Ebenezer association at Luray, Va. We thought a trip to the mountains would benefit her. There she made many friends as she did everywhere she went. While on the trip she had a chill in Front Royal and we had to return home and she was confined to her

bed for several days. She rallied again and we thought she was getting better but our hopes were all blasted for she was not. I left home Friday evening before she died to go on my way to my appointment at Sparta. I kissed her good bye while she was sitting on the front porch little thinking I would never see her again. While at Hill at the home of Mr. Stancill on Saturday morning and while preparing to get off to church at Sparta I received the sad news that she died about half past seven o'clock. It came to me so suddenly and was such a shock it broke me down and I know not what to do. I reached home and found it true and oh, how my heart sank within me to look upon that lovely face in death but as we believe sweetly sleeping in Jesus. We believe she was refined and purified by her great sufferings here and passed away without even a struggle into the regions of blessedness and peace. The last books I saw in her hands were our hymn book and Zion's Advocate. From what she said to her mother just before she died and other evidences left us we feel death had no terrors for her.

Not only our house but the community is left in sadness. She had many friends of all classes around her wherever she went. If indeed she had an enemy I am not aware of it. The only dear child of her dear mother who has nursed her so patiently and untriflingly and my baby child, we sorrow for her, but not as for those for whom we have no hope. We thank the dear Lord that he lent her to us the short time she lived and pray him to give us grace and submission to his divine will in her death. I hope the Lord's people everywhere will pray for us.

After ionately yours in deep sorrow,

M. T. LAWRENCE.

Zion's Advocate please copy.

J. D. COCKRAM AND J. W. WYATT.

Elder J. D. Cockram and J. W. Wyatt, will the Lord be willing, be at Reidsville December 25, Wolf Island, 26, Dan River,

27, Spray, 28; Pleasantville, 29; Sardis, 30; Shiloh, 31; Matrimony, January 1, 1909; Ridgeway, January 2. Elder A. L. Moore will please arrange for the third. Axton, Va., January 4; Martintown, Va.; January 5. No conveyance needed.

#### SABRA EMILY ALLSBROOK HARRISON.

It is with much sadness of heart that I attempt to write the obituary of my dear mother, Sabra Emily Allsbrook was the daughter of William and Penelope Elinor Allsbrook and was born in Edgecombe county, N. C., near Rocky Mount, on the 30th day of May 1827 and died at her home near Plymouth, N. C., the 13th day of July, 1908, making her stay on earth, 81 years one month and thirteen days.

When she was about ten years old her father moved from Edgecombe county to Martin county, near Williamston and there on the 26th of September, 1842, she was married to my father Isaac Harrison, by Elder Humphrey Stillings.

Unto them were born fourteen children, six girls and eight boys, which they raised to be grown men and women and all married with families except one son William, who died in the civil war including him five preceded her to the grave which leaves nine living, six boys viz: Elder N. H. Harrison, and James, Julian, Joseph, Willie, and myself, three daughters Mrs. J. T. Rowe, of Baltimore, Md., Mrs. C. W. Sykes, of Georgetown, S. C., and Mrs. S. O. Lynn, of Suffolk, Va., she also leaves seventy-six grand children and forty-six great-grand children making a total of 131 living descendants.

Mother obtained a hope in Christ and joined the Primitive Baptist church at Moratock, Washington county on Saturday before the third Sunday in July, 1875 and was baptized the next morning by Elder N. H. Harrison, and was never missing at her meetings unless providentially hindered, and it was her great delight to save the people of God to visit her at her home and hear them talk of the dealings of the Lord

with them and his wonderful power. Words fail to express the many lovely traits of character of my dear mother, she was so gentle and kind, self sacrificing and patient through her many trials of this life and none knew her but to love her. She no doubt passed through much suffering and sorrow having given to the world many sons and daughters to rise up and call her blessed. She felt that the Lord had given her a blessed family as she lived to see nine of her fourteen children baptized in the Primitive Baptist church of which she belonged. My love for her was inexpressably tender as it fell to my lot to have the whole responsibility of caring for her in her old age and my hands never tired administering to her comfort day or night. I remained at the old homestead for more than eighteen years, and so many pleasant hours we have spent together. She was always so comforting to me in my troubles and Oh, how I miss the soft touch of her dear hand to soothe my aching head when sick. The dear Lord had blessed her with a bright active mind, and great energy so that she was very industrious. My wife and I never tired in waiting on her when she was sick and she so often told us that she hoped the blessings of the Lord would rest upon us and our children for our kindness to her.

For sometime before she died she had seemingly been in better health than usual and the day she died was so cheerful and bright until about twenty minutes before she died, when she complained with a pain at the heart which the doctor said was heart failure.

She would often say:

Oh! when shall my sorrows subside,  
 Oh! when shall my suffering cease  
 Oh! when to the bosom of Christ be conveyed  
 To the regions of glory and peace.

I feel assured she is now resting in the arms of Jesus, where the foils of this troublesome world are over. May the dear Lord direct her children to live a life of pure example as mother did and die as

peaceful in the full triumph of having fallen without a gasp or a struggle. I can say in truth when she took hold of my hand telling me good bye in death it was the saddest parting of my life, but the time will soon come when we must say farewell to all of an earthly nature and we hope by the love and mercy of God to meet mother and all our loved ones gone on before in that blessed world where all but love is done away.

The funeral services were conducted by Elder M. T. Lawrence, it was her request not to have any funeral preached, but to have him to conduct services at the grave and there amidst a host of sorrowing relatives and friends her body was deposited in its last resting place beside that of her husband in the family burial plot on the old farm where they lived happily together for forty-eight years.

May the six sons and three daughters be comforted, upheld and strengthened by the healing influence of the holy spirit and at last be prepared by God's divine power to meet our dear mother in that sinless world where the wicked cease from troubling and the weary are at rest.

Written by her son,

A. L. HARRISON.

Plymouth, N. C.

Gospel Messenger and Signs of Times please copy.

#### PENIZA J. MADRY.

The deceased was born September 15, 1843, and was called away from time and earthly scenes to the place prepared for her by her Lord and Saviour whom she loved and served, on Wednesday evening at 10 o'clock, July 29, 1908, making her 64 years, ten months and fourteen days old. A prayer was offered up to God for the bereaved children and devoted friends and all in attendance for reconciliation to the divine will, and sermon preached by Elder W. B. Strickland. The remains were then borne to the grave by kind friends and gently lowered in the tomb, near the home that had been made a modern home by her

energy and loving ministrations. The concluding remarks were made here on the resurrection and full and complete glory in body and soul when Christ shall come the second time without sin unto salvation. The gentle rain that was falling reminds us of the doctrine of God our Savior, which she in life loved so well and which dropped to her all along her pathway below, as the rain whose speech was as the dew to her to revive and refresh her soul, and produce light, liberty, and strength in the Lord. She never failed to ascribe greatness to our Lord. He was her rock and she rejoiced in his perfect work.

What a sad scene as the children groaned, men and women turning away from that place with heads bowed, hearts almost broken, and spirits crushed, and tears dropping, making smuggled groans, with their affections almost entirely buried in the tomb; but the God of nature and of rich reigning grace will not suffer them long to be thus. Light and comfort he will send in his own good time. The cry out of the depths of woe shall reach his ear of mercy. The voice shall come from heaven, "Blessed are the dead which die in the Lord; yea saith the spirit they shall rest from their labors, and their works do follow them." We know our loss is her eternal gain. Only gone out of death into life. Sister Madry's maiden name was Penza J. White, a family of high standard and most excellent in virtues, many of whom now live in Edgecombe, Nash and Halifax counties. She was married to Mr. B. T. Madry February 9, 1860, her husband died July 29, 1875, just thirt-three years prior to her death. Left a widow with six children, she surely had and made manifest the riches and effect of God's promise to be a husband to the widow and a father to the orphan. Or as Job says 29:13, "The blessings of him that were ready to perish came upon me and I caused the widow's heart to sing for joy." With this strength naturally and spiritually, she wrought almost wonders, as was said by the Commonwealth, the town newspaper:

"She realized her responsibility and de-

voted her remarkable powers to the pleasing task of rearing and educating her children and preparing them for the good and useful places of life." The true devotion of mother to children and children to mother was always beautiful and continued to the last moment of her life. We can truly witness in the statement as in our visits several times to see her, we have been struck with admiration and praise to the Lord for such constant loving and sleepless ministrations of filial love of those especially who attended her person, watched by her side.

She lived to see all of her children married, settled and independent so far as living is concerned and has left a good estate besides.

She united with the Primitive Baptist church at Kehukee by relating a rich and full experience of the work of God in her soul on September 1879, and was baptized by the unworthy writer on the following Sunday morning. She was a strong, constant, and devoted and faithful member and constant servant and beloved by all to the end. The whole of her life has been lovely especially as a member of the church of God. Her walk and conversation were as ever becomes the children of God. She believed in God's choice in Christ before the world began, and that their life was in Christ, and that they would be called with a holy calling and preserved by God's rich and reigning grace, and at last present it unblemished and irreproachable before his great white throne. She leaves to mourn her loss three sons and three daughters. To these whom we know so well and who have our highest regards, we would say think of those high and holy expressions of love and faith in Jesus as the ever constant and sure power not only to deliver his people from the snares of sin and Satan here below, but to keep them and even in death to give them the assurance that he has conquered death for them. Those near by could see as we talked that loving power and the eternal home and glory of the soul already prepared by Jesus, the blomed glory of heaven as it radiated from the countenance, beamed and sparkled in the

eye, while she too would sanction and talk of Jesus. Death had no terrors for her. Her faith bridged over the darkness and she saw light, life, glory and peace beyond. May God bless her children and friends and give them the grace and faith of their mother if his will, and that they may think of mother in heaven and emulate her noble and christian life.

Oh how sweet that precious grace and love of God, which brings Jesus the end of the law to all that believe, and takes possession of the soul and life of the saint of God and makes him delight to love and serve the Lord and rejoice in him having no confidence in the flesh, giving glory to God, while they live and by living in the obedience of the gospel of the kingdom, and as they are bid by the holy spirit make it evident that in dying they will be in the arms of the Savior.

In her sickness, which kept her in doors for several months she had several glorious visions of the Lord and his speaking with and to her. She seemed to feel sure that she was going and did not dread, but had a desire to depart and be with Christ. Her home was a resting place for Primitive Baptist and their friends and oh how all lovers of the truth will miss her.

May God give grace that we may bear all things with christian fortitude and exalt the name of him who doeth all things right.

"We shall sleep but not forever,  
There shall be a glorious dawn;  
We shall meet to part, no never,  
On the resurrection morn!

From the deepes: caves of ocean,  
From the desert and the plain,  
From valley and the mountain,  
Countless throngs shall rise again.

We shall sleep but not forever,  
In the lone and silent grave;  
Blessed be the Lord that taketh,  
Blessed be the Lord that gave.

In the bright eternal city,

Death can never come;  
In his good time he will call us  
From our toil to home sweet home."

A. J. MOORE.

Whitakers, N. C.

#### MARY ELIZABETH HARRISON.

Death has again visited our home and taken from us our little baby, Mary Elizabeth she was the daughter of A. L. and Hattie Harrison and was born November 20, 1908 and died November 27. She was a sweet little angel and the dear Lord in his allwise providence saw fit to take her home, she only budded on earth to blossom in heaven. Jesus said suffer little children to come unto me and forbid them not for of such is the kingdom of heaven. The Lord giveth and he taketh away, blessed be his name.

By her father,  
A. L. HARRISON.

#### BOOK NOTICE.

I have published a little pamphlet entitled "A Brief History of the O'ld School Baptists." It has fifty double column, thirteen em. pages and runs from John the Baptist to the present day.

The fifth and sixth chapters are devoted to the history of Pilgrim Primitive church, which is the oldest one in Texas, and runs from 1832 to 1847. I expect to yet publish the history of this church up to 1869.

The price of my history is 25 cents post paid. Send orders to J. H. FISHER, Graham, Texas.

## PRUDENCE

Says buy today a bottle of Gowan's Preparation and be prepared for the first symptoms of Croup, Pneumonia, a Colds Croup, Pneumonia, Colds, Coughs—for Gowan's prevents and cures. It is external. 25c; 50c; \$1.00. All druggists—have it in your home. Be ready and then no regret—no excuse.

# ZION'S LANDMARK

Published Semi-Monthly at Wilson, N. C.

PRIMITIVE OR OLD SCHOOL BAPTIST

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## THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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All brethren and friends are requested to act as agents.

All names and postoffices should be written plainly.

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

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

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

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

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I trust every reader will try and secure a new subscriber for the Landmark. Our expenses are heavier and an increased circulation is necessary to enable us to make anything.

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

## ABIDING IN CHRIST.

"He that abideth in me, and I in him the same bringeth forth much fruit, for without me ye cannot do nothing" John xv. 5.

There is an ineffable union between Christ and his church. In respect to our first union with God in the law of our creation it is a new union, in respect of the purpose of God it is older than the other, an eternal union. It is set forth here in a figure, "I am the vine, ye are the branches." As the stock gives life to every branch united to it, by the sap flowing in, so life flows from Christ to every redeemed sinner. He comes to dwell in the soul at regeneration, and imparts to it a new principle of cleanliness, his own holy life. We read, "Christ who is our life." The scriptures all testify to his indwelling, and show it is his purpose to make his people his dwelling place. "For the Lord hath chosen Zion, he hath desired it for his habitation. This is my rest for ever, here will I dwell; for I have desired it" (Ps. cxxxii. 13, 14). "My tabernacle also shall be with them," and "I will dwell in them and walk in them" (Eze. xxxvii. 27; 2 Co. vi. 16). There is no other way to be cleansed from the terrible disease and pollution of sin but by his indwelling, wherby we are made one with him in nature, and receive the holy spirit with all his quickening operations. "I in them." As we are cleansed from the guilt of sin by the blood of Christ our

priest, so we are cleansed from the filth of sin by his holy life imparted. And this holy life can come to a sinner only on the ground of his atoning blood; because "He loved the church, and gave himself for it." Even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish" (Ep. v. 25-27). Brethren, what is there to be compared for blessedness to this union with God in our nature? Of all blessings covet this first, to have it in your souls and experience—the power, life, holiness, and peace of it. He that seeks it has it already; but the possession of it must be made known to him by revelation for his comfort. "He that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing."

We want, if God help, to somewhat enlarge on this part of christian experience, abiding in Christ experimentally. There is an experience of it to be known. It is easy to sleep on generalities, but if we come to particulars we may find something to keep us awake.

1. By faith we are to abide in the great work of atonement accomplished by Christ. Everyone instructed in the knowledge of the fall by the Holy

Ghost, knows the defilement and the power of sin, in measure; what it does in separating between God and the soul weakening faith, cutting off communion, and causing in many things a stumbling in the ways of God. What is the remedy? Not a cutting off of our sinful nature and so destroying its evil workings, which is impossible; but a going with the worst of sin which brought distance, dryness, and barrenness to the atonement of Christ again and again. A legal heart will always oppose this end and draw wrong conclusions from these self procured troubles. Satan points to our failures and to the causes; and the effect is contraction of guilt. But what the Lord teaches us is to go and acknowledge our iniquity. "Only acknowledge thine iniquity" (Je. iii. 13). He instructs us to go with our eyes on the atonement, and to plead that as the only ground of new access, to obtain a new sense of mercy. If we are lively, a past sense of acceptance will not do when we get fresh distance and fresh separation from God. It may help if the holy spirit brings it to remembrance but that is not fresh cleansing. O the tears a child of God has to weep in spirit over a self-procured separation, a sin-bought silence from God! "Ye now therefore have sorrow" over clouds brought between Christ and your souls, over the suspension of the sweet operations of the spirit that were your delight. A cessation has come to communion. Sin and guilt will try to turn our eyes into ourselves, perhaps to make us doubt the reality of our religion, or of God's past dealings with us. Now faith's business is to make use of Christ in this particular, and to go again and again, confessing, confessing, confessing. The prodigal went this way. His thoughts, mind, and memory went to his father's house, his whole heart ran there, and that affected all the rest, guided his mind, directed

his feet, brought him back to his father and put words into his mouth; and when he was yet a great way off, his father "ran, and fell on his neck, and kissed him." The robe, the ring, and the fattened calf were all bestowed upon him.

Now, if we abide in the doctrine of Christ's atonement, this will be our mercy, to go over and over again, and make mention of his precious blood for the removal of sin and distance. We shall think of what procured our pardon at first, what brought peace, and healed our wounded consciences. Turn to Isaiah, "It pleased the Lord to bruise him; he hath put him to grief." "The chastisement of our peace was upon him, and with his stripes we are healed." Zechariah speaks of the same abiding of faith in the atonement, and shall be in bitterness for him as one that is in bitterness for his first-born saying, "They shall look on me whom they have pierced, and they shall mourn for him as one mourneth for his only son." (xii. 10). By his wounding and bruising only can we be healed, and bruising only can we be healed. If we have a motion of faith in the heart when guilty, this will be its aim—through atoning blood and pardoning love once more to have access to gain God's ear, and have his heavenly smile on our souls. Do we not know what abiding in him is in this particular? When trouble comes and guilt is fresh contracted, do we not turn to his blood? and when our legal minds work, does faith say, "That fountain is the remedy there is the cleansing?" What brought peace at first must renew it; what first gave acceptance with God must again bring us nigh. We would direct a troubled child of God to this most seriously; because there is no getting or maintaining peace without it. Listen not to Satan who says all is wrong because you have done evil; but remember that Jesus Christ is the "same

yesterday, today, and forever," and his blood "cleanseth us from all sin."

Let us look at a scripture example or two. See how David's faith pressed through when Nathan's message fastened guilt upon him; how he cried, "Hide thy face from my sins, and blot out all mine iniquities." "According unto the multitude of thy tender mercies, blot out my transgressions. Wash me thoroughly from mine iniquities, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me." O guilty child of God, this is the only outgate. A renewal of pardon, peace, and communion with God can be had only by that faith which in the nature of it abides in the atonement, and goes forth in fresh acts towards the dear redeemer. Look at Peter, how foul was his backsliding, yet, when Christ asked him, "Lovest thou me?" his faith abode in him, and he answered, "Lord, thou knowest all things; thou knowest that I love thee." Now, if conscience speaks loudly against us, or the devil tempts us on account of our base behavior to the Lord, let us turn our eyes another way; as Kent says:

"Oft as sins, my soul, assail thee,  
Turn thy eyes to Jesus' blood;  
Nothing short of this can heal thee,  
Seal thy peace, or do thee good."

If we abide here by faith, and go from time to time when guilty to the fountain, if we look for no healing but what this gives, no other cleansing, we shall find it sooner or later. This is a use of Christ that the people of his love are called and warranted to make; and this is abiding in the doctrine of the atonement.

2. In the second place, faith is to abide in the righteousness of Jesus Christ. No other robe will suffice for our standing before God. The law requires active obedience as well as atonement for sins by death; and both

these are found in Christ's righteousness. God will never hold sweet fellowship with a sinner, nor give the spirit of adoption, nor any spiritual blessing, unless we are delivered from all condemnation by Christ's righteousness. Faith is to say, "Surely in the Lord have I righteousness and strength." Is it not a painful experience with some, like Joshua, to stand before God in filthy rags? Does not conscience say, "No access without righteousness, no smile from God without righteousness"? and does not faith say when far off, "Look for that robe, that only robe in which God can allow a sinner to come near"? Faith in that has solid comfort in it. We are perfect in Christ; no evil can approach us there. "Because thou hast made the Lord which is my refuge, the most high, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling" (Ps. xci. 9, 10). This righteousness will establish us when we believe in it. The holy spirit takes it and shows it to us; and when he does, it fixes the heart and affections on him who wrought it out. To feel weary and distant will not bring us near; to feel our ignorance will not comfort us. But when faith sees not only where we are and our rags, but how righteousness is to be put on, and how the lack of grace is to be supplied from Christ, we plead, beg, follow after, and say, "Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths" (Is. ii. 3). May we abide in the doctrine of this righteousness, in which we are justified. Through this divine robe we may obtain new access, peace, and comfort again and again, and

"He that wears it is by God exalted high."

3. In the next place we are to abide by faith in the gracious and prevalent

intercession of the Lord Jesus Christ. "He that abideth in me,"—in the faith of my intercession—"and I in him, the same bringeth forth much fruit." What a wonderful thing to abide there! A child of God needs Christ to open his mouth for him; he is to use as well as he can his dear intercession. This is it. "Father, I will that they whom thou hast given me be with me where I am. Bring them honorably through their troubles for my sake. Pour plentifully on them the holy spirit." If faith can use Christ's intercession, it is abiding in it. But when new trouble come, the conscience finds it heavy work. The feeling rises that they are for our sins, and we must expect God to deal with us for them, and more severely still. Probably as many as are lively in their souls will be often saying, "The misdeeds of this day are enough to ruin us for ever," and wondering how God can bear with them. We may have the scriptures in our hands, and be busy at other things; and though we kneel down before his holy majesty, we cannot gather our thoughts to him. This makes me cry out, "O barren fig-tree, how can I ask the Lord to bless me? Unbelieving believer, how can I plead boldly before him?" May he give us what he gave Abraham, not to stagger through unbelief in our time of need, but to be strong in faith, giving glory to God. "Why hope 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" (Ro. iv. 18-21). All hope for him from nature was gone, and with his natural helplessness before him, he believed in the almightiness of God, and hoped against hope. So, if we have no hope of success with God because of our sins and barrenness, by faith in the intercession of Christ we may believe in hope, and not stagger at the promise through un-

belief. This is to abide in his intercession, and to bring forth much fruit.

4. In the next place, we are to abide in his promise and in his faithfulness in respect of them. It is God's ordinary method that a promise given out to a child of his shall come into a sort of death, in order that faith may be tried and strengthened. When one begins to look out for the fulfilment, there comes a death upon it. This is a trying experience; but this is the time to abide in it. Some have to wait years before they get the fulfilment of the word of God to them, but he intends good by the delay. His wisdom shall shine in the way he takes, and his faithfulness be glorified by his coming at the appointed time. Thus it was with Abraham, and must be with every one whom he is taken into covenant, and to whom he has said that he would do him good. If he has promised one, "I will never leave thee, nor forsake thee," or, "as I was with Moses, so I will be with thee," it will be so. How some have limited him to certain ways and times, and procured themselves much trouble. Faith believes he is "above all, and through all, and in you all" (Ep. iv. 6); and he will make all things work together for good. Even if every wave says, "This is to be your grave," faith will say, "I believe that God, that it shall be even as it was told me" (Ac. xxvii. 25). He that can make use of God's faithfulness in this way abides in Christ, and brings forth much fruit. "Jesus Christ, the same yesterday today, and for ever," the faithful God. He cannot come in a wrong way because of his word to them, who are in this abiding. "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth life, shall obtain favor of the" (Pr. viii. 34, 35). That watching daily is abiding in Christ. It is written, "If we believe not, yet he

abideth faithful, he cannot deny himself" (2 Ti. ii. 13). Paul speaks a word which may seem rudimentary, but which we are to lay hold and stand fast unto, "God that cannot lie" (Titus i. 2). Peter speaks of the same truth when he warns us of some who say, "Where is the promise of his coming?" etc. "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise as some men count slackness" (2 Pe. iii. 8, 9); as if he should say "Hold fast to God that cannot lie. Why reckon him by time, and his ways as man's ways? He has been good to you, helped you in the past, held communion with you from off the mercy seat; why now misjudge him, and think his promise has failed for evermore?" Said Asaph, "This is my infirmity; but I will remember the years of the right hand of the most high. I will remember the works of the Lord, surely I will remember thy wonders of old" (Ps. lxxvii. 10, 11). While this faith is in exercise, the man is a conqueror, rises above circumstances, and says with Paul, "I believe God, that it shall be even as it was told me."

We might mention many more particulars, as the omnipotence of God; but these must suffice. There is an omnipotence in God's ordination of the use of faith. "All things are possible to him that believeth." We have great need of that faith that will make use of the covenant, and abide in Christ by fresh acts; that goes forth to his great atonement, his glorious righteousness, his prevalent intercession, and his exceeding great and precious promises, all which are so exceedingly suited to bad cases. This is an ordained way, a way God meets his people in. In these heavenly truths we are to live and abide; and to renew our acts of faith in them frequently is to abide experi-

mentally in Christ, and Christ in us, and to bring forth much fruit according to his word.—Selected.

#### ONE THING DESIRED.

November 11, 1840.—Ps. lxxxiv.: "How amiable are thy tabernacles, O Lord of hosts! . . . For a day in thy courts is better than a thousand." This does not mean outward worship only, but to spend a day in communion with God, the Father, the Son, and the Holy Spirit, seeking his face, watching his hand, praising him, and asking wisdom of him in all our temporal and spiritual affairs. Now David says, "My soul longeth, yea, even fainteth for the courts of the Lord, my heart and my flesh crieth out for the living God." This is to express the spiritual, ardent longing he felt for the sweet presence of the Lord at a time when he had lost it. Now do you feel this? Remember the "kingdom of heaven suffereth violence," and is to be got in no other way; and the holy spirit works this earnestness in the hearts of God's people.

"Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my king and my God." This is my desire, to bring my family and all my concerns before God, that he may guide and conduct all for me. "Blessed are they that dwell" in this house; they cannot help praising thee. They see thy wonderful wisdom in so overruling even temporal matters that they cannot but feel the utmost admiration and astonishment. How this enables them to fulfil all relations of master or servant, parent or child! Let our affairs be ever so numerous or complicated—as David had to rule a kingdom—and let us live in whatever tumult we may, yet this sweet communion is to be enjoyed and carried on in the midst of it; as I have found in the

midst of the greatest bustle. Only let us take heed to the secret warnings and cautions and checks of the holy spirit, and not slight them, but pay a tender regard to them, and stand in awe of them; and if he frown, fall down under it, and never rest till this peace is restored.

Here it is said, "Blessed is the man whose strength is in thee, in whose heart are the ways of them." Such will dread above all things the slightest motion and offered help of that legal spirit which will ruin all, and will have their strength in Jesus Christ, not in themselves. Such go from strength to strength; that is they become weaker and weaker in themselves, but are taught by the Holy spirit and by experience to find the Lord Jesus Christ a ready help in every trouble. So that a confidence at length is worked in the soul that all things, however dark they may be, will by his wonderful working be made to work for good, and that in all troubles they shall be more than conquerors through him that loved them.

Now these make a valley of Baca a well. They are encouraged not to wish for a life of no trouble, but rather to seek his presence and blessing in all troubles. For Jesus Christ is a well and out of him we draw water by prayer; and it is impossible to fall under convictions of sin, confess, and beg mercy of him without getting a taste of a "well of water springing up into ever of these waters. They are eternal life, lasting life." And David says, "I had rather be a doorkeeper in the house of my God;" that is, be kept in a waiting posture, be the last and the least and the meanest in the church, "than to dwell in the tents of wickedness," or have all the fullness of this world. Now we cannot make this choice of ourselves, it is contrary to our nature; but God the holy spirit works it in the hearts of his people. For naturally we say, "How dull is praying all day,

watching all day!" But the holy spirit will cause us to feel that this life exceeds all delights of this world. "For the Lord God is a sun and shield," not darkness and uncertainty. It is not stumbling at we know not what, but we shall have light on our path, and he is a shield to cover us from evil.

In Psalm xxvii David says "One thing have I desired of the Lord." What is this one thing? To have communion with him in all things temporal and spiritual to ask advice and protection of him, to be in his fear all the day long, and to seek his blessing in all things. "That I may dwell in the house of the Lord all the days of my life"—not enjoying this communion today and losing it tomorrow. No, but to have it every day; for this steady uniformity is the work of the spirit. But these "tents of wickedness" we are obliged to enter (only take heed you are where God calls you). We must have communion with the world, and we cannot touch pitch without being defiled. Then when guilt is contracted we show we have communion with the Lord by sorrow, misery, and confession; and he does return again, and wash away these defilements. "But be not deceived, evil communications corrupt good manners" (1 Cor. xv. 33).

"To behold the beauty of the Lord, and to inquire in his temple." We behold his beauty in various ways. I see great beauty in the way he led me into this house in answer to prayer. I have seen his beauty when a thief would have robbed me, in leading me to pray to him and his causing the thief to pay me. I have gone to him with earnest prayers and tears when I had work brought before me in the course of his providence beyond my ability; and he has given me the requisite talents.

"For in the time of trouble he shall hide me in his pavillion, in the secret of his tabernacle shall he hide me." We may be surrounded with all manner of confusion, and in the midst of this

he can give us assured peace. "He shall set me up upon a rock." This rock is the Lord Jesus Christ. Not in a presumptuous confidence, but in a real trust wrought in the heart by the holy spirit that he is my friend. There is the utmost safety in every trouble, if we rest on this rock.

And to show again the ardency with which we must seek these things if we ever hope to attain them, David says, "My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is, to see thy power and thy glory, so as I have seen thee in the sanctuary" (lxxiii. 1, 2). That is, to hold communion with God in all things all the day long, not to do one thing without him that we may have time after to seek his face, but to seek his face and his help in all our occupations, to see his power and glory. Again he says, "My soul followeth hard after thee." There must be this violent pressing after him, and David says, "Blessed is the man whom thou choosest and causest to approach unto thee, that he may dwell in thy courts" (lxxv). This work of God is generally done by affliction leading us to seek his face. And he says, "We shall be satisfied with the goodness of thy house, even of thy holy temple."

Now, take notice, all the good things of this world produce no real satisfaction. Hence that saying, "Man never is, but always to be blest." But the last gleam of God's mercy, the least token of his favor, has the fullest satisfaction in it. We want nothing as long as it lasts; we are fully satisfied, therefore this is the sum.—Seek to make God your friend, the faith, the son and the holy spirit; that he may rule and overrule all things. And if he shows displeasure in the slightest degree in anything, be sure you stand in awe of that, and do not slight it. There is no end of the blessings that will follow you in attending to these admonitions;

but if these are disregarded and not attended to through the hurry of other things, we shall fall into darkness, and not know where we are going. All the misery I have ever met with in the course of my life, is from not paying attention to these things. Yet such is his great mercy that he does not suffer all his displeasure to arise, but brings us back with much sorrow and many fears. When these heavy convictions come upon us because we have slighted his counsel, he will be with us, leading us to cry for mercy, and will bestow it on all who seek to make him their friend.

Now, blessed are all they who dwell in these courts, who have this holy familiarity with God, who have him for their friend, and who go to him as to their home and dwelling. Blessed are all such.—Selected.

"Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself, sufficient unto the day is the evil thereof." Matthew 6:34.

These words are the plain simple teachings of our Lord and Savior, and are full of instruction and comfort, for all who are inquiring for the way of life eternal, and desiring to follow in his blessed footsteps. This language was spoken by Jesus to his disciples in the memorable sermon on the mount and is effectual and binding to his followers now as the time they were uttered, and it is our privilege and pleasure, when blessed with spiritual light and understanding to partake of the benefits and joys of the same.

In the beginning of this paragraph we are fully assured that we can not serve two masters. "Ye can not serve God and Mammon," is the declaration of inspiration.

I understand the word "take no thought for the morrow" implies a command, and should be heeded as

such, since God makes it possible for his children to obey each and all his teachings by trusting and obeying him in all things.

If our time, the present only, through the goodness and mercy of God is well directed, and our thoughts well employed, to serve, honor and obey him, we have none left to speculate for the future, we can not change God's laws, "Which of you by taking thought can add one cubit to his stature." Mat. 6:27.

In this great lesson of faith and trust, herein taught, the Savior illustrates his never ceasing love and preserving care, by the lillies and grass of the field, inanimate things, and because of such wonderful creation, are arrayed with virtue and beauty, beyond even Solomon, the great and wise man. Man is marred and corrupted because of sin. And also is used the fowls of the air, for example of his love, "they sow not neither do they reap, or gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they?"

Is it any wonder then, when his people fail to trust him, who has promised those who forsake all for Christ sake, "shall receive an hundred fold, now in this time and in the world to come life eternal" that they should be rebuked and upbraided with the words, "O ye of little faith," Why need we be anxious about worldly cares or anything, but to love and serve him who has redeemed us by his own precious blood, and who are the continual objects of his care. This command does not infer that we should be slothful in business or unconcerned as to our daily needs, but to the reverse to be diligent, industrious, and upright in all our dealings with our fellow man. "To do justly and to love mercy." "And as ye would that men should do to you, do ye also to them likewise," be vigilant and very zealous in our every day walk

to serve God watching continually lest the enemy approach and tempts us in unsuspected ways. The wise man says "Let us hear the conclusion of the whole matter. Fear God and keep his commandments for this is the whole duty of man." When this is done our time will be consumed, and well employed. "The morrow" is the future and is not ours, and may never come to us, though we often boast of it. "shall take thought for the things of itself" The promise follows the command. Are not these promises and all contained in his word and the loving assurances daily experienced of his watch care over us evidence enough. He has promised to supply all our needs; he is Jehovah, is, was, and ever will be. If we provide things honest, in his sight, as is the command, means supplied by such efforts if well spent in supplying the necessities and comforts of life and administering to the needy and destitute, we will have none left to speculate on our lives and take chance games, and trust to corrupt institutions and organizations of men to provide for our loved ones in the future. We are commanded to shun the appearance of evil and to have no fellowship with the unfruitful works of darkness, consequently we should beware of these institutions.

Speculating in any way is corrupt, and the farther we get into it in mind or in means the darker the way. This is evident to all sober minded persons. When we give of our means to support institutions the fundamental principles of which is mere speculation and graft, we can not see the depths of its blackness and corruption, and if the character and underlying motives, could be revealed to us, in its true light, surely every earnest enquirer after the way of life would turn away and stand aloof from such evils.

May we not so overtax ourselves and our strength with worldly cares and

anxieties to neglect our common duties to each other and to God. It is the wealth of God's grace, and not worldly riches that so adorns the christian's life here, and his righteousness alone that gives him entrance into the joys of eternal bliss.

Nothing is more upbuilding and strengthening to the Lord's people than to assemble together and speak often one to another of the good things of the kingdom. It helps us to forget our evil thoughts, and worry and perplexities of mind, and is strengthening to the whole body and we should esteem it a glorious privilege. We can not look into the future or change the mind of the Lord concerning his dealings with us but "he who tempers the wind to the shorn lamb" will be merciful to his beloved.

His teachings are to abstain from evil and to "quench not the spirit" and it is by trusting him in obedience we are blessed. Our environments and influences have much to do with shaping or forming our christian character as well as our christian reputation, but I have gathered very luscious fruit growing in low, marshy, and suspecting surroundings, and have plucked beautiful, and fragrant flowers from the wild wood. Not long since I met a stranger who talked of such trusting loving faith in God and manifested so sweetly the spirit of resignation to the will and providence of God in all things that I remarked she talked like a Primitive Baptist, but she replied no, she could not feel the name had much to do with our salvation but God gives grace and faith. I was reminded of the words of Jesus on one occasion, "I have not found so great faith no not in Israel."

"Sufficient unto the day is the evil thereof." We may be assured that every day will have its attending evils, while we sojourn here because of evil principles and indwelling sin. The

Canaanite still dwells in the land and will continue to perplex and annoy us. All who are regenerated and born into the kingdom of God's love are alive unto Christ, not passive, but are under a law unto Christ to keep his holy commandments.

O, that the Lord may increase our faith, and give us more grace enabling us to cast all our care upon him, for he has promised good to his people, and may our conscience be more tender and easily smitten by sin, that we may dwell at the feet of Jesus acknowledging our faults—one to another and look well to the way of God, and honor him continually by living aright in the present, and trusting our future in his hands.

Brother Gold, I have penned these thoughts as my mind was exercised since you requested me to write on this subject, they are for your consideration if you deem it profitable you are at liberty to publish the same.

In hope and love,  
BETTIE G. WILLIAMS.

Raleigh, N. C., Route 3.

#### CONTINUATION OF ELDER G. W. ROWE'S TRAVELS IN NORTH CAROLINA.

I left that night at 8 p. m. for Durham, N. C., and took dinner Friday, July 31 with Brother Farthing, where I met Elder W. M. Monsees. At 5:30 o'clock in the afternoon I took the train for Helena, N. C., where I was conveyed to the home of Brother David Clayton. On Saturday, Sunday and Monday I was at Lower Country Line Association. Here I met many of the preacher brethren and it was indeed a glorious assembly of the dear saints of God. I spent the time while this meeting lasted at the home of Brother D. Clayton and while there I had the company of the precious W. M. and J. A. Monsees, also W. J. Heard who lives near Macon, Ga., and is a faithful young minister.

This association adjourned Monday August 3, when I was conveyed to Roxboro where I heard Elder J. A. Monsees preach. Monday night I spent at the Burch home where Sister Ida Burch and her younger sister entertained us pleasantly. Tuesday I spent the time, mostly with a brother Rogers whose dear old father is 83 years old and almost deaf. Yet this dear old man did his best to make me pleasant. God bless him. Tuesday night Elder A. L. Moore preached at Roxboro and I spent the night with Brother Jas. Carver, and on Wednesday went from Roxboro to Durham where I took dinner with Brother Farthing. At 5:30 p. m., I took the train for Goldsboro intending to go to Elder Gardner's home, but feeling much worried and rather than disturb his family at that late hour I went to the nearest boarding house and rested.

At 7:10 o'clock the next morning August 6, I took the train for Wilson where I heard Mr. Farncombe preach again and got dinner at the home of Brother Wm. Woodard and having no appointment until Saturday I remained at the Woodard home until Friday. This brother Woodard gave me a two mile ride and back on his automobile. this August 6, 1908, my first ride on an automobile.

Friday, August 7, I took train at 2:45 p. m. for Rocky Mount and spent the night with Brother L. W. Bass. Saturday at the Falls church and spent the night with Brother Henry Trevathan, greatly enjoying the company of old sister Trevathan, the widowed mother. I preached again at the Falls Sunday and at night preached at the Trevathan home. On Monday August 10, I took the train for Tarboro where I preached at the church and took dinner with Brother Braswell, leaving by train at 4:15 o'clock for Robersonville and the home of Elder G. D. Roberson. Tuesday, August 11 preached at Flat

Swamp then back to Elder Roberson's for dinner. From here Brother J. H. D. Peele conveyed me to his home where I spent the night and on Wednesday, August 12 I preached at Bear Grass church, took dinner with Brother S. Rogerson and went to the burying of Sister Caroline Jones, the funeral services being conducted by Elder J. N. Rogerson. This dear old sister had suffered long with cancer; a mother in Israel has fallen, is there any to take her place in this earthly sanctuary. While standing in the cemetery, and as the weather was very warm, I came so near becoming overheated that I was very weak for several days. I spent the night with Brother Samuel Rogerson who conveyed me Thursday to the Skewarkie church where I met Elder Sylvester Hassell. Here I preached and afterwards was conveyed to the home Brother William Slade at Williamston, where I got dinner. At 6 o'clock I took the train for Jamesville and spent the night with Sister Stallings whose two sons did all that was necessary for my comfort. Friday August 14, I preached at the church at Jamesville and took dinner with Sister Stallings, after which Brother J. J. Manning conveyed me to his home where I spent the night and on Saturday preached at Smithwicks Creek church. The night I spent with Brother Sylvester Peele who conveyed me on Sunday to Washington and I preached at the church there. I took dinner with Brother Ross, where I spent the night. Monday I went to the home of Sister Betty Whitley and enjoyed the day very much. I took the train at 4:30 for Edwards where my poor heart was lifted up, meeting with relatives I had never met before. A brother Ross first met me at the station, then B. D. Rowe, brother Joshua T. Rowe, of Baltimore, and of J. R. Rowe, who died in 1899 in Beaufort county, N. C., after meeting these brethren we

went to the home of Brother W. H. Edwards. Now this brother Edwards is the same relation to me the Rowes are and I was almost overjoyed at the meeting and so great was my joy I was afraid I couldn't preach. But after supper we went out to the schoolhouse, the place appointed for the preaching and I did the best I could, but can't say that it was preaching. After my attempt Brother Willie Rowe conveyed me to his home. This dear brother had but lately enlisted in the Lord's army. I spent the night with him and on Tuesday, August 18, I preached at Sandy Grove church. At the close of the meeting Brother George Hardy asked me if I would preach again Wednesday night to which I agreed. I went home with Brother John Sephus, generally known as Sephus Rowe and it was all such delight the thought of walking over the country of my ancestors—a delight I had for a long time craved.

On Wednesday August 18, Cousin Sephus conveyed me to the home of Uncle Joshua Rowe, a great-grandson of the first Joshua Rowe who settled in this section. Uncle Joshua is 85 years old and blind and as I looked into his face it appeared I could see my dear old grand-father, David Rowe, who died in Georgia early in 1869. We spent the day with this venerable man and at 3:30 o'clock took the sad parting with Uncle Joshua; and it was indeed sad, for when I looked into that face for the last time it did appear that something had gone from me that I could never recover. Then the thought, yes, and I will soon lay this poor body down in death and so far as this earthly existence is concerned will never recover it. So in the midst of sweetness there is also bitter.

From here we went to visit Uncle Isaiah Rowe who is 73 years old and a brother in the flesh to Joshua. These two old men had never united with the

Baptists, but I could not help thinking of how when I had tried to solve the problems of life, and when in the midst of financial distress as well as spiritual depression, that I had thought of some of my uncles who were then dead that they could probably advise me. But the moments pass swiftly and the mistakes of the past come to memory only to make life more miserable which brings to our minds the fact that there is nothing in this life at best but mixtures of joy and sorrow, but our hope is that one day through the grace of God this mortal shall put forth immortality. We spent a little time with Isaiah Rowe and then walked over the grave-yard near his home and saw where some of my relatives had been laid away, but strange to say there is no one who knows the resting place of my old ancestor, Joshua Rowe.

(To Be Continued.)

Elder P. D. Gold:

My Dear Brother—As I have not contributed anything for the Landmark in sometime, I feel that I would like to express a few thoughts in its columns.

I was sorry that you was not able to attend the Union Meeting at Durham for it was worthy the name "Union," handsomely entertained by that lovely body of brethren and sisters who are noted for goodness and greatness, and every one present seemed to feel at home and enjoy the meeting. The elders that I heard preach were Elders William Woodard and Isaac Jones who were wonderfully favored of the Lord and peace and good will seemed to prevail. The worship of the Lord at this time and place will be long remembered by many. A very large and attentive audience heard the word of the Lord solemnly and faithfully proclaimed and I believe such meetings will be fruit bearing; in fact I believe, "There is a time to sow and reap." Oh, that we poor worms

could realize that our "labor is never in vain in the Lord." This Paul said he knew and we know it too, but the great question is have we labored in the Lord. We often ask: "am I led by the spirit of the Lord in this or by the flesh?"

We are indeed a "peculiar people," a blind people consequently have to be led and it is said, "a little child shall lead them." I have often seen little children leading the blind on the streets and it always brings this thought to my mind, how thankful I should be that I can see, yet it is seldom that I feel truly thankful (if ever). God's people are all blind in the sense they must go like Abraham of old, "Not knowing whither they go," only as God leads. "I will bring the blind by a way they know not, etc. Now those who feel indeed blind feel the great need of this great leader and commander, that God has given them. "Behold I have given him for a leader and commander to the people."

Now those people are not only afflicted with blindness, but with deafness, with leprosy, with death, and with poverty, but listen, "the blind receive their sight, (which is Jesus), the deaf hear, (in Jesus), the leper is cleansed (by the blood of Jesus), the dead are raised up (by Jesus) and the poor have the gospel preached unto them (by Jesus)." O, what a leader this afflicted and poor people have to trust in, "Behold I leave in the midst of thee an afflicted and poor people and they shall trust in the name of the Lord." (1)

I wish I could impress this dear people of God that he that hath promised can not lie, and every promise is left to his people.

"They that be whole need not a physician but they that be sick."

O dear afflicted tempest tossed saints cheer up, God will keep every

promise he has made and one is, "In the world ye shall have tribulation but in me peace." We must remember which one is first, and sweet peace of Jesus could do us no good, did we not know of the tribulation of the world first.

Do you not know from heartfelt experience his grace is sufficient? If so how has he taught it to you? Just as he did to Paul, just as he did to all those that lived before you and all that will live after you.

"All thy children shall be taught of the Lord (not of man) and great shall be the peace of thy children." Now what is the peace of thy children? The apostles say "Now he (Jesus) is our peace" and we know it is true, he is that peace that "passeth understanding." The apostles were astonished on the Galilean Sea when this peace spoke to its troubled waters and so are we astonished when Jesus speaks to us and in us. We are made to wonder, "For his name shall be called wonderful." I verily believe by experience there are times we are given to understand in part, what is the length, breadth and height of his calling, but when this understanding is given us it increases the wonder of his name in our minds and at the wisest moments of our lives we can only say, "O, the depths of the riches both of the wisdom and knowledge of God how unsearchable are his judgment and his ways past finding." I will close with love to all.

Very truly,  
W. A. SIMPKINS.

Raleigh, N. C.

#### EXPERIENCE OF R. PHILLIPS.

I, Robert Phillips, was born November 7, 1841, and am now (August 7, 1908) sixty-six years and eight months old.

My parents were Baptist believers, and I stayed with them till I went to

war, in 1862, as a volunteer in the Fifty-fourth Virginia Regiment. I was assigned to the western army. When in the battle of Chicanauga, I, for the first time, promised the Lord that, if he would spare me through the battle, I would try to live a better life; and, in a few hours, I came very near being killed by a falling tree. Of course it was the power of the Lord that brought all (who escaped) through the war. The Lord spared my life, and enabled me to get back home the 25th day of May, 1865. A few months later I got married to Alice Wade, the daughter of Nathan and Delphia Wade. Then I made promises to the Lord, but broke them. About the year 1883, I became so troubled over my sins that it seemed I could not live; and it seemed that my best time to ask for forgiveness was when my little family were all asleep around me. I often prayed till I was almost worn out. My pillow was often dampened with tears. When I would wake in the morning my condition was the first thing in my mind. I felt that if the whole world had been mine, and it full of gold, I would have freely given it all for a place of sweet rest in heaven. About the year 1881 Elder Wyatt Phillips came from Illinois, and, being such a great preacher, it seemed that, after I had heard him preach, that my troubles all doubled on me. I heard him first at the association at White Oak Grove; and, he being my first cousin, came home with me. I took him to preaching, at different places till I had heard him preach more than thirty times. I met him at the association at Pine Creek, and he and Elder P. G. Lester promised to go to our next meeting at Indian Creek, and to go home with me and both fulfilled their promise. Several others went home with me that night. We had been having a three days' revival at Indian Creek all summer; and my wife said that as she did a month before she would join at the

next meeting. That put me in more trouble than ever; and, seeing her in trouble and in trouble myself, I thought if it would be the Lord's will, how nice it would be, if we could go to the church together. But when the meeting came she failed to go. The night they all came home with me, Brother Lester asked me to tell my experience. I told him that I had none, but my wife would talk to him, if she wanted to, and she told her experience to him. Then I got my little crowd off to bed; and as I occupied a bed to myself, I thought I would ask the Lord for mercy once more, and I prayed for two hours from 10 to 12 o'clock. Then I felt my great load roll from me and I felt light and happy. No person on earth knew how I felt, and the nearer the approach of day, the lighter and happier I got. Every breath seemed to be, "O, bless the Lord!" The next day my wife and I told our experience to the church; and Elder Thomas Dickens, Amos Dickerson, I. L. Rigney, P. G. Lester and Cousin Wyatt Phillips were all there, and they received us into the church without asking us a single question. The following day we were baptized together by Elder Wyatt Phillips. Then my wife and I lived happily together for many years, or till death came and took her away.

Then, after one year, I was married to Luitia Vaughn, widow of Elijah Vaughn. She and I lived happily together till rheumatism broke up our happiness. Then I being unable to support her, we broke up housekeeping. She went to her old home, and I moved to and am now living with my son, Lee Phillips. I now have to be waited on as a little child. I cannot tell any one how much I have to suffer. My wife, who is such a good woman, is now (August 6, 1908) here waiting on me as good as she can.

Well, Brother Branscome, I could have had more written, but thought it would make this letter too long.

This was written by grandson, Oscar W. Phillips. Yours in hope,  
 ROBERT PHILLIPS.  
 Indian Valley, Va.

Dear Brother Gold—I would like to say a few words to your subscribers with your permission.

Dear Brethren, Sisters and Friends, those of you who are in arrears for the Landmark would it be a good time for you to come forward with your subscription, now that you have had time, the most of you, I suppose, to gather and market your crops? I notice Brother Gold keeps appealing through the Landmark, to those who are behind to pay up, as it is expensive to run the paper; and besides that the new postal laws require him to pay extra postage on all subscribers who are behind. Just stop and think of this for one moment. Think what this amounts to on thousands of subscriptions. That alone, is too expensive to Brother Gold, to say nothing of his having to lay out of the use of the subscription price of the Landmark.

It is a very easy matter for each one of us, separately, to imagine that ours is a small amount and Brother Gold will not hurt if he does not get it, but while one of us is thinking that way lets wonder how many more are thinking the same way—thousands perhaps, which amounts to a great deal, and he needing the money to pay publishing expenses.

How nice it would be if we would all, as much as in us lies, come together as one body, as it were in that sense, and stand by him in his hour of need. I find it just as easy to pay in advance, as to wait until the end of the year; and I have a clear conscience in so doing, and it makes it so much better for Brother Gold. Suppose we all practice this, that in the future it will be better all round. We will feel better—will not have the burden of

owing him on our minds, and it will save him much financial worry and expense, making it so much easier for him.

I know a great many get the idea that Brother Gold is rich (I used to think so), and that he does not even need the subscription of the Landmark; but this is a mistake. He has a good comfortable home, and, I suppose, some property; but how many of us, if we had these things, would have them long, if we had to sell off our property to run our business, as is the case with Brother Gold? his is too sad a truth, and I feel that it ought not to be so. He and Sister Gold are both getting old now, and while we believe, and are confident that the dear Lord will never leave nor forsake them, yet, let us not hesitate to do our duty in coming up to the standard of our profession. We profess to be followers of the meek and lowly Jesus, which implies that we are truthful and honest—that we are lovers of truth and honesty—not only willing, but anxious to pay our just debts, and all of us who have subscribed for the Landmark are in debt to Brother Gold. So let us come willingly to his relief. He is not able to work like he once was, and it is too bad for him to be compelled to sell what he accumulated when he was young and able to work, to run a paper for our pleasure; and then have to borrow money, as he is having to do. So let us pay him what we owe him, and, as much as in us is, let us enjoy that freedom of conscience which "owes no man anything."

He will appreciate it, and, as I said before, you will feel better.

Your little sister I trust, in love and sweet fellowship,

LOUISA A. EDWARDS.

Polkton, N. C.

# ZION'S LANDMARK

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

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

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

Volume XLIII - - - No. 4

Wilson, N. C., - Jan. 1, 1909

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

Brother Gold—A learned brother says that Adam received the command to multiply when he saw no way for the command to be carried out, and that Eve received the same command when she had no knowledge of her existence in Adam. That seems to me to be about equal to telling a child to do something before it is born.

God made them male and female, and blessed them, and told them to multiply, ect. Then man is more than one.

Another brother says that Jesus tasted not only animal death but that eternal death. When he tasted animal death his natural life went out. If he tasted eternal death what became of his eternal life?

Oh my people, they that lead thee cause thee to err, and destroy the way of thy faith.

Can you give me some light on the points.

JOHN HALL.

Remarks—It appears that all this work pleased the Lord who pronounced it all very good, God declaring beforehand what shall be. There is in the purpose of the Lord God that which goes before and determines what shall be. Is not creation reported in Gen. first chapter a type of the wonderful mysteries of God's workmanship? In the type every thing is good, and does not as yet appear to be marred in the

hand of God, but in its order and wonder appears as very good.

For instance in Gen. 2:4-5, there is a declaration of the generation of the heavens and the earth, and every plant of the field before it was in the earth, and every herb of the field before it grew, and there was not a man to till the ground.

We see in this predestination of God. None but God can predestinate anything, but he counts those things that are not yet as thought they were.

Adam is the figure of him who was then to come. His bride or help meet was in him before she had a separate existence. The command to multiply was given to both of them in him as the head before man knew anything of its accomplishment. But what was there uncertain about this? God's commands never fail. The weakness of the creature imperils nothing. God gives commands to his creatures that they do not fully or at all understand. He told Abraham to go to a country he had never seen. He gave commands to Jeremiah who said I am but a child, and God said to him, say not I am a child, for thou shalt go to all that I command or send thee. There is never any uncertainty about the execution of God's will because of the ignorance or inability of the creature.

One would think there has been no uncertainty about the multiplication of Adam when we think of the countless millions of his race that have been born.

If the mere figure of the Lord Jesus in his corrupt and darkened state had not failed to multiply, what think you of this going forth of him who is the substance, the Lord Jesus, the quickening spirit, the second man? The first man is of the earth earthy the second man is the Lord from heaven.

When the Lord God formed man of the dust of the ground this man was to till the earth. He is not able to get

above the earth for he is of the earth earthy. He digs in the earth. He may invent flying machines, but he cannot rise above the earth in his nature. If he should reach the north pole he would still be on the earth ignorant of divine things.

But the second Adam quickens the dead, and works in man putting his spirit in him and leading him to seek things above this earth. He causes the fruits of the spirit of God to be multiplied in him, such fruit as love, joy, peace, truth, patience, meekness, faith, temperance, etc. and such gracious fruit as grows alone in the garden of the Lord, and this heavenly truth is born of the church or bride of Jesus Christ.

For the Lord the second man has power over all flesh to give eternal life to as many as the Father has given him.

The rich displays of the gracious power and wisdom of God are wrought in the first Adam so changing him by a spiritual birth from above that these vessels of mercy are to the praise of the glory of the grace of God.

Every man for whom Jesus tasted death by the grace of God is explained in the second chapter of Hebrews as being those children which the Father gave him. I do not understand that when Jesus laid down his life that it went out, or had no more existence after that. For he did not perish. He said he had power to lay down his life, and power to take it again. He told his disciples he should be crucified, but that he should rise again from the dead the third day. He saw no corruption. God raised him from the dead to die no more. The clear, continual teaching of Jesus was that he should rise from the dead. Surely this is the very opposite of his life going out. Jesus lost nothing by laying down his life. He saves. Nothing is ever wasted in his life or labor. When a

natural man dies he returns to dust whence he came. But when Jesus the prince of life is crucified nothing of him goes to dust or perishes, for nothing of him is of the earth. He came from heaven.

"If Jesus tasted eternal death what became of his eternal life?" He did not lay down eternal life. That could have no end. His soul was made an offering for sin. He abolished and destroyed every enemy, and rose triumphant over all enemies.

Brother Hall, has light given him from heaven, and knows these things are true that I have written.

P. D. G.

### END OF YEAR.

How quickly years fly by. No trains of man's engineering, no ships piloted by him as speedily make their flight as does this rapid motion hasten us on to eternity.

We should not be so concerned about the speed of time as about the way we are in, whether in the high way of holiness—the way, the truth and the life, or the broad road that ends in death. Who are our companions? Are they the chosen, called and faithful, or are they the lovers of the world and its wicked ways?

We know nothing of the future—scarcely anything of the present, and are full of regrets for the past. How good if the Lord is eyes to us, and he is our wisdom and power.

God spake to the fathers of old, but in these last days he has spoken unto us by his son whom he hath appointed heir of all things. He is the author and finisher of the faith of God's people. This faith cometh by hearing, and hearing comes by the word of God—not the word of man—not the preacher, but the word of God. This faith is the substance of things hoped for. We are saved by hope. God brings his people by a way they know

not, and leads them in paths they have not known. It is a new way—a living way. Thanks be unto him for his unspeakable gift. His mercies fail not, therefore, we are not consumed. His grace is sufficient, therefore, we overcome and continue to the present time.

P. D. G.

#### BLESSED ARE THE DEAD.

What dead are blest? We consider it good to live. Death is counted an enemy. The children of God are all their lifetime subject to bondage through fear of death. The wages of sin is death. Jesus said my soul is exceeding sorrowful even unto death. So that death is full of sorrow and is the wages of sin, and the most bitter thing with a sting full of calamity.

It is the lowest stoop into the dust where there is no knowledge, nor device, no comfort, no joy, no activity. None of the things in the state of death are desirable to one in health and prosperity.

But the bible declares that the day of ones' death is better than the day of his birth, and the heart of the wise is in the house of mourning, while the heart of fools is in the house of mirth.

—What an unnatural thing then it is for one to be brought to know that there is a death that is a blessing. But this death is not in Adam. That is the end of man. There is no other end of the natural state of man but death.

Jesus Christ is eternal life to all that know him, or have him. Jesus came that they might have life and that they might have it more abundantly.

What then is it to die in the Lord? It is to die to sin, an altogether different condition from that of being dead in sin. To be dead in sin is to be completely under the power of sin, while to be dead to sin is to be free from sin and alive unto holiness.

Blessed are the dead that die in the Lord. What a condition then of freedom from death and from sin is that estate. Blessed and holy is he that hath part in the first resurrection, for over such the second death has no power. But there must be a death before there is a resurrection, for he that is thus dead is freed from sin. The effect of the application of the law is to cause death to sin. Reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. When one is convicted he becomes sensible of the nature of sin and its killing sentence, and when the Lord reveals himself as our righteousness then we are alive unto God, and our fruit is unto holiness. Surely this is the most wonderful birth from the dead—a resurrection from the dead. Such have passed from death unto life and the second death has no power over them. When one dies in the Lord it is a blessed final death to sin, and freedom therefrom, and a living unto God where there is joy and peace in the Holy Ghost.

Such rest from their labors. Jesus said come unto me all ye that labor and are heavy laden and I will give you rest. When such take his easy yoke and light burden they find rest unto their souls. This is a glorious rest in the Lord Jesus. Their works follow. They do not go before and introduce or commend them to the Lord, but they follow as the fruit, effect and result of the new birth. Make the tree good and the fruit will be good. Hence the works of those dead to sin follow those that are thus dead.

Finally at the end of the world when Jesus shall change our vile body and fashion it like unto the glorious body of himself then shall all those born of God be found on the right hand of God. For the Lord shall change our vile body and it shall be caught up to ever be with the Lord in glory. They

shall come forth out of their graves to everlasting glory and praise to his name.

P. D. G.

Sister Price, of Norfolk, requests my view of Song of Solomon 8:8, "We have a little sister and she hath no breasts. What shall we do for our sister in the day when she shall be spoken for?"

If she be a wall, we shall build upon her a palace of silver; and if she a door, we will inclose her with boards of cedar."

In the deep mysteries of wisdom love looks abroad in the realms of affection for a settlement of such positions as marriage. For in the heart there dwells the principle of father and mother that provides for offspring. In the heart of Naomi whose coal was quenched, for hope for herself had died, there springs up the desire to provide for Ruth.

In the song of songs which is Solomon's where love holds her regal court, and in poetic strains chants her joy, there is thought for a youthful, undeveloped sister concealed in the wilds of Gentile ignorance, and darkness; yet the love of nature runs deeper than the love of race, and while Jew and Gentile have no dealings still in the realm of prophecy there is a looking to, a seeking of a provision of the day when this little unprovided for Gentile shall be spoken for. She hath no breast nor sources of feeding, no comfort of love. There is no promise for her in Jewish worship, or in the temple of Jerusalem. Where shall place be found for her? How shall she appear among the maidens as one beloved and favored? Shall she bear fruit unto holiness? Shall she find a place in the family of God, and appear among honorable women, or even as the king's daughter all glorious within? For there must not be schism in the family

of God. The middle wall of partition must be removed, and where once there was desert there must be a fruitful field. How shall I put thee among the daughters and rank thee with Rebekah and Rachel? as a fruitful vine running over the wall? If she appear solid as a wall a defense in the building, then we will build upon her a palace, a home, a dwelling place in the beauty and brightness of silver. Here shall be a home, a kingly dwelling place for the truth of God. Apostles, prophets, pastors and teachers with all the richness of the church, shall dwell here as an everlasting habitation. While the house of Israel of old is left unto her desolate, and no honor is borne to Jerusalem of old, behold the glory of God is given to the Gentiles as the abode of love, riches, honor, peace and glory.

And if she be a door we will enclose her with boards of cedar. An open door of utterance shall be given unto her. Instead of hearing as of old the singing of David, the prophecies of Isaiah, the wisdom of Solomon there is now an interpretation of those seers upholding a greater richness of beauty and glory. In the new tongues greater fullness of praise sounds out the glory of the latter day. In the glory of the Gentiles is poured forth in the lap of the faithful wife as a vine running over the wall an increase of utterance enriching as shedding forth glory and beauty, the richness of the cedar is beheld among Gentiles who dwell in the tents of Shem, and sit down with Abraham, Isaac and Jacob in the kingdom of God, while the children of the kingdom are shut out.

But love in the prophets of old dwells in the Gentiles' breast and praises gush forth and warble from the door of sublime utterance in the house of the younger sister who acts as nursing mother in the family, and

the increase still multiplies, and thus the glory of the latter house is not behind that of the former, for a greater than Solomon is here, and kings' daughters are among the honorable women. So this fruitful one once so little has become a thousand and has found favor in the eye of her husband.

P. D. G.

1909.

A new year is opening. Time moves on, carrying creatures rapidly toward the end of their earthly goal. While we know not what awaits us in its development that does not disturb the occurrence of what slumbers yet, nor are the appointed events any less certain of transpiring because we do not know what they are, nor when or how they shall occur.

How sweet and restful the faith that rejoices in the dominion of our Father whose eyes are over the righteous, and who is himself eyes for them.

Hope construes and interprets events that seem to be against us as working for our good. Because we know not what will prosper we should not withhold sowing seed in the morning, nor plough with a slack hand in the evening. We know that he that will not sow shall not reap.

All things continue as of old in the course of natural movements of the sun, moon and stars, and the periodical return of seasons. Nor is there any change in the nature of man. He is born, sickens and dies, and hastes away. He is as dependent on the grace of God for salvation as he was of old when the prophet proclaimed it shall be with shouts of grace, grace unto it. The basic principles of man are as of old. The regeneration is the same mysterious production of the Spirit of God that it was in former days.

Life is sweet to him that loves the Lord Jesus.

While many wrong themselves by suicide, the humble child of God de-

sires not to do violence to others or to himself.

It is the desire of this writer that the readers of this paper this year may be favored of the Lord with much to be joyful for, and that they may thank God and take courage.

P. D. G.

### IS IT DIFFICULT TO TELL THE TRUTH?

One says truth is a great thing. Then to tell it is a good thing. No lie is of the truth. Two parallel lines could not cross each other. Truth and falsehood could not become one. There is no affinity or fellowship between them.

What is truth? It is a perfect gem, and indestructible jewel. It can offer no beauty to him that loves falsehood. But to the honest man it needs no apology. Truth is stranger than fiction, because there is so much that is not the truth. Is truth of the earth? No. It comes from heaven, whence all good things come.

Can a man tell the truth about himself? If he knows himself he can. If he knows himself as Job knew himself in the light of God's countenance he speaks the truth as Job did when he said, "Behold, I am vile."

Is a man speaking the truth if he says I am good? How that can be true when Jesus said there is none good but one, and that is God. How can man say men do good works, when the Bible says there is none that doeth good; no, not one.

Men's assertions cannot be the truth merely because men think they are truth. A matter may appear to be truth when it is not true. Of course one who thinks a thing is true is more commended when he considers it true than if he should assert a thing to be true when he knows it is not. But a thing has an existence before one affirms its existence or occurrence. Our words do not create any thing, but they only report what is true or false

as the case may be. If we could speak and it be done because we thus speak that would prove us to be creators.

A lover of truth is careful of his utterances. He will swear to his own hurt and change not. His words are few because he knows very little. Nor does he wish to be a tattler, nor to speak that which he understands not. There are times when his heart is heavy, and his words would have no cheer in them. But at other times he would speak to be refreshed. For in the day of joy goodly words flow out of the heart that is glad. His tongue then is as the pen of a ready writer. Nor is this the creation of fancy, nor vain speculation; but he is speaking forth the words of truth and soberness.

One might memorise and repeat words of Scripture when such would not be truth to that speaker, because he has not set to his seal that they are true. He has feigned them to deceive others, or has deceived himself. For he that deceives others is a liar.

The tongue tries words. If God has given one a new tongue that one is guided by wisdom in his utterances, and speaks the truth because he knows it. Jesus Christ is the truth in whom there is no lie. But man at his best estate is altogether vanity, and men of high degree are a lie. If you see a young man in health and vigor without an ache or a pain can you say he is health? No, for shortly he will waste away and die. But Jesus Christ is the same yesterday, today and forever, because he has the dew of his youth, and is unchangeable in perfection.

Man may appear to possess strength, but how weak and soon he crumbles to dust. But Jesus has immortality. A Samson may act with strength that is a wonder, but soon he becomes weak as another man. But there is no limit to the power of Jesus. Solomon has greater wisdom than any other man,

but his end soon comes, while Jesus is wisdom unchanged and unchangeable because perfect.

Now if Jesus is formed in me—if Christ is in me the hope of glory—then I know the truth.

One might profess to own much wealth, and appear in that character desiring to make others think he is wealthy; and obtain credit under false pretences when he is poor, vile and deceitful. When his false appearance is discovered by others he is despised as a hypocrite. So one may appear to be glorious when he has not the inward witness of it. He may seem to men to have on a wedding garment—for he can deceive men. But God cannot be mocked. An honest man loving truth does not desire to make a pretense or false-show but he speaks the truth to his neighbor.

P. D. G.

## OBITUARIES

### AVA A. WATERS.

It is with a sad and heavy heart that I make the attempt to write the death of my dear sister, though I feel it my duty to try to write something in memory of her.

She, Ava A. Waters, was born June 3, 1862, died October 15, 1907, making her stay on earth forty-five years.

She joined the Primitive Baptist church at La Grange, quite a number of years ago, she lived and died a loving, delightful and consistent member. Let us remember that a good name is rather to be chosen than precious ornament, and the day of death rather than the day of birth.

Her health was comparatively good, until two weeks before she was stricken down with gastritis, and continued to grow worse in spite of all that could be done. We did all that family, friends and a good physician could do to keep her with us, but the good Lord called and we had to give her up. I have never seen any one more willing to die than she. I felt it was more than I could bear but the good Lord never puts more

on us than we are able to stand. Though it was hard, I would not have her back in this sinful world, for I fully believe she is enjoying the sweet rest she so much longed for.

MRS. GEO. L. TAYLOR.  
La Grange, N. C.

#### SISTER ANN DODSON.

It is with much sorrow I attempt to write of the death of Sister Ann Dodson, the daughter of Charles R. and Mary Ann Lewis. She was born November 9, 1862. At the age of 20 she was married to Mr. Isaac Dodson. To them were born nine children. She was a member of the old Mill Primitive Baptist church, where she lived in love and died in full fellowship.

While wife and mother are gone from earth we hope to meet her in that better world above where parting will be no more. She was a faithful member always filling her place at her meetings when she could, and much enjoyed the preaching of the gospel when she heard it. She told her son a few days before her death that she was ready to go when the Lord called for her.

It should comfort the bereaved family to think that mother's hope of heaven is God by her in this trying hour.

May it be the will of the Lord to bless the dear ones left behind with the same hope, that they too may be ready when the trying hour shall come to them.

C. T. EVANS.

#### J. T. RENTFROW.

Dear Brother God:

It is with fear and trembling that I make the attempt to write an obituary notice of our highly esteemed brother, J. P. Rentfrow, but as it is the request of his brother, Benjamin Rentfrow, and his dear family at home, I will try and do the best I can, trusting I hope it will be satisfactory to them and to his church where he was held in the highest esteem. Brother Rentfrow was the son of Mabry and Susie Rentfrow, and was born July 4, 1849. He was married to Cella Thorn, April 9, 1871. There were born unto them five children—two girls and all-married but one. She still

remains with her mother.

Our dear brother first joined the Free Will church, but only remained with them about two years. He found no rest there, and said he felt like he would perish if he staid there. He became very dissatisfied and especially after he was shown the true church of God, which was the Primitive Baptist church; so the third Sunday in May, 1895, he asked for a home with them at Conetnea church, N. C., and was gladly received and was baptized by their pastor, then Elder Wm. Woodard. He lived in honor to his profession until death, always filling his seat unless providentially hindered, and was ready and willing to bear his part of the burden of the church with cheerfulness. He possessed a spirit that was very meek and gentle and full of love and peace. His present pastor, Elder G. W. Boswell, says he never knew a better man, always laying a good example before his neighbors. He loved to see the upbuilding of his neighborhood, always gave freely of his means for that purpose. I have been told that he was one of the best men to the poor they ever saw, always ready and willing to help one in distress. He often (to my own experience) caused the widow's heart to rejoice and sing, and the poor to rise up and call him blessed. Brother Rentfrow said that he sat down to his breakfast table one morning, and news came to him that there was a sick person in the neighborhood that was destitute of anything to eat. He felt so impressed that he could not eat another mouthful until he carried his neighbor something to eat. He was very tender-hearted and had great sympathy for one in trouble. He has been a source of comfort to me, ever ready and willing to do anything for my comfort when I would be at his good home. He would always pay my expenses backwards and forth. He and his dear family seemed very near and dear to me ever since I first became acquainted with them.

Wilson county has lost one of its best citizens, the neighborhood a good neighbor, the church one of her most faithful members, and the dear bereaved family feels

## ZION'S LANDMARK.

that they have lost their best friend on earth, one of the best and tenderest fathers, and a most devoted husband.

My dear sister Rentfrow, none will feel the loss as you do, none can give you as good advice as he did, there is none that can share in your troubles as he did, and enjoy your comfort as he did, but as this is your loss you have nothing to regret as a most loving and obedient wife to her husband. I feel to say that I never saw a more devoted couple as you and dear brother Rentfrow were, but my dear sister, it was the will of our heavenly Father to take your dear companion from you, but press on with courage, you have but a few more stormy days and lonely hours to spend; then your God will call you home to meet your dear companion above, where all will be love, peace and joy, where you will meet your Prophet, Priest and King, see him as he is and be like him. Oh, may you take courage by the way and thank God for such a companion as you had. While he is dead let yet speaketh, while it is your loss it is his gain. May our God give us all grace sufficient to bow and be submissive to his will. His dear pastor says that he has lost one of his best friends, that he was a great man to him, always speaking words of comfort to him and encouraging him on his way, and holding up his hands and feeble knees, and always administering unto him of his carnal things, saying it was more blessed to give than to receive.

Brother Rentfrow passed away September 24, 1908, after an illness of several weeks. His disease was a brain trouble. He leaves behind a loving wife, five very kind and obedient daughters, who were always ready and willing to do all they could for their dear father and mother and three brothers and one sister and a host of relatives and friends to mourn their loss. He was a man that was greatly beloved by all that became acquainted with him. His pastor preached his funeral on the day of his burial at Contentnea church at 11 o'clock, using for a text the 4th chapter of Romans and 25th verse. He was then laid in his last resting place in the Contentnea church cemetery

amidst a large gathering of people. May the Lord be with the bereaved. May he cause every one to feel that he works every thing after the counsel of his own good will and purpose, and whatever he does is best. I can greatly sympathize with the dear bereaved family, for I have lost both husband and father, too, and I know what a great loss it is. But I hope that we all can trust in one that can do more for us than any earthly friend. He has promised to be a husband to the widow and a father to the fatherless, and I have found him as such, and I trust that our sister will, too. May we all, by the grace of God be prepared to meet our dear loved ones in a better world than this, is the desire of the unworthy writer. With much love to you all.

Your sister, I hope, in Christ,  
MATTIE LUPER,  
Sharpsburg, N. C.

### JOHN BRYANT GRIFFIN.

Williamston, N. C., Dec. 14, 1908.

Dear Elder Gold:

I will endeavor to write a few lines for publication in the Landmark concerning the life of my dear father, John Bryant Griffin, deceased. He was born August 16, 1848, and died August 24, 1908, making his stay on earth 60 years, 1 week and 1 day. He was married to Virginia A. Rawls in 1875. She died in 1876. He was married to Annie E. Roberson in 1876. Unto this union eight children were born. This wife and seven children survive him. Father joined the church at Smithwick's Creek in June, 1878. He seemed to take great delight in going to church, and being with the members as long as he was conscious of anything. He often would speak of how he enjoyed your company, and others, at the association at Smithwick's Creek, first Sunday in October, 1907. He was anticipating going to the Falls to the association and meet with you all again. He was taken Monday after third Sunday in August with congestion of the brain and several other diseases and lived one week. All that physician, family and friends could do failed to do him any good.

He tried to sing several hymns after his strength left him, so he could not. His last words that we could understand were, "home, sweet home." He fell asleep to wake with Jesus, as we hope, on Monday, August 24, 1908. His funeral was conducted on Tuesday the 25th, by Elder A. D. Mizelle.

We are very lonesome and miss his presence very much, but hope our loss is his gain.

ANNIE VIRGINIA GRIFFIN.

WILLIAM V. MASON.

This dear friend was the son of Mr. Manning Mason and wife, sister, Siddle Mason, of Morehead City, N. C. He was born January, 1848, and died January 11, 1908. He first married Miss Emily Davis, who bore him four children and she died. Then he married Miss Olive Adams, who bore him one son, and he died. He leaves a widow and son with an old, afflicted mother and a host of relatives and friends to mourn their loss.

Mr. Mason was a man of strong character and always showed that he wanted to do the thing which was right. He was a warm friend with but little outward show. He was ever true to his convictions and cared very little for policy. In his religious views he was a Primitive Baptist, but made no outward profession. He had no use for profession without possession, and believed that in that kind of religion lay the deepest root of hypocrisy. His Bible and books and papers which spoke the truth of the Bible were his literature and he was a man of unusually good understanding in those things, but he was a man of few words.

In his death the writer has lost one of his best friends, but we are all glad to rejoice that our loss is his gain.

The Lord bless the bereaved family with true spirit of reconciliation to His holy will and make them diligent in every good word and work to the praise of His glorious grace, wherein He hath made us accepted in the beloved.

Written by his true friend,

L. H. HARDY.

L. H. HARDY.

Ashboro, January 30, at night.

Ashboro, January 31, 10:30 a. m. and 2:30 p. m.

HENRY TAYLOR.

Meadow Creek, January 4.

Running Creek, Tuesday, 5.

Bear Creek, Wednesday, 6.

Liberty Hill, Thursday, 7.

Clark's Grove, Friday, 8.

Crooked Creek, 9 and 10.

Union Grove, 11.

Freedom, Tuesday, 12.

Mt. Creek, Wednesday, 13.

Howard's Chapel, Thursday, 14.

Jones' Hill, Friday, 15.

Watson, Monday, 18.

Jerusalem, Tuesday, 19.

Pleasant Grove, Wednesday, 20.

Lawyer Springs, Thursday, 21.

High Ridge, Friday, 22.

W. M. MONSEES.

Gain's Grove, Saturday and second Sunday in January.

Mt. Tabor, 11.

Sugg's Creek, 12.

White Oak Springs, 13.

Cotton Creek, 14.

Mrs. Deaton's, 15.

Wadesboro, 16, at night and 17.

Jerusalem, 18.

Lawyer's Springs, 19.

Pleasant Grove, 20.

Watson, 21.

Union Grove, 22.

Liberty, 23.

High Hill, 24.

Elder Bell, of South Carolina, may arrange appointments for the next twenty days in South Carolina and address me at Monroe, N. C.

Will clerks of union meetings please send me notices of union meetings? Sometimes I publish them from hearsay and get them wrong. Clerks know where they meet and I shall be pleased to publish them if they will inform me.

P. D. G.

Dear Brother Gold—Please give notice through the Landmark that the next Confederate Union is appointed to meet with the church at Newborn's, Saturday before the fifth Sunday in January, 1909.

Yours affectionately,  
LEVI J. H. MEWBORN.

The next session of the Eastern Union will be held with the church at White Plains, Beaufort county, N. C., commencing Friday before the fifth Sunday in January, 1909—two miles from Pinetown.

\*All lovers of truth are invited to attend.

A. W. AMBROSE,  
Union Clerk.

The Cedar Island Union is appointed to be held with the church at Cedar Island Friday, Saturday and fifth Sunday in January, 1909.

A cordial invitation is extended to all who have a mind to attend.

E. E. LUNDAY,  
Moderator.  
J. P. TINGLE,  
Clerk.

Marshville, N. C., Dec. 15, 1908.

Elder P. D. Gold:

Dear Brother—We are well, hope you and yours are well. Yes, Elder S. C. Little has passed away, a great man, and a prince has fallen to sleep. Brother Little was a faithful Gospel preacher, firm and candid in his convictions. We will miss his good counsel. Love to you.

J. F. MILLS.

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## Biographical History

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\*This work, which I hope to complete and

publish this winter, will contain about 800 or 1000 sketches, 200 or 300 pictures, brief notices and pictures of a few of our talented and spiritually minded sisters, a chapter on deacons with some personal mention of these worthy officers, together with an appendix of much useful information bearing on church history generally and our denomination particularly. No "bones of contention," personal allusions or private interpretations will be published, but only that which we hope will prove unifying, edifying and beneficial; and if enough orders for the book are received to justify an edition of 1,000 copies, the delivered price will be (sent to the person a one time), \$2 per copy from one to nine; \$1.99 in clubs of ten; \$1.80 in clubs of twenty-five; \$1.75 in clubs of fifty. Larger the shipment cheaper the proportionate transportation charges. This will enable anyone to act as agent in getting up clubs—thus saving the difference in price for their trouble. Orders previously received on same basis. Please assist me to publish this book by sending orders at once.

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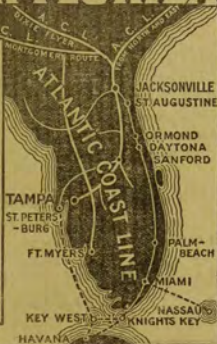
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## Treatise on Book of Joshua

After an impression rested on my mind for sometime concerning the Book of Joshua I wrote down and had printed these impressions in a pamphlet in a number of chapters. I had never read or heard preached by others the matter that came into my heart, and therefore I felt it was not a borrowed ax; hence with some willingness I committed this matter to writing. Any one desiring to read this treatise can have it by sending me 25cts, or five copies for \$1.00

**P. D. GOLD.**

# ZION'S LANDMARK

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Wilson, N. C.

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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Wilson, N. C.

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I trust every reader will try and secure a new subscriber for the Landmark. Our expenses are heavier and an increased circulation is necessary to enable us to make anything.

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# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

## PETER'S VISION.

(Acts 10:34-35.)

Cornelius was a Gentile. The blessings of the covenant made with Abraham were not understood to belong to any but the seed of Abraham according to the flesh. Cornelius was a devout man, one that feared God with all his house, which gave much alms to the people, and prayed to God always. This indicates that he had been quickened by divine life. We have no reason to think that he gave alms and prayed to God in order to win the favor of God, but because he felt a desire to help the poor, and because he had been made to feel his dependence upon the Lord. The fear of the Lord is to hate evil, and the Lord puts it in the hearts of his people. Jer. 32:40, that they shall not depart from him. Although the fear of the Lord was in the heart of Cornelius, as the beginning of wisdom, yet he did not know the fountain of true and everlasting righteousness. If he knew of the sect of the Jews who were disciples of Jesus, he undoubtedly regarded their religion as something belonging exclusively to the Jews, and in which he, as a Gentile, had no right or interest.

Here was a field prepared of the Lord in which he would make known his salvation. So an angel of God is sent to him to direct him where to send for one who should tell him what he ought to do. In obedience to the direction of the angel Cornelius sent two

of his household servants, and a devout soldier of them that waited on him continually, to Joppa, to ask Peter to come down to his house.

Now Peter did not yet know that salvation was to be given to the Gentiles. It is true that he had preached the sermon on the day of Pentecost, but the great company that had come together at that time were "Jews and Proselytes," although all known nations were represented there. Therefore Peter was still in ignorance of the Lord's purpose to send his salvation "to the ends of the earth," the Gentiles. Now as a Gentile household had been prepared of the Lord to hear and receive the joyful sound of the gospel, so the Apostle Peter was to be prepared to preach it to them, none too soon, none too late, but just at the right time.

On the morrow, as these messengers of Cornelius "went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour. And 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 it had been a great sheet knit at the four corners, and let down unto the earth, wherein were all manner of fourfooted 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 spoke unto him again the second time, What God hath cleansed, that call not thou common or unclean. This was done thrice, and the vessel was recleved up again into heaven."

Then came the messengers of Cornelius, and by the direction of the spirit Peter went on the morrow away with them, accompanied by certain brethren from Joppa. He was still doubting in himself what the vision should mean, when he came into the house of Cornelius at Caesarea. But when he saw Cornelius and the company at his house, and heard his experience, then he knew. On his arrival at the door of Cornelius' house he still thought that it was unlawful for a man that was a Jew to come in unto one of another nation, but he understood that the force of that law was removed from him, and that he henceforward should not call any man common or unclean. But he was not prepared to preach the gospel truth revealed in that vision until Cornelius had fully related to him his own vision, and had manifested the attitude of a gospel hearer toward a gospel preacher, saying with authority, "And that hath well done that thou art come. Now therefore are we all here before God to hear all things that are commanded thee of God."

Cornelius at first thought he was before Peter, and must worship him. The apostle at once corrected this error, and now Cornelius sees clearly that he and all in his house, who fear the Lord, are before God, and are waiting upon him; and that they are now to hear, not any peculiar wisdom and knowledge that Peter, as a man, may possess, but all that is commanded him of God.

"Then Peter opened his mouth and said: Of a truth I perceive that God

is no respecter of persons: but in every nation he that feareth him and worketh righteousness is accepted with him."

This is the first time that the apostle had ever perceived this most important truth. He had up to this time believed that the Lord respected the person of a Jew above that of a Gentile, and that he respected the person of an obedient Jew above that of one who was disobedient. So the natural man has always felt. So the wisdom of the world regards this subject today, believing that the favor and blessings of God are received upon the ground of superior merit in the person of the one to whom they are given. Because of this the sinner who has been quickened by divine life, and made to see and feel the sinfulness of his heart, and the sins of his life, is sudden in distress, not being able to understand how a holy God can look without abhorrence upon the person of one so defiled with sin.

Now Peter understands the vision of the great sheet. The glorious meaning of it is now clear and plain to him, as it will be, in the Lord's own time, to every poor, trembling sinner, who knows the plague of his own heart. The animals in the sheet represent all kinds and conditions of men. Both clean and unclean beasts were there, but to Peter all were unclean because all were in contact with each other, so he could not eat of anything there. But the voice from heaven told him that all in the sheet were clean. How were they clean? Not as regarded individually, but as in the sheet. The ox and the bear, the wolf and the lamb, were alike clean, but only as seen in the sheet. Outside of the sheet the wolf would have been unclean and the lamb, but in the sheet no one was cleaner, no one more unclean, than another. All were alike clean in the sheet.

The sheet represents the everlasting

covenant. It was let down from heaven three times to show that the covenant of grace appeared in each of the three dispensations, the patriarchal, the legal and the gospel. It comes down from heaven, and therein are all the elect of God, "chosen in Christ before the foundation of the world." No matter how different from each other they appear, in the flesh, in their own person, they are all alike in the covenant, Christ is the covenant. God does not respect them, in their own persons, but in the person of Christ.

They are accepted in Christ, and with him. "In every nation he that feareth God and worketh righteousness is accepted with him." The fear of the Lord in the heart and the working of righteousness, are evidences of this acceptance with Christ. Not the cause of their acceptance but evidences. "The fear of the Lord is to hate evil." The Lord says: "I will put my fear in their hearts that they shall not depart from me." They hunger after righteousness. The Lord works that desire after righteousness in their hearts, and it is seen in their life, and is an evidence that Christ is in them the hope of glory. And so God is not a respecter of their persons, but gives them evidences that they stand holy and unblameable before him in Christ and in love.

SILAS H. DURAND.

Southampton, Pa., Nov. 12, 1868.

Dear Brother Gold:

I desire to make a statement in the Landmark about a very heavy burden now resting upon my mind and heart. The statement I desire to make is this: Very nearly two years ago, several brethren encouraged me to purchase a home, with the promise they would assist me to pay for it. Urged by this encouragement, feeling it would be better to buy than rent, and impressed, as I then felt, of the Lord, to buy a home, I went forward and bought a

house and lot in Elizabeth City, N. C. The price of this house and lot was \$1,100. It was the cheapest and best place I could then buy, anyway large enough for my family. The house consists of five rooms and kitchen. The material out which it is built is comparatively new. The size of the lot is 50 feet by 110 feet. It is situated on one of the residential streets of the town. I paid \$300 down on said piece of property, leaving me owing \$1,000 on the place. I borrowed \$700 of this amount from Mr. J. C. Meelins, Sr., he taking first mortgage on the house and lot. Brother W. H. Keaton, Hon. I. M. Meelins, Hon. R. W. Turner, all of this city, endorsing my note for the other \$500. I have only been cabled to pay interest on the first mortgage for one year. I bought the place about July, 1907. I have not been able to pay any since on said debt. I am afraid the parties who kindly signed my note are thinking hard of me for not paying them said claim. I would that I could settle this claim for their sake. My credit will be injured, I am afraid. I want to pay this debt, but cannot. God only knows what a burden this debt has been to my heart. I am praying night and day for him to settle this claim and lift this burden. He can. I feel that my God has moved me to make this statement. I have prayed long over it. I have been too independent to make such a statement; necessity and the impression I have received have forced me to make it. I now leave this statement in his hands. I will try to trust him for the issue thereof. Desiring the mercies of covenant keeping God, and desiring the prayers and sympathies of brethren and friends in this dark hour of need, I remain,

Yours in love,

J. A. SHAW.

Remarks—Any of our brethren and friends that desire to help brother

Shaw will, if they follow their impression, be blest in the deed, and relieve the suffering man in his need. It is good to minister to those in distress. A little from each that has anything to give will relieve him.

P. D. G.

Dear Brother Gold:

I have a desire to write to the Landmark, but I feel so unworthy of the rich blessings of God I know without him I can do nothing—and a failure from head to foot, because in my flesh dwells no good thing. I have been made to feel that if I receive what I deserve I would be banished from the dear presence of our Saviour Jesus Christ forever. But I am trusting in one that has all power in heaven and earth. While sometimes I feel that I am lost, and can never be saved because I know I have sinned against God, I desire the prayers of all the dear children of God everywhere.

I received a hope eight years ago last September, if not deceived. I feel that I have been a sinner all my life, and expect to remain so as long as I live; yet I hope that I am a child of God. The best evidence I have that I am is a dream I had about one year ago. I dreamed that I was in the whitest place I ever saw in all my life, and I felt as happy as I could be, for I thought it was heaven. But it did not last long before all was dark as midnight, and I felt that I was lost forever unless God saved me by grace. I feel I am the vilest man living on earth, and without the presence of God I cannot do anything. Sometimes I feel that I will never doubt again, but the devil comes along in his bewitching ways, and there is nothing but doubts and fears. He will say do this and do that; yet sometime says it is not just in the sight of men, much less of God. For Christ said deal just with all men; and if I know my heart's

desire that is what I want to do as long as I live in this world of trouble and sorrow.

As I am about to close I will say to the dear Primitive Baptists by the help of God I pray that you all may hold out faithful to the end. I have been with you but a very short time, and may be criticized for writing this weak letter; but if I am not deceived it is God that gave me the mind to write. If I am deceived I hope what I have written will be forgotten soon.

I am a man unworthy of God's blessings.

E. J. BOYKIN.

Lucama, N. C.

#### EXPERIENCE AND CALL TO TO THE MINISTRY.

(By W. T. Broadway.)

*Continued from a former issue of the Landmark.*

In the latter part of the fourth year when it seemed I could no longer endure my trouble I gave up for lack of strength, and once more turned to my Bible as a poor helpless sinner in the valley of darkness and shadow of death and with a feeling to say, return, oh my Father, to a poor, backsliding and disobedient child; have mercy on me, oh Lord, for I am in trouble, such trouble as is not common to man. Altogether of a carnal mind, I was afraid to go to church and try to speak in the name of Christ, for fear I was not called and I was afraid not to go and try. I have plowed the field and preached in thought from one end of the field to the other and cried and preached night and day. I have aroused my wife and children many nights, and they would talk to me and try to get me to hush. I was in this condition for more than two years, when one Sunday morning I went to the cook room where my wife was preparing the morning meal, and just as I stepped up to the stove I was

struck helpless and as I fell she and my two oldest sons caught me and carried me out into the yard where I could get air. One said, get a doctor. But I told them not to, for I had to die, as I had lived in rebellion against God. However, they got the doctor anyway, but I could walk before he came. He gave me some medicine and told me my blood was out of order.

I began to go often to my church meeting and when Elder J. A. Burch, the pastor, would preach, I could not help from crying, and when he had finished preaching he would ask me to select a hymn and talk some and organize conference. I would always tell him I could not, and when meeting was over, oh what a burden was on me. It seemed more than I could bear.

I traveled in this condition for about five years, when on Saturday night before the fourth Sunday in March, 1896, or just before day, I raised up in bed and my wife asked, what in the world is the matter with you? I told her I did not know what was the matter. But I must serve the Lord or die. I got up and after I had done my Sunday morning's work I left the house and went about a quarter of a mile to a lonesome place and knelt down and prayed to the Lord to relieve me. My prayers seemed not to rise higher than my head. I went still further and knelt down and prayed for mercy. It seemed my words fell to the earth. I got up and went still further across the plantation into a deep hollow and prayed to the Lord, and in my prayers these words came in my mind. "Oh Father, have mercy on me and forgive me for the way I have lived and make my way prosper in thy name if thou hast called me as a servant of his holy covenant, I would deny thee no more." At the end of these words I was free from that death and fear and God was then my Father

and Jesus my Saviour. What a feast of love was this. I went to my home rejoicing, and I have never been able to preach such a sermon as was preached in my mind that day. It is with me long to be remembered, and the vow that I made in prayer to God that day is before me every time I am called on to go forward in service of the Lord.

On Saturday before the second Sunday in April I went to the church at Fine, where my friendship was, and after preaching Elder J. A. Burch asked me to take the hymn book, talk some and organize the conference. I went trembling, took the hymn book and commenced talking of the mercy of the Lord to me, and of his love and power in the salvation of the church. This I did until July. On Saturday before the second Sunday, fourteen of us members took letters of dismission and were organized into a church at No Creek, in Davie county, N. C. On the fifth Sunday in August, the same year, the church opened their regular church meetings, which were to be held on the third Saturday and Sunday of each month and on Saturday before the third Sunday in November I was liberated to preach wherever I should have an exercise to go. On Friday before the second Sunday in November I was ordained and soon I had the pastorate of five churches, which I have served with the ability that God has been pleased to give me, and I can still say I am yet an unprofitable servant, striving only to do my duty. I am now pastor of Salisbury church, Pine, Tom's Creek, Rock Hill and Gains Grove, or have served that church as pastor. I am not able to say how many I have baptized in the last ten years, as I did not keep an account, neither can I say how many funerals I have preached, or how many couples I have married. But there have been several, and I am this morning feeling unworthy to express my

feelings of love to the many brethren and sisters in the Lord, and I heartily ask your prayers for God that I may bear up in my service to him through this pilgrim life.

I have now tried to give a sketch of my life in travel from nature to grace and call to the ministry of the gospel and some of the exercises thereof and will close after making a few words of comment on the 4th chapter of Isaiah: "But now saith the Lord that created thee, oh Jacob, and he that formed thee, O Israel, fear not: for I have redeemed thee, I have called thee by thy name and thou art mine." This is the first verse I want to call your attention, what is contained in this one verse. First, this is the God of heaven that speaks, not a man, but the spirit of God in man. It is the same that speaks to Jacob, that created him, and tells him that he had formed him and God speaks to Jacob, as in the singular, as one by saying, but now, thus saith the Lord that created thee, O Jacob. The word "thee" means one in the singular. The word means in the plural, thus meaning a number more or less. Jacob is only one in the consideration, Israel is one only in the consideration. Now what do we understand about the two. Jacob is created and Jacob is formed. Let us illustrate it in this way. We will take one grain of corn. In this one grain is the heart. The one grain is planted in the earth. Through the act of moisture of the earth the life of the grain develops and puts forth a stalk. It grows and in process of time a number of grains are brought forth. This is a formation of a number of grains, and not a creation of them of their coming forth. But one were in all the created grain. So in like manner was Israel all in the one created Jacob, or the one man Jesus Christ of which Jacob was a type. Jacob was a natural man and was the father of the twelve tribes of Israel. As a natu-

ral people was a type of spiritual Israel. Now Jacob was a house or temple which God dwelt in. God says again I will walk in them and I will dwell in them, and they shall be my people, and I will be their God. Christ was a spirit of life in Jacob, and was to be made manifest in the formation of Israel, and the Lord said to Jacob, fear not for I have redeemed thee, I have called thee by thy name; thou art mine. The word "thee" is pointedly called four times in this verse of scripture. The creation, the formation, the redemption, the name. So when God created them, he formed them, he redeemed them he called them by name and said to them thou art mine, and God leads them along and multiplies them and blesses them and delivers them when in deep waters and in fiery furnaces; and when the time draws near for Christ to be born God sent his angel to the Virgin Mary saying, thou shalt bring forth a son and he shall be called the son of the highest; for the Lord God shall give him the throne of his father David, and he shall reign over the house of Jacob, and of his kingdom there shall be no end. Now the house is the church of God in which God dwells. What house will you build me, or where is the place of my rest; hath not my hand made all these things?

God places each member in the body as it pleases him, and he is glorified in all his works. Dear child of God, when you are in the deep, in the dark, and the valley of death God is with you for good to your never dying soul, and you and I will learn obedience through suffering, and in the end everlasting life.

W. T. BROADWAY.

Elders Gold and Lester:

Dear Brethren—It comes to my mind this morning while reading the Bible to write to you on the all-import-

ant subject of "Salvation by Grace," and if you think proper to give it a place in the Landmark, so that all who have an interest may have a chance to read it.

My wife and myself arrived here last Monday and being among strangers we expected to be lonesome, but notwithstanding all that we are so agreeably entertained that we have not yet found ourselves as we expected, for as soon as we were assigned to our room and had recovered from the fatigue of the trip, it came to my mind to write to our dear Mother, both in the flesh and in the spirit. And as soon as I had commenced writing the first letter which was to our daughter, Estelle, and then to my sister Bas (which you know is my sister in the flesh as well as in the spirit) the Lord, I believe, came down in the fullness of his love in my poor heart and so overwhelmed me with that unspeakable love that it filled my soul so full that joy was so great that my whole being was launched into his great sea of love, joy, and adoration, and though I felt to be baptized in the fulness of his love I realized that the great depth and height of it reached so far above me and so far beneath me that I could not describe but in a faint way the unbounded riches of the great flood that so enraptured my soul, and I know as you will see that my effort this morning is attended with so much weakness on my part that I am falling in like manner to do so, and can only exclaim, oh Lord, endow thy servant with more heavenly wisdom that he may speak and write of thee and thy glorious kingdom, and that great and unspeakable love that it may reach the hearts of his dear children and that we all may rejoice together the world over, and be raised to such a height of praise for the gift of his dear son to us poor sinners, and the revelation of him in our hearts with all the attend-

ed mercy, goodness and love which brings to us such sure word of prophecy that it engrafs in our souls that assurance that he is ours and we are his, with such indelible firmness that we in rapture can (as Thomas did) exclaim, "My Lord and my God."

While I write of all these great blessings to us I find that my eyes are so blinded with tears that they freely drop upon the table as I try to pen down the substance of my feelings, and am reminded to inquire what has brought to us such great blessings. And the answer is that your adorable Saviour "being in an agony he prayed more earnestly, and his sweat as great drops of blood falling down to the ground," Luke 22:44. And then to think while our Lord was so suffering for us that we were enemies to him and all our backs were turned to him and are no better than the wicked Jews who crucified him and astonishingly I saw that Jesus the Son of God was thus in such agony that sweat as it were of great drops of blood flowed from him, thereby showing the poor, unworthy sinner as I am, should be so filled with his fulness that it should send forth from my heart such an abundant flood of tears of joy, and make me almost speechless from a sense of that great fulness and blinded with kindred tears, I could only wait until I could thus give vent to my inward emotion before I could write more. And to think all this is given us while we are yet sinners. Surely our tongues fail to express, our pen too frail and our ink too pale while in this world to ever praise and thank God for these unspeakable blessings. And may our heavenly Father give us more grace if his will that we may serve him better, love him more and live more and more as we grow in years to his praise both in action and words and have a more abundant en-

trance into his kingdom and the joys thereof.

So you see, dear brethren and sisters, the Lord's blessings go with us wherever we go and he can turn our greatest afflictions into the greatest blessings. If I had not been afflicted I would not be here.

I will now, in a few words, refer to ourselves as pertaining to our health and welfare here. We have a comfortable room and nice furniture and we are pleasantly attended to. These people supply all our necessities satisfactory to us and we think we are being benefitted by the water. We have no complaint to make only of ourselves. We want, the Lord will, to get home on Friday before the first Sunday, and if I am able to fill my appointment, will do so. My wife joins me in the warmest christian love to all who love this blessed doctrine.

Your brother in hope,

M. B. WILLIFORD.

Panacea Springs, N. C.

Birmingham, Ala., Dec. 9, 1908.

Dear Brother Gold:

I wrote you an article a shore time since, and now, by your permission, I drop you a few lines this gloomy Monday morning while it is raining, and I would, if I could, not only write out some of the evils which seem to affect the household of faith, but would rather write out the remedy for the ills. It seems that destruction and divergence is seen all along the line. Old watchmen in years must see it plainer than some of us who are not so old in the cause, but enough is seen to realize the great affliction we are undergoing, and the sad effect if the righteous judgment of God for every sin must have its just punishment, and we all know or should know that whatsoever a man sows that shall he reap. If we sow to the wind we shall reap a whirlwind, "If we sow to the flesh we shall reap corruption." We know too well

that we cannot escape the judgment of God. How faulty we are in sometimes claiming or pretending to be faultless. How often have I heard the false assertion, he is without fault. Who is that? I answer, Jesus only. I have never known but one who was faultless of all men. It is the man, Christ, Jesus. Some men will lament their faults and confess their iniquities, and yet if you present their faults you have a case on your hands, and a war will ensue; and if you don't mind or do mind you will be hurt, for the back-handed missile will cut you to the quick. When we look at man closely we will find that David told the truth when he said in his taste all men are liars; and observation under the divine headlight reveals the fact that David declared the truth. All men lie in some way in a high or low place, either in word or deed, and he who makes the biggest, broadest claim is the biggest liar of them all. I have known some of the best men as we call them to lie. I could prove it, but it might be painful to read. So desist. Some men's acts won't bear close scrutiny; but one great fault is that professed Christians trample the law of Jesus under their unhallowed feet, and instead of taking the beam out of their own eye, they are magnifying the mote in their brother's eye. This is one of the most practical things nowadays, and I am sorry to note it is done to perfection by those who make such large claims on what they call practical godliness. Aalas, alas, how sad to note such adverse things among those who claim to be the children of God, but such is the case. I have seen it and witnessed it too often to be mistaken—so often the speculations are indulged in on a minister's character to his hurt, and the one who does it boasts that he don't indulge in levity, nor tell anecdotes. Would to God he would, for the brother's good. The time would be better spent than

what it often is, and then they will wipe their mouth with dignity and say I have done nothing. Backbiting and sowing seeds of discord is so prevalent that it shocks and disgusts the humble child of God. Christ has laid down the law as to offences and reconciliation, and it is trodden down and disregarded by those who profess to be teachers of good things. They lie and do not tell the truth. I know two preachers now who are berating each other and neither will heed Christ's word, but will evil affect as many minds of others as they can, to get them with us as they say, and a brother who advises them not to do so becomes their enemy, and they let out on him, and magnify his defects and spread the strife as much as possible. I have become so tired and weary, and seem so much until it has burdened me so much as to make me doubt the reality of christianity, and made me question their love and devotion to Jesus.

I don't say they are not children of God, but they are doing wrong, and the church should not allow such. Discipline is needed, but such is the case that the preacher is the church, he directs the church and usurps a power and authority over God's heritage. This is one of the great evils of this time over which we grieve and hope for a change. Oh the many evils, the sorrowful things we now encounter. Our only hope is the Lord. Truly may it be said, "Oh Israel, thou hast destroyed thyself, but thy help is in me." Yea, our only help is in the Lord who knows how frail we are. It is good that he remembers we are dust. Jesus is our hope for the better, and as our eyes are turned from these annoying and harmful things to look into his perfect life and face. May he in the fullness of his marvelous grace bring the captivity of Zion (when we all may rejoice and be glad, and forgive us of all our wrongs and enable

us to forgive and love our erring brethren who seem to be in such a state, and instead of talking about their defects throw over them the mantle of charity, and pray for them, and the peace of Jerusalem. Christ is the only panacea and remedy for the ills. There is a hill in Gilead, and there is a physician there, and as prisoners of hope we are made to look to the stronghold, look away to the hills from whence cometh our help, the Lord which made heaven and earth.

Yours in hope,  
W. LIVELY.

#### GRACE.

This is to me a most wonderful word. It stands for what God has done, and what Jesus has done and what the Holy Ghost has done, and what this triune God is still doing and will yet do for poor needy sinners. Grace is what God does for his people, and works is what God's people do in obedience to him.

Which is it saves us, what we do, or what God does?

"By grace are ye saved, through faith, and that not of yourselves it is the gift of God.

"Not of works lest any man should boast." Eph. 2:8-9.

Good works are for a wholesome purpose, but the scripture does not teach that they give us salvation.

Grace actually saves sinners, but good works of the bible kind manifest and prove the presence of that true grace, which is of God. But selfish works, done to exact and benefit ourselves, do not prove that we love God, but only prove we love ourselves.

All salvation is from the Lord and for that reason he is to have all the glory, praise and honor. All our best works are mixed with sin and therefore cannot merit the praise that belongs to God. All our improper works, merit condemnation and judgment and

bring us under such censure that without continual grace, we would be hopelessly undone and ruined.

If any part of our salvation was actually based on what we do, it would be right to give us part of the praise, but it cannot be so from the very nature of the case. We should not dwell on technicalities, but we should maintain that doctrine that gives God all the glory. For the whole truth is this, God is due a great deal more glory and honor than we have ever yet been willing to give him or able to give him; and therefore it must be true that he has done more than any of us has ever yet accorded him in saving and blessing his people.

Salvation is not of man, nor from man, but of God, it is manifested in man, and like leaves on a tree proves its life, so obedience to God proves what is that good and acceptable and perfect will of God.

J. H. FISHER.

Graham, Texas.

Roanoke, Va., Dec. 3, 1908.

My Dear Brother Gold:

I write to express my most hearty endorsement of your editorial in the November 1 issue of the Landmark, entitled "What Kind of Preaching?" especially the following paragraphs:

1. "We do not consider that a gospel preacher if faithful has a hobby or devotes all his labors to one theme, and neglects other themes as taught and enforced in the Bible."

2. "If one dwells on predestination altogether to the exclusion of other matters taught in the Bible as plainly and frequently, he is not declaring all the counsel of God, and is not profitable to others."

4. "Some try to find out who the hypocrites are, and who are unsound. They set up a standard and slay all that do not measure up to their false standard."

5. "A very successful way to cause hardness, produce coldness, bring about division, and force great distress on the churches is to preach something not taught in the Scriptures, or misrepresent and pervert what is taught. For instance, to so preach predestination as to leave the impression it makes God the author of sin, the Bible from the first to the last of its teachings condemns sin, and furnishes no man any excuse to commit sin. Any man therefore, who so preaches as to give any man any excuse for his sin, is a false teacher. There is plenty to preach if we preach what is plainly declared in Scripture—things that edify, that encourage good behaviour, that are for peace and love—preaching Jesus Christ and him crucified."

Predestination is a fundamental and precious doctrine of our faith, and I am a strong believer in the absolute sovereignty of God in all things, he doing and suffering to be done all acts of all his creatures, and even the heavenly bodies move and are held in their respective orbs by his mighty power. But I do not approve of preachers or brethren making a hobby of the subject. Much less do I approve of two or three brethren in a church making the subject a standard of the soundness of other brethren. I have known brethren to so emphasize the subject in their minds that they actually came to believe that no one was sound in the faith unless they believed in the "absolute predestination of all things" as interpreted and expressed by them. On the other hand, I have lived among brethren (in Georgia, for instance), who looked upon those who held such views as absolutely unsound themselves. I do not find, brother Gold, that the Scripture anywhere makes the belief in predestination the test of the soundness or depth of any brother. I have also seen the spirit in those that

seed of Abraham—not of Adam—and was found in fashion as a man, that by the grace of God he should taste death for every man. Thus we see all things put under the feet of Jesus. His crown of glory and honor is that he may taste death for every child of promise. For he (Jesus) that sanctifieth, and they (the children) who are sanctified are all of one—all of the same parentage, for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren. Thus 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 (Jesus) perfect through suffering. Jesus says I will put my trust in him (his Father). Hence it is from faith to faith. Jesus first trusted in God. He is the author and finisher of our faith. Then he deals a measure of that faith to us the children so that it is from faith to faith. Again, behold I and the children which God hath given me. Because the children are partakers of flesh and blood Jesus likewise took part of the same, or was found in fashion as a man, and was imbedded to the shameful death of the cross. So Jesus is made a perfect man through suffering. For through death He destroyed him that in us the power of death (the devil) and delivered them who through fear do not have life. This is the son of man who would be perfect through suffering.

And the Spirit of the Lord God shall find in him, the spirit of wisdom and talk predestinating, the spirit of knowledge and seem to be the fear of the Lord. He shall be a judge after the sight of his signs that other reprove after the hearing since his ears. But with righteousness (his own righteousness) shall he be as one to the poor, and with equity for the church meek of the earth. How sweet, lowly and saying is the judgment to the Lord Jesus for the poor and

seedy. He shall slay the wicked with the breath of his lips. He makes an end of sin to those burdened with sin. For righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

What shall be the effect of this wonderful dominion? The most irreconcilable in nature shall become one. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; the calf, the young lion and the fating together; and a little child (Christ in you the hope of glory) shall lead them. The sucking child shall play on the hole of the deadly asp, and the weaned child shall put his hand on the den of the dreadful cockatrice. Nothing shall hurt nor destroy in all God's holy mountain.

Wars shall cease, death is swallowed up in victory. Who knows these things? They that are weaned from the breast, they that have learned doctrine, they that are dead to the law by the body of Christ, and that are alive to God through our Lord Jesus Christ.

What a perfect and glorious heirship is that of Jesus.

He destroys all enemies of truth and happiness. He lifts fallen man the beggar from the dunghill to make him inherit the throne of glory with princes. He overcomes every evil with good. He plants truth in the desert waste by taking away the stony heart and giving a heart of flesh. These are trees of the Lord's planting that he might be glorified. The Paradise of God blooms and fruits in heavenly perfection. Jesus reigns until every enemy is put under his feet. He is Lord of lords and King of kings. This King reigns in righteousness. He that honors and serves Jesus reigns with him as a king and priest, not in partnership, but partaking of his life and joy. He contributes nothing but is a receiver. He helps none but is helped all. Nor can any one knowing his own

bring us under such censure that without continual grace, we would be helplessly undone and ruined.

If any part of our salvation was actually based on what we do, it would be right to give us part of the praise, but it cannot be so from the very nature of the case. We should not dwell on technicalities, but we should maintain that doctrine that gives God all the glory. For the whole truth is this, God is due a great deal more glory and honor than we have ever yet been willing to give him or able to give him, and therefore it must be true that he has done more than any of us has ever yet accorded him in saving and blessing his people.

Salvation is not of man, nor from man, but of God, it is manifested in man, and like leaves on a tree proves its life, so obedience to God proves what is that good and acceptable and perfect will of God.

J. H. FISHER.

Graham, Texas.

Roanoke, Va., Dec. 3, 1908.

My Dear Brother Gold:

I write to express my most hearty endorsement of your editorial in the November 1 issue of the Landmark, entitled "What Kind of Preaching?" especially the following paragraphs:

1. "We do not consider that a gospel preacher if faithful has a hobby or devotes all his labors to one theme, and neglects other themes as taught and enforced in the Bible."

2. "If one dwells on predestination altogether to the exclusion of other matters taught in the Bible as plainly and frequently, he is not declaring all the counsel of God, and is not profitable to others."

4. "Some try to find out who the hypocrites are, and who are unsound. They set up a standard and slay all that do not measure up to their false standard."

5. "A very successful way to cause hardness, produce coldness, bring about division, and force great distress on the churches is to preach something not taught in the Scriptures, or misrepresent and pervert what is taught. For instance, to so preach predestination as to leave the impression it makes God the author of sin, the Bible from the first to the last of its teachings condemns sin, and furnishes no man any excuse to commit sin. Any man therefore, who so preaches as to give any man any excuse for his sin, is a false teacher. There is plenty to preach if we preach what is plainly declared in Scripture—things that edify, that encourage good behaviour, that are for peace and love—preaching Jesus Christ and him crucified."

Predestination is a fundamental and precious doctrine of our faith, and I am a strong believer in the absolute sovereignty of God in all things, he doing and suffering to be done all acts of all his creatures, and even the heavenly bodies move and are held in their respective orbs by his mighty power. But I do not approve of preachers or brethren making a hobby of the subject. Much less do I approve of one or three brethren in a church making the subject a standard of the soundness of other brethren. I have known men to so emphasize the subject that they actually came to believe that no one was sound in length, width or depth, unless they believed in the predestination of all things. Men depicted and expressed by them, the other hand, I have lived with brethren (in Georgia, for instance) who looked upon those who held their views as absolutely unsound between themselves. I do not find, brother C, that the Scripture anywhere makes belief in predestination the test of the soundness or depth of any brother. I have also seen the spirit in those th

seed of Abraham—not of Adam—and was found in fashion as a man, that by the grace of God he should taste death for every man. Thus we see all things put under the feet of Jesus. His crown of glory and honor is that he may taste death for every child of promise. For he (Jesus) that sanctifieth, and they (the children) who are sanctified are all of one—all of the same parentage, for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren. Thus 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 (Jesus) perfect through suffering. Jesus says I will put my trust in him (his Father). Hence it is from faith to faith. Jesus first trusted in God. He is the author and finisher of our faith. Then he deals a measure of that faith to us the children so that it is from faith to faith. Again, behold I and the children which God hath given me. Because the children are partakers of flesh and blood Jesus likewise took part of the same, or was found in fashion as a man, and was humbled to the shameful death of the cross. So Jesus is made a perfect Saviour through suffering. For through death He destroyed him that had the power of death (the devil) and delivered them who through fear of death were all their lifetime subject to bondage. This is the son of man made perfect through suffering.

The Spirit of the Lord God shall rest upon him, the spirit of wisdom and understanding, the spirit of knowledge and of the fear of the Lord. He shall not as man judge after the sight of his eyes, neither reprove after the hearing of his ears. But with righteousness (his own righteousness) shall he judge the poor, and with equity for the meek of the earth. How sweet, gracious and saving is the judgment of the Lord Jesus for the poor and

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vileness and the worthiness of Jesus ever wish to claim any of the glory of that kingdom, but each shall render all honor to his worthy name, and all shall sing in sweetest harmony not unto us, but unto thy name let all honor be given. For thou art worthy, for thou hast redeemed us by thy blood out of every nation, language and tongue under heaven, and hast made us kings and priests unto God.

So he that sees Jesus in truth sees the perfect fulfillment of every scripture and every purpose of God. None can please God unless they honor Jesus.

P. D. G.

Elder Samuel Tatum requests my view of 18th verse of Jude, "How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts." Jude calls the attention of the beloved brethren to remember the words which were spoken of the apostles had told them that there should be mockers in the last time who should walk after their own ungodly lusts. What sort of people are they? "These be they who separate themselves, sensual, having not the spirit, 19th v. Those whom the Lord separates are called of God. For instance God separated Paul from his mother's womb, and called him by his grace—separated him from his sins, and separated his sins from him as far as the east is separated from the west. This is calling one with an holy calling. Any one reading the scriptures carefully, and understanding them must see that two manner of people are described in the scriptures. One class is such as are beloved of God, separated from their sins, called with an holy calling not according to their works, but called by grace, and are made to hate their own works and abhor themselves as vile, and of course their works are vile. They are such as build up themselves

in their most holy faith, praying in the Holy Ghost, keeping themselves in the love of God, and looking for the mercy of our Lord Jesus Christ unto eternal life. Now this class are already in possession of the most holy faith of God's elect, for that they are building up themselves or growing up into Jesus Christ in all things, praying in the Holy Ghost. They are already in the Holy Ghost, and praying in the Holy Ghost, for they know not what to pray for of themselves, but the spirit makes intercession for them thus helping their infirmities. Such keep themselves in the love of God by this blessed, humble walk of faith. God begins this good work in them, and giving good heed to the teaching they have already received they walk in Jesus. For as ye have received the Lord Jesus Christ so walk ye in him rooted and grounded in his love.

But now consider the other characters described by Jude. They are the mockers who should walk after their own ungodly lusts. All the description of ungodly sinners and reprobate, characters named by Jude are included in this class. They have a form of godliness. They claim to be religious. There are certain men crept in unawares. Have they joined the church? Yes. They are vain talkers and boasters, making a show of religion. They were found among the Israelites that God saved out of Egypt, but afterward destroyed them that believed not. Also the angels that kept not their first estate or standing, leaving their own habitation are reserved in everlasting chains of darkness, blindness or ignorance. Mockers. What do they do? Take Ishmael who mocked Isaac. He claimed he was entitled to all that Isaac was, as much the promised seed. These mockers oppose the electing love of God that chooses some and hence leaves out others. They do not love the doctrine of God our Saviour. But they set up something else in opposi-

tion to the Bible doctrine, yet they claim to be religious. They ridicule the blessed doctrine of grace, the old-fashioned doctrine of perfection which therefore allows of no worldly progress. These are such as make a great show of religion, but are bouned by their own lusts. For if the light in one is darkness how great is that darkness, ever learning and never able to come to the knowledge of the truth. Such as Sodom and Gomorrah suffering the vengeance of eternal fire giving themselves over to fornication and going after strange flesh. Likewise these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. They cannot endure the predestination or dominion of God, and speak evil of this holy power. Though Michael the archangel doest not bring a railing accusation even against the devil when disputing about the body of Moses, but said to the devil the Lord rebuke thee.

But these mockers speak evil of those things which they know not, but even in such things as they know naturally as brute beasts they corrupt themselves. They are followers of Cain, and have run greedily after the error of Balaam for money, for that is their reward, and perish in such opposition as Rovah made against Moses denying the necessity of a divine call to preach the gospel. You see they were all religious after a fleshy sort, separating themselves. Why they feast with you in religious worship they are spots, not washed by Jesus. They feed themselves without fear. They are clouds without water shedding no water on the tender plants of the Lord, trees whose fruit withereth—bearing no good fruit—barren; twice dead, naturally dead and having a name to live yet not living unto the Lord; plucked up by the roots, so they are twice dead. Men gather them in bundles and burn them.

They are raging waves of the sea

foaming out their own shame. What picture of a spouter, one who is a striker, out of whose mouth rushes such notions of boasting and vaunting, rotten sentiments and notions that assert the power of man, such assertions as set forth the false doctrines of men and devils, in whom there is no truth. These are murmurers, complainers, their mouths speaking great swelling words, having men's persons in admiration seeking gain or advantage. When they find people of wealth, or that appear to have wealth, or that are easily beguiled and flattered to give, people that they can operate on and induce them to believe that if they will give money it will add stars in their crown, and secure greater eminence in the church and heaven, they will hold such people in admiration. They suppose that gain is godliness. From such turn away.

They separate themselves. Men have persuaded them to make a profession of religion, or they have by a voluntary humility feigned to become the Lord's people. God has not called them to the knowledge of the truth. Pride, which is the bottom and ground work of fleshy lusts, the first born child of corruption, is manifest in all their conduct, and is the leader in this service.

It is said and claimed that the world is becoming so wise and so much better that such writings as those of Jude are out of fashion. But Jude says these mockers shall be in the last time. Paul also says in the last days of perilous times shall come, and John shows that up to the very end of the world the enemies of the church of God shall make war on the saints. Peter also writes knowing this first that in the last days scoffers shall come walking after their own lusts. It is a thing of importance to know this, "Knowing this first."

Perhaps no epistle or writing of

any apostle in a few words marks, advertises, the character of false teachers more clearly than does Jude, or more distinctly separates between the precious and the vile. Do you see the difference? Where are you? If you believe the writings of these holy apostles then you will deeply consider this warning.

P. D. G.

#### THEY THAT WILL BE RICH.

How astute, cunning, scheming, farsighted, quick to grasp the situation, and seize the opportunity is the man that will be rich. His mind, aims, purposes, thoughts and sentiments are so imbued with this one thing, he becomes so thoroughly saturated with this desire, that it occupies all his thoughts. Then he is so quick and cunning to see the opportunity to make money. While ordinary men are not even thinking how much money can be made out of such a thing calculations are running all the time through this man's brain and heart as to how much profit there is in this for him.

He does not accuse himself of selfishness. There is but one side for him to consider, and that is how much can I realize by this operation? Every power of his nature is engrossed in this business. As when every soldier in the army should be at his post in the day of battle, so every power of this man is fully enlisted in the conflict after money. Or as when one runs in a race for a prize and every power of his mind and body is urged with his topmost speed to run, so that he may win, so in this game after money such is his cunning and skill that he spares no opportunity to win.

It is surprising to see how quickly he discerns the opportunity to grasp the money, and how he gloats over his efforts and success.

Will he ever relax his strain, or **cease his efforts?** Never. It is not

in the nature of what a man at heart desires ever to say it is enough.

But will such ever be able to cleanse themselves of this blighting, foul leprosy? Will they ever be healed or this foul disease that defiles and corrupts every part of the man thus possessed?

Will such ever be happy? Such will pierce themselves through with many sorrows which drown men in destruction and perdition. What a whirlpool of death are such plunged into. Such a place of desolation to be drowned in.

Paul tells us the love of money is the root of all evil—not a limb, or bough, or a few twigs, or some leaves of the tree of evil; but it is the root of all evil. Why does it so hurt and destroy one that is under its power? Even nature teaches that we should have good will to men. The holy law of God requires us to love God with all our heart and love our neighbor as ourselves. But the lust after money when it seizes one dries up every natural affection and every principle of love to men. All pity and mercy are dried up and withered. Self is the one such a man loves. Covetousness is idolatry. He worships the god of mammon. Every foul spirit of the flesh reigns in him. He knows nothing of faith that works by love. He has no treasure in heaven. He is not rich toward God. He is an idolater—a profane person.

We think of Judas selling, betraying the innocent blood for 30 pieces of silver, and being so fully under the power of the devil that he destroys himself. We think of the rich man faring sumptuously every day, and when he died he lifted up his eyes being in torment, and was told that his good things were in this short vain life, and now in eternity he must groan in torment, and that it had been better for Judas if he had never been

born. We consider that the love of money robs its possessor of every noble principle, and saturates and defiles him with every foul principle, and that while men praise the man who loves money and is rich, Jesus calls him a fool, and says that when he dies whose shall those things be he gave himself for.

P. D. G.

Friend G. A. Petway, of Tampa, Fla., requests my view of Rev. 12:3. "And there was war in heaven: Michael and his angels fought against the dragon: and the dragon fought and his angels."

In the book called Revelation there are the most noted characters represented as acting. In this chapter God, the Lord Jesus, the church of God, the dragon and his angels, the scene of war is in heaven, sun, moon and stars, the heaven and earth are presented.

A woman clothed with the sun, having the moon under her feet, and upon her head a crown of twelve stars sets forth the church of God in glory. Truly this is a great wonder in heaven. This is bride the Lamb's wife. The sun denotes the brightness and perfection of her righteousness or clothing. The moon under her feet sets forth the shadowy dispensation of the law as supporting and honoring her. The crown of twelve stars emblazons the doctrine of God our Saviour as declared by the twelve apostles circling her brow. Things of glory appear in heaven before they are unfolded or come to pass in earth. The dragon, that old serpent the devil, is more subtle than any beast which the Lord God has made, and he is full of ill-mindedness and of suspicion against God and his Son. His schemes have been to destroy the works of God from the beginning. Thus he sought to do in the garden of Eden. He understood enough of God's purpose in the

declaration that the seed of the woman shall bruise the serpent's head to cause him to think his head should be bruised—not by Adam's seed—but by the seed of the woman. When the wise men came enquiring where is he that is born King of the Jews, satan acting in Herod the king, inflamed him to slay the children from two years old and younger, thinking that thereby he should slay the child born unto us, the Son given. So when this great wonder appeared in heaven this woman is about to bring forth a child who is to rule all nations with a rod of iron. This is the Lord Jesus. Satan fails to destroy this woman or the child either. Lo, the child Jesus is caught up to the throne of God in heaven. Then the dragon seeks to destroy the woman, the church of God. But God provides a way of escape for two wings of a great eagle are given her, and she is lifted above the earth and a place is prepared for her to be nourished. But the malice of the dragon is displayed in his persecution of the church of God. This great red dragon full of warlike power of persecution is active in bloody persecution.

He appears in heaven with his angels or servants, ministers. What heaven is this he appears in? It is the Jewish heaven or the first heaven in which the temple worship of the first testament is founded and conducted. In this testament which made nothing perfect, but by which is the knowledge of sin there appeared the greatest opposition to holiness, even to fiercer enmity against Jesus and against God than any heathen nation has ever shown. For satan and his angels appear in that first heaven. For satan operates in his ministers or angels, which are men. He entered into Judas who was of that wicked one. There were many Jews, possessed of the devil. Every manner of hypocrisy and pride was displayed in them. This is

war against the truth. Though it appears on the surface or to men as the triumph of the dragon and his angels at Christ is crucified and Lurizel, but Behold he makes a show of his glorious power openly as he rises from the dead and ascends into heaven and leads captivity captive, and gives gifts to men even to the rebellions.

No more place is found for the dragon or his angels in heaven for that first testament or heaven in which he operates is passed away as a scroll, folded up and ended. The stars or leaders in the legal heavens, the Jews that sat in Moses' seat as the scribes and pharisees, were under the power of the dragon, and were pulled down to earth with him. The former things are done away. For if any man is in Christ Jesus he is a new creature.

The second heaven is the gospel heavens wherein all things are new and that kingdom is above the power of satan who though he persecutes and afflicts, yet cannot draw off any part of the body of Jesus.

In the gospel heaven the Lord Jesus is the lawgiver, the prophet, the priest and the king who will save us. As Jesus is greater than Moses and all the prophets, and the covenant of grace or new testament is connected with the priesthood of Jesus that makes perfect at this kingdom abides forever and is above all other kingdom's glory or power, hence satan is cast down and cannot make war in this kingdom, though he wars against it. Satan is always on the outside and cannot enter into this kingdom of Jesus. For satan is cast out into the earth, and operates and wars in the flesh. Satan's kingdom is not divided, and God's kingdom is not divided. One is corrupt. The other is holy and incorruptible. Satan cannot so imitate a christian as to deceive the elect of God. He does not know what the love of God is,

and hence cannot enter into that.

As you see from the reading of the book of Revelation that always the church of God is above the world, above legalism, above man's works, so it is higher than Agag's kingdom, or satan's, and therefore the dragon being cast down or falling as lightning from heaven can never enter there. He makes war against the camp of the saints, but he is always on the outside, and can never prevail. For greater is he that is in you than he that is in the world. For he that is born of God is born of incorruptible seed and can no sin. Blessed and holy is he that hath part in the first resurrection for ever such the second death has no power.

A birth implies a mother. Jesus said "who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples and said, Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven the same is my brother, and sister and mother."

The woman clothed with the sun and the moon under her feet, and upon her head a crown of 12 stars brought forth Jesus who was to rule all nations with a rod of iron. Sovereign power is given to him over all nations, but he works in his people in the beauties of holiness.

Sarah is the free woman who is the mother of Isaac the type of the Lord Jesus, the elder brother being the first born from the dead, and all his people or children are nearer of kin to him than can any be in nature. They are heirs of God and joint heirs with our Lord Jesus Christ. In the type of the covenant of grace Sarah is the mother of us all, that is of all the children of promise. For it is of faith that it might be by grace, to the end that the promise might be sure to all the seed whether Jew or Gentile.

In this blood of the new covenant relationship Christ loves all the seed, and they love the brethren. For he that loveth is born of God, for God is love. This kingdom therefore is infinitely above the dragon who is the destroyer and the enemy of all righteousness.

P. D. G.

### PREACHING.

Should a preacher try to pray for everything he can think of, and use vain repetitions as though the Lord must be informed? He knows what we need before we ask him. He tells us we are not to be heard because of vain repetitions, or for our much speaking.

Why do men pray? They pray because they need help of God, and because they desire to praise God for what he has done, and they desire to express their confidence in God in the present and the future.

For the Gospel preacher there is only one subject to preach—Jesus Christ and him crucified, risen and glorified. In many texts of scripture this is tersely expressed. Indeed in all scriptural passages it is expressed or hinted. For such is the thread of connection in all portions of scripture that it may be said to be one garment without a seam.

When preachers appear on the stand to preach they usually announce a text. What is the authority for this. When the great preacher Jesus, and he only is the great preacher, and is in the spirit and power of truth the only preacher in Zion, stood up to read in the synagogue in Nazareth, as his custom was, the book of Isaiah was handed to him, and he opened the book and read from the 61st chapter and 1st and 2nd verses, and said this lay is this scripture fulfilled in your ears, and all marveled at his gracious words.

Do you expect when one rises to

preach Jesus he will spend quite a portion of his time in talking of and about himself, thus trying to thrust himself forward in the front? Excuses and apologies are not preaching the gospel. I like to see and hear a man when he rises to preach to present his theme—read a text if one is on his mind—and at once begin to talk about it or preach. The sooner he presents Jesus to the people the quicker he disappears himself, or is hid behind Him that he is holding forth. Preach the word.

It is unpleasant and disappointing to a hungry hearer to be kept away from the table so long by the excuses of the waiter with apologies that he has not got any thing fit to eat. If the Lord sends the preacher he always has some thing that is savory and sweet. Excuses and apologies never feed the hungry.

If the preacher desires to be a true servant of Jesus, and wishes truly to feed the flock of God let him preach Jesus and the resurrection.

What should the preacher do when he has told his errand? Shall he repeat it and thus weaken it? Let him close the book and set down when he has delivered his message. If one is called to preach he opens his mouth and begins at some scripture and preaches Jesus, and he comes to a stopping place, nor can he proceed farther with comfort or relief to himself or profit to others.

P. D. G.

### SAMUEL.

Samuel ranks among the prophets as of the greatest. His character and example is worthy of study. His mother was sorely vexed with an adversary while she was barren. But when the Lord makes the barren one the joyful mother of children the increase is very wonderful in quality. Notice Isaac, Joseph, Samuel, John, but ranking

above them all rises the holy child Jesus, born of a virgin. Feeling as godly woman of old felt the fruit of the womb is the reward that is of the Lord. Hannah was grieved in spirit as a desolate one. So great was her distress that she could not eat when they went up to Shiloh to worship the Lord. She prayed to the Lord. This is what the afflicted soul does, and the Lord hears such. How safe to commit your case unto the Lord. Whatever draws one to the Lord is a blessing. In that sense it is good to be afflicted. Hannah vowed to the Lord if he would give her a man child she would give this child to the Lord all the days of his life. How good it is to consider children the heritage of the Lord—for parents to acknowledge the Lord in their lives, and for children to honor their parents in serving the Lord.

When Hannah weaned the child Samuel she took him to the priest, and he remained in the temple and served the Lord.

Such was the brightness of his character and gifts that all Israel knew that the word of the Lord was with Samuel, and he was established as a prophet of the Lord.

He anointed the first king of Israel, and he anointed the greatest king of Israel David, and anointed David while Saul was reigning as king. Unlike most men that have a prospect of being king, and who become so eager to be king that they will slay the reigning king, David, though most exposed to the envy and malice of Saul, yet never behaved more unselfishly nor humbly than when Saul was seeking his life. Deep was his grief when told that Saul was slain.

Samuel loved and honored God and he loved Israel. He protested against their having a king, telling them the Lord was their king, and there surely cannot be so good and so great a

king as the Lord God, nor any people so greatly blessed as those people whose God is the Lord. But Israel desired to be like the nations around them and have a king. How great a tyrant is a bad fashion, and how eager carnal people are to be in the fashion, especially if it is a display of pride and vanity.

But what did Samuel do when Israel would not hearken to his good counsel. Did he become offended and turn away from them, and refuse to serve them? Oh no. He still prayed for them, loved them and ministered unto them, and was faithful to them as long as he lived. Charity never faileth. It is not easily provoked, thinketh no evil. It is not weary in well doing. Such great gifts are displayed in God's true servants. A portion of this gracious spirit is on men whom the Lord endows with gifts of service to Israel. But the fulness of the gifts and graces of the spirit are poured out on Jesus, for he is full of grace and truth.

P. D. G.

#### ABRAHAM.

"Now the Lord had said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee:

"And I will make of thee a great nation, and I will bless thee, and make thy name great: and thou shalt be a blessing." Gen. 12:1-2.

Abram's name was changed to Abraham—the father of many nations. He was 75 years old when God called him out of the Chaldeas. Before God called him he was an idolater. Your father served false gods on the other side of the flood and Abraham your father was therefore a worshipper of false gods said Joshua. Josh. 24:2-3.

So God called Abraham. Now the Lord had said unto Abram get thee out of thy country. Faith comes by hear-

ing, and hearing comes by the word of God. Always faith comes by the word of God. There is power in the word of God, for it quickens the dead. Look in the famous 11th chap. of Hebrews and see how faith is the response to the word of God. In every instance from the days of righteous Abel God's testimony is found to be the cause of faith, for it is the response of the heart which God has purified—to his word. God testified to Abel, to Enoch and all of them, so that faith cometh by hearing, and hearing cometh by the word of God.

God called Abraham out of his native country—from his father's house, from his people, from his kindred, from the scenes of his childhood and youth, so that he should see them no more. He separated Abraham from every natural tie to his native land and country, and led him among strangers and into a land he had never seen, and a land he knew nothing about.

This is a type of the way God calls his people out of the darkness of nature, and leads them to a state they knew nothing about. He leads the blind in a way they know not, and in paths they have not known, and they obey him.

God called Abraham away from all he had been identified with before, and separated him from all others that he might walk with God, and that God should be his shield and his exceeding great reward. For the Lord God called him alone, and no other had any thing to do with this, and he walked with God, and the Lord made him great. Abraham never doubted but that this was the Lord's work, and that the Lord alone called him and blessed him, and made him great.

How wonderful therefore was the life of Abraham dwelling separate from the nations, separate from his father's house, his native land, his people, but walking with God and walk-

ing before God. How safe and blessed is such a life—the life of faith.

He went out not knowing whither he went. He had not so much as a foot of land. When Sarah died he had no place to bury her out of his sight until he bought a burying place of the sons of Heth.

When God calls one to himself this is a holy calling, not according to our works, but according to God's own purpose and grace, and therefore it is a holy calling.

Abraham is the father of the faithful, and hence all the children of promise are the ones that believe in God and walk by the faith of their father Abraham. It is of faith that it might be by grace, to the end that the promise might be sure to all the seed. Thus it is made certain. But if it depended on creature works how uncertain it would be. Indeed it would be certain not to be.

It is a new and living way. God leads the blind by a way they know not, and makes crooked ways straight and rough ways smooth. If any man be in Christ Jesus he is a new creature: old things are past away, and behold all things are become new, and all things are of God. Paul said, I am crucified with Christ, yet 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. If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God. Sit your affection on things above, and not on things on earth, for ye are dead and your life is hid with Christ in God, and when Christ was is our life shall appear then shall ye also appear with him in glory.

P. D. G.

The Mill Branch Union meets with the church at Mt. Pleasant.

## OBITUARIES

### MARY TAYLOR.

Sister Taylor was a member of the church at the Falls of Tar River, perhaps 40 years, leading a blameless life in her devotion to truth and the duties of her station. She was firm and decided in her manner and loved her church and the followers of Jesus. She was sensible of her weakness and sinfulness, having been thought years ago the vile, guilty and helpless nature of man. Her convictions were severe, strong and clear, and her deliverance very happy. This led her to love the Primitive Baptists, and her lot was cast with them, being disposed of the Lord.

About twelve years ago her husband, brother Patrick Taylor, was called away the day he was seventy years old. He, too, was a faithful member at the Falls of Tar River, and had been perhaps about thirty years, and was much beloved by the church for his quiet, orderly life and his steadfastness in the faith of God's elect.

Of eleven children born unto them only three survive them. Two of them are faithful and much beloved sisters.

Sister Taylor for several years lived with her daughter in Tarboro. She was more than 77 years old when the Lord called her. She much desired to be at rest, but endured to the end in the patient waiting for the coming of the Lord Jesus.

She loved the Lord and He has her hope. She fell asleep the 26th of December, 1908, and on the next day was buried beside her husband in the presence of many people after funeral service of prayer and preaching by her pastor, P. D. Gold.

Her daughters, feel that she is at rest, and therefore they do not mourn as those that have no hope. For if we believe that Jesus died and rose again then also that sleep in Jesus will God bring with him.

F. D. GOLD.

### ADDIE LUCILE SMITH.

By request of sister Zilpha Radford and Willie R. Smith, the husband of sister Addie Lucile Smith, I will write a sketch of her

life. Sister Smith was the daughter of brother William Massey and his wife, sister Zilpha Massey. She was born the 11th day of September, 1882, and died June the 29th, 1908, being nearly 26 years old at her death. She professed a hope in the blessed Lord in her early life, and about her 15th year united with the Primitive Baptist church at Smithfield, on the 3d day of December, 1898, and was baptized the next day, being the Sabbath morning, by the unworthy writer. She lived a consistent life as a church member from the day she united with the church to the day of her death, and not a single charge was ever brought against her. In all her christian life she was devoted to her church and pastor, always filling her seat unless Providentially disappointed.

By request of her sorrowing mother, husband and brothers and sisters, I spoke comforting words from a portion of the 26th chapter of Isaiah, "Thy dead men shall live" etc., after which her body was laid to rest in the cemetery at Smithfield, near the church she loved so much, there to rest, until it shall be raised in glory on the resurrection morn, forever to range in endless delight in the Eden of everlasting glory. Sister Smith was united in marriage to Willie R. Smith, of Smithfield, on the 11th day of April 1906; to them was born one daughter, Ethel Christine, who died two months after the death of its precious mother. The separation was not long. Her husband was very much devoted to her and though as was of a different persuasion (Missionary Baptist) from her, I never saw a man and wife more devoted to each other, he going with her to her church as regular as she went, and I cannot believe but that they were both Christians, for their walk in life proved it. May God, in his infinite mercy, enable them to kiss the rod with which he has afflicted them, and save us all for Christ's sake.

J. A. T. JONES.

### HARRIET ANN ROBERSON.

Harriet Ann Roberson was born in Martin

county, N. C., February 28, 1856, and died December 14, 1908.

She was the daughter of William E. Everett and sister of Sarah P. Everett, and was married to T. W. Roberson March 2, 1879. To them was born eight children, five boys yet survive her and also her bereaved husband, who are in deep sorrow for their loved one. She was to them a precious and loving wife and mother, and was also a good neighbor, and a kind and gentle christian woman. She united with the church at Flat Swamp at June meeting in '96 or 7, and was baptized by Elder G. D. Roberson. She loved her church and was a faithful and loving member of said church at the time of her sudden death. She was taken with a stroke of paralysis while about her dinner, near 11 o'clock, and lived until about 11 o'clock that night, and spoke only once and gently passed from the land of the dying to that blessed land where sickness, sorrow, pain and death are felt and feared no more.

While our sister has passed away and left many loved ones to sorrow for her, her lovely life, assures us that the exchange is a blessed one with her. May the Lord by His presence comfort them and be their companion in their sad bereavement.

Affectionately,

M. T. LAWRENCE.

Hamilton, N. C., Dec. 18, 1908.

The next session of the Smithfield Union is appointed to be held, if the Lord will, on Saturday and 5th Sunday in January, with the church at Bethany, near Pine Level. Brethren, sisters and friends are cordially invited to attend.

J. A. BATTEN,

Clerk.

Elder G. D. Roberson informed me that his wife is no better—has severe spells. A man with a sick wife has something to try him.

The next session of the Dutchville Union will be held with the church at Tar River, Granville county, N. C., about six miles from

Stem, Saturday and fifth Sunday in January. All lovers of truth are cordially invited.

G. C. FARTHING,

Clerk.

The next session of the Skewarkey Union will be held with the church at Cross Roads Friday, Saturday and 5th Sunday in January.

The next session of the Black Creek Union is appointed to be held with the church at Contentnea, Saturday and 5th Sunday in January and P. D. Gold is appointed to preach the first sermon and J. C. Hooks to alternate.

R. H. BOSWELL,

Clerk.

The next session of the Black River Union is appointed to hold with the church at Hickory Grove Saturday and 5th Sunday in January. This church is seven miles from Benson. A general invitation is extended, especially to ministers.

CORNELIUS HODGES,

E. E. LUNDY.

Southwest, Tuesday after 1st Sunday in February.

North East, Wednesday.

Bay, Thursday.

Ward's Mill Friday.

Yopp's, Saturday and 2d Sunday.

ELDERS P.W.WILLIARD AND BROTHER.

Durham, Tuesday night January 26.

Ross' Church, Wednesday at 11 o'clock.

Dutchville, Thursday.

Stem, Thursday.

Camp Creek, Friday.

Tar River, Saturday and 5th Sunday at Dutchville Union.

Suri's, Monday.

Flat River, Tuesday.

Storie's Creek, Wednesday.

Roxboro, Thursday and at night.

Wheeler's, Friday.

Prospect Hill, Saturday and first Sunday

in February.

Lynch's Creek, Monday.

Arbor, Tuesday.

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**J. E. ADAMS.**

Oak Forest, Saturday and 4th Sunday in January.

Hickory Grove Tuesday.

Reedy Prong, Wednesday and Thursday.

Union meeting Saturday and 5th Sunday at Hickory Grove.

Brethren will please arrange appointments from then until Thursday.

Dunn's, Thursday night.

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**J. C. HOOKS.**

Newport, Saturday and third Sunday in February.

Morehead, Monday.

Marshallburg, Tuesday.

Hunting Quarter, Wednesday.

Cedar Island, Thursday.

The White Oak Union will be held with the church at Stump Sound, Saturday and 5th Sunday in January. A cordial invitation is extended to ministering brethren especially.

Those coming by rail will be met on Friday at Holly Ridge.

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**C. C. BROWN,**

**M. T. LAWRENCE AND W. B. STRICKLAND.**

Lower Town Creek, Monday after 4th Sunday in January.

Autry's Creek, Tuesday.

Farmville, Wednesday.

Tyson's, Thursday.

Meadow, Friday.

Meworn's, Saturday and 5th Sunday.

They will need conveyance.

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**ELDER JOHN R. DAILY.**

Roxboro, Saturday and 2nd Sunday in February.

Flat River, Monday after.

Suri, Tuesday.

Camp Creek Wednesday.

Dateville, Thursday.

Durham, Friday.

Saturday and third Sunday, Raleigh.

Clayton, Monday.

Salem, Tuesday.

Smithfield, Wednesday.

Bethany, Thursday.

Goldsboro, Friday.

Wilson, Saturday and 4th Sunday.

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**JOHN TRENT.**

Axton, Henry county, Va., January 31.

Cascade, February 1.

Spray, 2, at night.

Reidsville, 3, at night.

Greensboro, 4, at night.

Rest On, 5.

Bunker's Hill, 6.

High Point, 7, at night.

Burlington, 8, at night.

Durham, 9, at night.

Raleigh, 10, at night.

Clayton, 11, at night.

Salem, 12, 11 o'clock a. m.

Creech's, 13, 11 o'clock a. m.

Beulah, 14, 11 o'clock a. m.

Upper Black Creek, 15, 11 o'clock a. m.

Scott's, 16, 11 o'clock a. m.

Contentnea, 17, 11 o'clock a. m.

Wilson, 18, 11 o'clock a. m.

Lower Black Creek, 19, 11 o'clock a. m.

Aycock's, 20, 11 o'clock a. m.

Nahunta, 21, 11 o'clock a. m.

La Grange, 22, 11 o'clock a. m.

Goldsboro, 23, at night.

Wilmington, 24, at night.

He will need conveyance.

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**P. D. GOLD.**

# ZION'S LANDMARK

Published Semi-Monthly at Wilson, N. C.

PRIMITIVE OR OLD SCHOOL BAPTIST

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Mrs. Currier

D. GOLD, Editor  
P. G. LESTER, Asso.

Wilson, N. C.  
Floyd, Va.

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I trust every reader will try and secure a new subscriber for the Landmark. Our expenses are heavier and an increased circulation is necessary to enable us to make anything.

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

CONTINUATION OF ELDER G. W. ROWE'S TRAVEL IN N. C.

We returned then to cousin Sepaus' home, got supper and went to the church. After preaching I was introduced to little Bennie, son of the late Elder J. A. Rowe. God bless him. I then went for the first time to the home of E. D. Rowe, where I spent the night and next day. Thursday, August 20, I looked over the South Creek bottoms, a fertile section on South river, which river flows into Pamlico sound. This bottom is divided into many small farms, and is immensely fertile, but I can never write of all that was of interest to me. I spent the night at the home of old brother Lowdy and Friday, in company with brother Willie Rowe and wife, I went to Bethel church at Grantsboro. After service I b'd farewell to brother and wife, the last of my relatives met while on my trip. I spent the night at the home of brother Tingle and the next day took the train for New Bern, thence to Beaufort where I arrived at 11 o'clock a. m. Here I went to the home of Mr. Garner, whose wife is a Primitive Baptist, but an invalid. I spent the time principally at Mr. Garner's home until Monday morning at 7:30 o'clock, when I took passage on the boat that carries mail to Ocracoke. This was my first travel on water. I had traveled much among the mountains, through immense tunnels and seen many great and high moun-

tains, but this was my first view of the ocean, and it was my first view of the ocean, and it was just as sister Bettie Whitley remarked, "That great and marvelous are thy works, O God."

Now the travel from Beaufort to Portsmouth was accompanied with many things of interest. In the first place I was tempted to take the train and go home instead of taking a journey on that water, and I stood much of the time Sunday looking out at the great waves of the ocean trying to force themselves through the inlet into the sound and wondering if I could endure the worry and fright of the boisterous waters. I was fearful that in my feeble state of health I would become seasick, having heard many people speak of seasickness. When I retired to rest Sunday night I prayed the Lord to direct me according to his will, feeling assured that nothing hurtful can befall one who is in his service. I prayed to him to let my first thoughts be on waking in the morning what he would have me do, and my first thought in the morning was to go to Portsmouth on the water instead of returning home. Then I tried to put my trust in him as I felt sure he had directed me to go on to Portsmouth. Well, our boat was run by gasoline and we had to stop at the several post offices along the coast to put off mail. It is only fifty miles from Beaufort to Portsmouth, but as our speed was seven miles an hour and stooping so often,

we did not get to Portsmouth until late in the afternoon. About 11 o'clock I began thinking about my dinner, having forgotten to provide myself with anything to eat at Beaufort, and I asked Mr. Joe Morris, who had the management of the boat, what we would do about it. Mr. Morris treated me with all the courtesy that was due me, and may the Lord bless him accordingly, but he laughed at me for being hungry so soon. But I never get very hungry, still as I am accustomed to eat between 1 and 2 o'clock, I was afraid that the bouncing over the waves of Core and Pamlico sounds would make me seasick, not having anything to eat at or near the usual time, because this was indeed a strange event in my life. So when we got to Atlantic or Hunting Quarter, as it is sometimes called, Mr. Morris said we could go ashore for a little while, but to get ashore was to walk a narrow plankway about seventy-five yards long, called a wharf, and I didn't know whether or not I could walk it, as the wind was strong from the southwest. But putting my trust in God I walked that narrow-way to shore, where I intended buying some crackers and sardines, but did not succeed in getting anything at all from the two stores there. When I got back to the wharf, however, an old gentleman brought me three large biscuits and a bottle of figs. I ascertained that the old gentleman's name was Steve Mason, a firm Primitive Baptist and a great friend to the cause, so my soul was made to rejoice that God is able to provide for those in his service. Then at Hog Island there was another evidence of his goodness, when the beloved brother Steve Emory came aboard to see if I was on my way to Portsmouth, having learned of my appointments through the Landmark.

Now from here on we had the

rough waters of the Pamlico to contend with and we went bouncing along over the waves two or three feet high. About 5:30 o'clock Mr. Morris pointed out to me John Satter and his skiff, and told me that Satter would take me ashore. I asked him if I was to ride the waves in that little boat? He assured me that all would be well, so at 6 o'clock I drug myself ashore at Portsmouth, feeling more dead than alive. I looked across the island which appeared desolate and my first thoughts were that I was as near out of the world as I could be and live. I was wornout with the fatigue of the journey and preaching time close at hand. My prayer was, oh Lord, wilt thou be with this poor worm at this place. We got supper at the home of brother Satter, and I lay down to rest a little before going to the place appointed for preaching, where I had good liberty, for which the Lord be praised. That night I rested well at the home of this brother, who believes in the admonishing of God's children to walk in obedience to his law. Here I met several brethren and sisters, among them the beloved brother John A. Styron, father-in-law of brother Satter. Tuesday, August 25, I visited the home of a sick brother named Styron, who said he was born and had lived most of his life there. This appeared strange to me that people could live on this island, which is only 18 inches above sea level.

Tuesday night I tried to preach again, being greatly exercised in mind on the subject of God's works and had delightful liberty. I will state here that many times in my preaching I had no liberty because I shoved those exercises aside. No, I am not an Arminian, because the Arminian expects eternal rest in good works, while I hold that good works are the means of having peace with God here in time.

And this, brother Gold, is the reason why you came out of Babylon (the missionaries) that you might serve God in his holy mountain. This you did in order that you might have peace with God. So now let your walk correspond with your talk. Dear brother, you do not need this admonition, but perhaps you and many others, myself, included, do need to be admonished to let their talk correspond with their walk, for I must have a suitable answer for the child of God who has been decoyed by the flattering charms of arminianism when they ask me why did I join the church and why do I preach, etc. and the suitable answer is that I may have peace with God in this life. These ideas cannot be set aside consistently.

Wednesday morn'g brother John A. Styron carried me offshore to the mail boat going south so I could get to my Wednesday night's appointment at Hog Island. Brother Steve Emory met me at the Lupton post office wharf and with his little skiff carried me around the island to his home. And a good home I found it to be. That old-fashion and simple manner of making home pleasant for the stranger that enters, prevailed. I soon found that there were others on the island who knew something of the Lord's dealing with his people. There was old brother J. W. Styron, a fisherman, in fact they were all fishermen that lived on the island except the merchants, and of course merchandising does not amount to much where there are only twenty-five families. Brother John W. Styron and his family made me welcome at their home during my stay on the island, so did brother W. W. Styron and his wife. I preached the best I could at the school house Wednesday night.

On Thursday morning the wind blew hard from the north which seemed to frighten the islanders. I told

them I had seen hard winds blow from the north all my life and didn't fear them, that it was south and southwest winds that generally did the damage. But those people have trials that the inlanders never sees, for just nine years ago wind blew the water up on Hog Island and Portsmouth, until it came into the houses. Brother Emory showed me where the water came into his house about eighteen inches above the floor, and those people knew the horrors. Hence their fear. Well it was dark and cloudy with hard winds, and I thought about those winds in the winter season when the weather is cold and not a bill anywhere to turn the force of the wind, what a desolate place it must be! Dark Thursday was followed by a dark Friday, which can indeed be remembered as the dark day of Hog Island.

I wish to say here, that every one on Hog Island treated me with the profoundest respect, whether they were Primitive Baptists or not, and my prayer is that they may be blest of the Lord. Friday passed bringing Saturday with the wind still blowing and the waves of Pamlico sound beating hard against the little island which, like Portsmouth, was eighteen inches above sea level and this day was the day for me to preach at Cedar Island, and to get there we had to cross the strait that separates Cedar Island from Hog Island. Brother Emory said we could not go as it was too dangerous getting back home. But far as I was concerned I would not have to come back, besides I had been living on these people since Wednesday and I was getting worried about it. True I was not eating much on account of my poor health, but they would prepare as though I was a big eater and complained because I did not eat more. Old brother Styron asked me if I was willing to cross the water to get to Cedar Island and I

answered, yes, I see others crossing constantly and I can go if your skiff can go. Dear sister Styron and sister Emory thought it remarkable that I was not any more afraid of the wind and the waves than I was, being a new-comer, so to speak, from an inland section. But dear ones, the winds and the waves can never cause me such uneasiness as the waves of trouble and the winds of sorrow that I have had so much of for many long years, even far away from the coast. The many restless nights I've spent, although tired and worn out in body and still no rest for me. Thus it was for twenty-nine years until my physical man was completely exhausted, and I am happy only when preaching the blessed gospel of Jesus.

Brother Styron said he and his wife were going to Cedar Island, and said if you want to go we will take you, so over the waves three feet high we went and landed near the church house where we met a good congregation and preached to them. From the church we went to the home of brother T. S. Goodwin, where we got dinner, and in the evening again preached to a large congregation at the school. That night we spent with Mr. L. O. Daniels, a clever gentleman living on the island. The next morning, Sunday, I again preached to them at the church. After meeting brother Styron, who said I must return with him to Hog Island, in order to take the mail boat Monday for Atlantic, where I had an appointment Monday night. So twelve of us, mostly ladies, piled into brother Styron's skiff, and after much bouncing and some wetting by the spray we arrived at brother L. W. Styron's where we got dinner and afterwards preached at the school house.

I missed the mail boat the next morning, and as there was no other way to get to Atlantic I was compell-

ed to remain all that day and the following night with brother Styron again. The next day, Tuesday, September 1, was too stormy for the mail boat to run, so I was compelled to stay another day on the island. Now all this began to appear against me. That night about 1:30 o'clock I waked up and the house seemed to be swaying to and fro. Indeed I did not sleep any more during the night and it is true this storm did frighten me.

I determined not to get left again, so the next morning I arose early to meet the mail boat going south. Mr. Lupton brought his wife down to the wharf, as she also was going to Atlantic. But the boat did not come, as it had gone northward the day before. So Mr. Lupton suggested that we three go to Atlantic on his skiff as the storm had abated and a pleasant calm was on the water. We did, and thus I got away from Hog Island, a place where I will always want to go and where everybody treated me so well. I had inquired of Elder Gold if there were any Primitive Baptists along the coast and being informed there were I had a great desire to see them. Mr. Lupton's boat carried us safely, although, on account of the calm, it took us two hours and thirty minutes to make the trip of only eight miles. I had written ahead and informed the brethren at Davis and Marshallburg of the cause of my delay, but as the storm also kept the mail boat from running they did not get my card. So this was Wednesday and I was here at Atlantic when I should have been here Monday, according to the appointments published in the Landmark. But I addressed a large crowd at the home of brother Mason that night and the next day I took a southbound sail boat and landed at Davis shore with the aid of a skiff, as the storm had blown down the wharf. Here I took dinner with brother T. C. Davis, rested in the af-

ternoon and at night addressed a large crowd at the Davis home. And I want to say here that these people know as well how to listen to preaching as any I have ever seen anywhere, and this is the case on all the islands along the coast, and if the Primitive Baptists did not appreciate my visit to them they acted as though they d'd. Elder Lundy is pastor of these churches, but as there are so many of them he only preaches to each one quarterly. As he was on a visit to some relatives I did not see him, which I regret very much.

Friday I went to Marshallburg and to the home of sister Boyles, where I had dinner and a good rest. At night I preached at the church called Straits to a small audience and spent the night at the home of brother T. C. Lewis, where I met the venerable brother Harris, who is nearly ninety years old, but has a remarkable memory and can tell of events long past of the shore and islands. I greatly enjoyed his company.

From here brother Isaiah Wade carried me to Morehead on his fish boat. It was an interesting ride, and as I sailed along meditating over my travels in the past, the many sections of the country I had been and the beloved brotherhood I had met, and now to be permitted to enjoy such sweet fellowship as existed among the saints on these islands in the low flat country of Eastern North Carolina, my heart overflowed with gratitude to the dear Lord, for the bringing me this way. When we reached Morehead I spent the evening and took supper with brother T. W. Lawrence, then the night with brother L. M. Garner and was royally entertained. The next day, Sunday, September 6, at 3:30 p. m. I tried to preach to a small collection of the saints in the city hall and felt to have delightful liberty. Thus ended my tour in North Carolina.

Now my mind turned homeward,

and a long journey it was, however in due time I arrived in Atlanta safely, and found all my people well and doing well, for which the Lord be praised. Now, before I close, I wish to express my heartfelt gratitude to Elder L. H. Hardy, for his manifest interest in my travels and may the goodness of God go ever with him in my prayer. Although I did not meet this dear man, yet he did greatly endear himself to me. Brethren and sisters, one and all, I thank you for all the kindness shown me and to you, brother Gold, accept my thankfulness for publishing appointments for me.

Yours in hope,

G. W. ROWE.

31 Quinsan Road,

Shanghai, China, Nov. 15, 1908.

My Dear Aunt Bettie:

Will you again receive my message after my long silence? Personally, I care very little for apologies, but I do like to understand things. I will not, therefore, make an exhaustive apology for my very long delay in responding to your letter, but will offer the simple explanation of the situation: After I found that I was coming to China I had only three weeks in which to get ready; you can imagine the rush I had in attending to everything, and how little time was mine for writing. The letters that I wished to write had to be neglected for other imperative things—hence my silence. Having these letters unwritten I thought of course I would have ample time here to write any number of pages whenever I wished. It did not take long for that delusion to pass, however, and I realize fully now that very little of my time is to be my own. Thus it is that I have sent you no longer message than the post card. Can you understand and pardon?

It no doubt seems very strange to you to think of me as being in this

faraway land. And marvelous it is that I should be here truly. The sweet part of the strangeness is, that I am just where I ought to be—just where it pleases the Lord for me to be. I cannot tell how much comfort the tenth chapter of St. John has afforded me, especially the verse which reads: "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him for they know his voice." I need not tell you for you know well enough, that I am naturally timid; but I never had a real fear of my safety in taking the long, lonely journey from Alabama to Canada alone, nor did I feel any anxiety about the voyage across the wide mysterious ocean. How could I, when I felt in my soul such strong assurance that a divine power had opened the way for me to come to this land? Strange everything is out here, to be sure, and yet I feel so much at home, so natural, that I can only attribute the whole matter to the one whose strength is omnipotent, love all-abounding and goodness infinitely beyond my comprehension. I have wanted to write to the church at Middle Creek, sending a word, at least, of love to all. I would like to know how the church feels about my being here, and if any one feels aggrieved over it. It is needless to state that I am in no way connected with a mission board or anything of the kind. I am teaching in a self-supporting private school, composed of English speaking children—the sons and daughters of missionaries, for the greater part. I told the principal of the school in the beginning that I was a Primitive Baptist. When the opportunity came—when I knew that I must answer yes or no. I earnestly sought guidance of the Lord, asking him in all the sincerity of my heart to enable me to know and do his will. For thirty-six hours I felt the weight of centuries on me; it seemed that everything was balanced—that

everything favorable was counteracted by something opposite. I felt myself at a crisis, and I knew not what was the right side. I spent that day absolutely alone, so far as human companionship goes, but when I fell asleep I was still standing at the parting of the ways, as it were. The next morning when I awoke it was different. Never shall I forget the restfulness that was in my heart that Monday morning. It seemed "peace of God which passeth all understanding," and I knew that if the Lord provided the opening, if the position were really afforded me, it would be the Lord's will for me to accept. It is wonderful how the soul knows things, is it not?

And my soul did know for never since that sacred hour have I really felt that the Holy Spirit did not enlighten me. As you know, the position was indeed offered me, and I came, feeling that the Good Shepherd had prepared the way. I am so thankful to him for his wonderful goodness to me. I tremble when I remember how very near he is, and how unmistakably he has spoken to me. All this comes from my heart, and it is written with the deepest feeling of reverence for his precious holy name. I would love him and praise him and serve him forever, for he is indeed the Lord God, and beside him there is no other.

This part of my letter, dear aunt, is meant for the brothers and sisters at Middle Creek, if you do not mind. I would love to have them understand how strongly I felt the leading of God in the matter, and I send you love, and love for all. There is never a day that a prayerful thought does not go from my heart for you all. God keep you all and bless you abundantly with the grace of his holy spirit. Again love and good will to all.

I would like to tell you about this strange land I am in, but I have so lit-

the opportunity to investigate things, and not being able to speak Chinese I can't find out many facts from the few natives I do see. It is hard, it not impossible, to imagine what Chinese life is like. In the first place one wonders how human beings can exist in the midst of such poverty and such filth as one sees anywhere on the streets. They seem absolutely void of the need of cleanliness. I could name countless instances, but one will suffice. Yesterday as I was crossing one of the numerous canals that run through the city, I saw a Chinese woman stooping over the edge of the water, which was black and almost thick with the drains and refuse of the city, or more accurately which was like the water sometimes to be found in ditches in America. Well, as black and dirty as the water looked this woman was nevertheless washing her rice for supper in it. This is nothing unusual, for they have always been accustomed to using the canal water for all purposes. It does not seem strange to me any longer that the natives do not drink water. I was amazed when I first learned that, for I thought everybody drank water until I landed here.

Of course I have read about heathens and idolatry all my life, but never until yesterday did I feel just how pitiful it is. We went into a temple where there is a number of gods. On the floor before one of these a woman was kneeling and bowing alternately. Her face was so sad, so very sad, and her look was one of despair. She performed the required ceremony and then drew from from some bundles she had a small strip of paper, which was supposed to contain the answer to her prayer. With this she went to the priest to get him to interpret the answer she had drawn. One would have to see the expression on her face—the combination of hope and fear and

grief—to know how real it all was to her. It was no mere rite—no farce for her: all her heart was in the worship she was doing and all her faith was bound up in the interpretation the priest was giving. How eagerly, how patiently, she waited for him. When she turned from him, we knew her answer had been hopeful, for the poor creature was smiling significantly. But alas, the hollow face was still restless and I felt that her heart was hungering for that which brass and stone can never give her. But I must stop here; next time I will try to tell you more.

I trust you are well physically and may the Lord preserve you in strength in every way. My love to all the children and to all my friends whom you see.

For yourself keep a generous portion from your loving niece and affectionate sister in the hope of eternal life.

ADDIE.

May I hope to hear from you soon? The peace of Jesus be yours.

A. V. S.

Nashville, N. C., Nov. 30, 1908.  
Mr. Gold:

Dear Sir—I have thought for sometimes that I would write you a letter, and I feel so bad and lonely I will attempt it this morning, although I fear you will not appreciate a letter from such an unworthy soul as I am or feel to be. I have been in trouble a long time and it seems I can't get rid of it. I have read the Bible nearly through and sometimes I find a place where I think there is a chance for me to be saved, and then I have doubt myself so much I am afraid I will not be.

Other trouble I have seen for the past six months. I cannot tell you how much. I went to the Wilson Sanatorium last April for an operation, and

had to send my dear little children to my sister's to stay, and I felt as if it would kill me to leave them so long. I thought I should never see them again. But the good Lord spared me to come home and find them all well. I was happy, but it did not last long. I came home the first day of May and on the first of June I lost the dearest thing on this earth to me—my little girl. She was 8 years and 2 weeks old the day she died, and was not sick but four days. She was a bright, sweet child and loved her mother and father. She said to her father, "I am going home, come and go with me." I was sick myself at the time and could not be in the room.

When I was in the Sanatorium at Wilson you would pass my door going to see Mr. Radford and Mrs. Woodard, who were sick there at the same time, and I wished you would come in and see me, but you didn't know me then.

Don't think I have just thought of my Lord since my trouble started. I have always loved the Baptists. I was raised by a Baptist mother and always believed she was right. Some friend sent me a Landmark last week and you don't know how glad I was to get it and I did not stop until I read it through.

My mother is a member of Sappony and loves her church as well as anybody, I think.

Will you please tell me what you think of our knowing each other after death? Do you think we will know each other if we meet in heaven? Please tell me and pray for me and my two little boys that we may meet them that have gone before, and that have left us so sad and lonely.

Mr. Williford is sick and we don't have any regular preacher, but if we did have how glad I would be.

I hear the association will be held

here next fall. I hope so and hope to hear you preach, and will, if I am spared to go.

I wish I could tell you my feelings, but I can't, so will close. Please answer the questions I have asked, and pray to the Lord to lead me right and to show me the straight and narrow path, for I am a poor broken hearted sinner that wishes to do right in the sight of God. Love to all the Baptists, and I hope to be one of them sometime.

Your friend,

ALICE BAKER,

Remarks—It doth not yet appear what we shall be; therefore no mortal man can tell. We shall know as we are known in the resurrection life.

The redeemed in the resurrection life shall be satisfied. There will be no ignorance there, no darkness, no distress, no unsupplied want. Those that are saved will be satisfied when they awake with the likeness of Jesus.

There is only one way to heaven, and in that way there is no failure, and none ever pass that but such as are saved. Jesus is that way. He saves sinners. The son of man is come to seek and to save that which was lost.

P. D. G.

Dear Brother Gold:

I feel somewhat impressed to write to you tonight for the first time in several weeks. I can't express my feelings of late, and I haven't had but very little mind to write to any one—have felt that I was almost dead in regard to spiritual life. I have often tried to examine myself closely to see if I could find any life at all, and some times I have been almost to the place to give up and say no, there is not any there and never has been. But just before I would come to that I get in despair some comforting word or

thought would come in my mind and cheer me up and strengthen my little hope again and I would feel that there was a little life yet remaining. And while I was at the association, at Scott's church, I was made to rejoice within and say I know my Redeemer liveth. I received a feast to be long remembered. But, my dear brother, I feel very sad tonight indeed. I received news late this evening that our dear and beloved pastor, Elder M. B. Williford, was very sick. He has been sick a good while, but had a very severe chill yesterday evening and is worse off than ever. I went to see him yesterday evening, and he seemed to be real bright nearly all the time I was there, but was taken with a chill just before I left him. He seemed to want me to talk to him, but I was afraid I would worry him and would only stay at his bedside a short while at a time. Today his fever is so high the doctor don't want any one in the room but one or two of the family.

Brother Gold, it is very sad to us all, especially me, that he has been so faithful in caring and looking over as a dear loving pastor. He has been through heat and cold to serve us, and often came when he was hardly able to do so. It grieves me to feel that perhaps he will soon be taken from us, and we will no more have the pleasure of hearing his welcome voice proclaiming the wonderful works and the great love of our crucified Redeemer or ever to see his pleasant face again. But there is one great consolation to us that when he passes from this earth that he will reach eternal happiness, where he will never know any more sorrow or have to suffer again. And I know the Lord's will must be done, and as he said yesterday evening, I do desire to be reconciled to his will. My mind this evening has been much on our dead pastors, the two that have been called from

earth to heaven—Elders B. C. Pitt and Wm. H. Fly—and also our present one, and while I was thinking about them the question arose in my mind, am I wrong in talking and writing about them so much. And the answer soon came, no, they were and are worthy of every good word that can be said about them. And we should always hold such men of God in sweet remembrance. And Brother Gold, I feel that I do and hope that I will as long as there is any breath in this mortal body of mine, for they have all been fathers to me; they have all looked over and cared for me as a dear, loving father does his child in all my sad bereavements and great trials that I have had to pass through. They have stood by me and were always ready to lend a helping hand and would often cheer my drooping mind with some comforting word, and would often visit me at my humble home and administer to me and my little fatherless children as the Lord so impressed them to do. My dear brother, I don't feel that I can say, write or think too much about such friends, indeed do you? Brother Williford has been a source of comfort to me, and is one of the greatest consolers I ever met. He always has some cheering word to say to God's little ones, when he meets them, and especially if they are in trouble, and if it can be the blessed Lord's will, how glad we would be if he could be spared to us a long time yet.

Brother Gold, we know how it is to be left at our little church without a pastor. How destitute and lonely we feel, although the Lord has greatly blest us there in our bereavement, and I hope we feel thankful to him for the many rich blessings that he has bestowed on us.

I often feel, Brother Gold, that if I am one of that blest number that I am the very least and weakest of them

all, I realize it more and more each day I live, and the more of my imperfections I see I am often made to cry out Lord have mercy on me. I arise some mornings with a great heaviness on me, a burden that I can't get rid of myself, and then I am a poor beggar. Some times it is on me all day and some times it is removed before night and I am made to rejoice in one that hast delivered, doth deliver and in whom I hope will still deliver. I go mourning a good portion of my time because I don't live as I wish to. I want to live as a christian should live, but I feel like the older I get the farther from it I live, and it greatly troubles me at times, for if I know my heart desire is to live in honor to my heavenly Father and travel that straight and narrow way that leads to life everlasting, and not be turning into those little no-harm places as I saw so plain in a vision one night.

My dear brother Gold, I saw the way so plain before me and it led to a beautiful city, and there was a dear brother standing near me and I pointed the way to him, and I said to him my dear brother, I want to be a whole-soul Primitive Baptist, and I want my walk to be as straight as that path before me. I don't want to turn neither to the right nor to the left, but I want to march straight forward to that beautiful city. I could not see the city, but I knew it was at the end of that path, and I could see those little beautiful places, to the eye, on both sides and the trouble we would get into by stepping aside into them. I was not sound asleep for I had just closed my eyes and as soon as I saw this I opened them again, and it was all so quick, the city was not very far, and I very often feel that if I am traveling that straight and narrow way that I will not have to go much farther, and my journey will soon be at an end, for I plainly saw that it was

not far off. But if it can be my happy lot to reach that beautiful city how happy I will be. It is a sweet resting place for a poor and weary traveler.

Brother Gold, I did not intend to have my letter so lengthy when I commenced, but hope you will pardon me. May the Lord continue to be with us all and have mercy on us, and protect us from all the evils to come is the desire of one that begs to him daily.

Remember me at the throne of grace.

Your sister I hope,  
MATTIE LUPER.

P. S.—Since writing the above I have heard our pastor is some better.

M. L.

Sharpsburg, N. C.

Dear Brother Gold:

Enclosed find a letter which I send for publication if your good judgment approves it.

Yours very truly,  
LEVI J. H. MEWBORN.

I have Elder Hardy's permission to send it to you. I am suffering considerably with rheumatism in my back.

Yours truly,  
L. J. H. M.

Reidsville, N. C., Dec. 26, 1908.

Dear Uncle Levi:

I am thinking of you and must write a word or two. Your good letter came to hand, and it makes my heart rejoice to know that there is at least one left who feels my sorrows with me. Then I rejoice in the blessed hope: hat there is one more, even Jesus, the great high priest of our holy new covenant. It is exceedingly good to have a sympathizer, but so much better to have one who is able and willing, and who will bear all the burdens.

None but our Lord can do it. The whole kingdom with its magicians, soothsayers, astrologers nor Chal-

deans could read one word of their sure destiny that should so soon overtake them in their terrible wickedness. The Lord God had sent the hand and ordered the writing. He had also blinded the eyes of the Babylonians so that the folly of their wisest men should fully appear. However, there was one in whom was the Holy Spirit of eternal righteousness even in Babylon and to him God gave wisdom to read and to interpret this mystery of mysteries that had so baffled the skill of the wise men of Babylon. This wise man, this humble servant of the living God read the writing and gave the interpretation. The King knew it was true and the experience of that truth was then upon him.

This great Babylon was overthrown in its own debaucheries and they could raise complaint against no one, for they saw that the thing was decreed by the Most High, and they must go down under his just judgments.

Every word in the Bible concerning spiritual Babylon is a *Mene, Mene, Tekel, Upharsin* that they, with all of their great wisdom and knowledge, cannot read. The thing is sure, the Lord, Most High, has appointed the overthrow and it must come at the very time appointed.

The people of God have already felt this in their hearts and have confessed their sins in the righteous judgment of the Lord and have experienced the words of John, "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." How good this is? The wicked are not so, they have no hands in their death. Death and destruction are on them and they promise themselves long life and many days with much prosperity. They know not that sudden destruction will surely overtake them and destroy them.

Remember that this writing was on the wall. It is there yet, speaking spir-

itually. It makes no more impression on the wall of the heart than all writing did on the palace wall of Babylon and is as little understood by those against whom it is written as that old writing was.

The same spirit that was in Daniel and endowed him with understanding and boldness to speak to the king and his subjects the truth of his overthrow is yet here in the true servants of the living God by which they are endowed with wisdom and boldness to declare the sure end of Babylon, The Great, The Mother of Harlots, The Abominations of the Earth. Then the message was received and the prophet honored (Dan. 5:29), but now the servants who faithfully proclaim the truth are, "Hated of all men," for Jesus' sake, just according to his word.

Here is another writing: It is deep down in the hearts of the poor and the contrite ones who tremble at the word of the Lord. It is not a writing of destruction, but of life and peace by Jesus Christ our Lord. It is mercy. It is written by an invisible hand and indelably fixed in the mind. Winds, waters, fires, the destructions of men nor all the destructive elements of this world can ever erase one word, for the mouth of God has performed.

This handwriting comes only to the inhabitants of the Holy City, the New Jerusalem, and is to them an assurance of their rightful heirship to their entire inheritance.

In entering upon this inheritance they have to bear the image of the earthly. That image was one of suffering. He was a man of sorrow and acquainted with grief. So must all be who bear this image. However, that image assures us that we shall bear the image of the heavenly. In this the inheritance of eternal light and glory is assured and a kingdom of which there shall be no end. None can see this writing, but those in whose

hearts it is written and they read it in all of their experience. However unlearned they are in human literature, they read this hand writing with all clearness and there is not one word of any unknown tongue in it. As they read it they rejoice in it because instead of it containing the decree of death and a destroyed kingdom, it gives sure signs of life and peace and a king and kingdom to continue forever.

What need we to care for the things of this world as long as we have this blessed covenant in our hearts? Are the troubles and sorrows we have here able to get our names and our share of this inheritance out of this writing? God forbid. No, this is one of the promises, "In the world you shall have tribulation." However, that is offset with this, "Be not dismayed, I have overcome the world," and, "In me you shall have peace."

That is good enough and we will rest in his love forever.

Your loving nephew,  
L. H. HARDY.

#### A TOUR IN NORTH CAROLINA. Elder P. D. Gold:

Dear Brother—By the request of many of the brethren and sisters, and after some delay, I will try to give a short sketch of my trip through North Carolina.

I left home November 9 and reached Danville, Va., my first appointment, where I met with a good crowd and had reasonable liberty. I was conveyed next day, the 10th, by Mr. Foster, a precious friend to the cause, but not a member, to Oak Grove, where we had wonderful liberty in speaking both day and night. The church here has only four members, but there are many outside who manifest a wonderful interest in the cause. Brethren in the ministry remember this little church

when passing through here.

I spent the night with old brother Watlington and the next day much to my delight, was conveyed by his dear son and daughter to Old Country Line church. Here we met a small crowd, but had a good meeting. We were conveyed from here by a Mr. King to Elder Y. I. Chandler, where we spent a pleasant night and then to Bush Arbor church, where we met a large crowd and were wonderfully favored to speak of the mighty works of King Emmanuel. From here we were conveyed by a Mr. Rudd to the home of Elder F. L. Oakley, deceased, where we spent a pleasant night with old sister Oakley and her son. The next day we were conveyed by Mr. John Oakley to McRay, where we met a small crowd, but had a good meeting. Here we were met by a Mr. Turner, who took us to his home, where we had dinner, and from there to Burlington, where at night we were blessed to speak something of the goodness and mercy of God to a small crowd and afterwards spending a pleasant night with Elder W. C. Jones. Here we were met by a young Mr. Johnson and conveyed twenty-two miles to Big Meadow church, where there was such a downpour of rain only a small number was present, but we tried to speak with some liberty. Here we spent the night with sister Joannah Johnson and tried to speak again. From here we were conveyed to Brush Creek church by Mr. Cicero Johnson, where we met a good crowd, but was so hoarse could not talk much. Here we spent the night with brother H. W. Johnson.

Our next appointment was at Mt. Tabor, but was unable to reach it, so I was conveyed to Siler City, where I boarded the train for Star and was met by brother Henry Tucker and taken to his home, where I spent a pleasant night. The next day brother Tucker

took me to Sugg's Creek, where we met a good crowd and had good liberty in preaching. From here I was conveyed to the home of old brother

Nathan Tucker, where I spent the night and next day met a small crowd at White Oak Spring, but had a good meeting. From here I went to Star, where I boarded the train for Peachland and reached there at about 10 o'clock p. m., November 19, and spent the night at the hotel. At Lawyer's Springs the next day, where I had an appointment, I met the much-beloved brother J. E. Williams, and was with him eight days. Here we had a wonderful meeting and here was the first time I heard Elder Williams preach. From here we went to brother Henry Baucom's for dinner, and from there to old Mr. and sister Ruffin Griffin's, where we spent a pleasant night. Then to Pleasant Grove, where we met a large crowd and were made to feel the Lord was in the arrangement. From here we went to brother J. A. Jones, where we found a kind home, and from there to Watson church, at their regular meeting, Saturday and Sunday, where we met a large crowd and enjoyed wonderful liberty both days. Here we met Elder J. F. Mills, who seems to be a standard-bearer in Israel. We spent Saturday night with a Mr. Brown, who seemed to be as much stirred by the Spirit of God as any many we ever saw. I was made to say God bless him. From here we were conveyed by brother T. A. McClelan to his lovely home, where we spent a delightful night, and the next day to Union Grove church, where we met a goodly number and where we had another good meeting. Here we were met by brother J. J. Hill and taken to his home, where we feel we stayed with a father in Israel. From here we went to Liberty church, where we met a good crowd and felt we had

the presence of the Lord with us. We then went to the home of brother W. E. Williams and had a meeting the next day at Highhill church, where we met with the most wonderful meeting of our life.

I have never seen more love and union manifested at any meeting. We were conveyed from here by brother Tomy Brown to his lovely home, where we had a night meeting by Elders T. E. and H. E. Williams. From here we were taken by brother Brown to Crooked Creek church, where we met a good crowd and had wonderful liberty again and enjoyed the meeting much. We spent the night with Mr. John Biggus, who is a good warm friend to the Baptists, and was conveyed by him to Clark's Grove, where we had another good meeting, but a sad parting from Elder Williams, who here left me. He is an able defender of old-time Baptist doctrine and preaches that all sinners are saved by grace and love, and he stands firm for the old landmarks. The whole tenor of his preaching and conversation is "the old time religion." What a lovely yoke fellow he is to travel with. I spent the night with brother S. B. Tucker and was conveyed by him to Running Creek, where we had two days' meeting and met Elder Treece, who is an able young gift. We had a good meeting both days. From here we were conveyed by our much-esteemed friend, Mr. Frank Burris, to Concord, and at night tried to preach at his home. Here our appointments became confused and we stopped for two days at Lexington, where Elder C. A. Davis and myself had a good meeting. From here we boarded the train for home and arrived December 2 and found all well, for which we felt thankful to the good Lord.

I will say I met with the greatest liberty and ease of mind on this trip

that I ever had. For eight years I had impressions to make this trip. I found nothing new among the churches; all seemed to be in place.

Will say in conclusion to the many dear brethren, sisters and kind friends I met with that I thank you much for your kindness to me while with you and would be glad to hear from any of you that wish to write to me.

Dear ones, remember me at the throne of grace.

ELDER J. P. VIA.

Critz, Va.

(Primitive Baptist and Monitor, will please copy).

Philpott, Va., Jan. 11, 1909.

Elders Gold and Lester:

Dear Brethren—It is with great pleasure, after being confined to my room and bed four weeks from December 1, 1908, with a serious attack of erysipelas in my left leg and side, it is a great pleasure to be out again. I was skillfully treated by Drs. Ross, Bassett and Simmons, of Martinsville, Va. But I fear I will be a cripple as long as I am permitted to remain on this earth.

While I was suffering such excruciating pain my mind was directed to the church and going forth in my feeling for her welfare created a great desire to get well, that I might go and defend my Master's cause. I then thought if I were restored I would obey the impression of my mind and visit some parts of the country I have never been. If not deceived I have been impressed to go to Eastern North Carolina and the southern parts of Virginia. I still think I will try to visit these parts of the Lord's vineyard this year if it is the Lord's will.

I was blest to meet many brethren last year I had never seen before, and some of them I shall never meet again on earth. But faith springs up a thought that I shall meet them when

we have crossed the chilly waters, where our friendship will be nearer, and our union dearer.

We have now passed out of the date of 1908, with its joys and sorrows, which we have all shared a portion of. Some have left lasting impressions not to be forgotten by us: for we cherish the memory of some of these events and look forward with anticipating joy for their renewal.

Brother Gold, I gave brother Jones subscription for the Landmark in May, 1884, and have been a constant reader of this periodical ever since. I feel it has been a source of great comfort to me, and a welcome visitor at my house, and I hope that my seven children, though wild and mischievous now, may read it when I am no more, and may it be the will of God to impress them with the truth contained in its columns.

I hope the Lord will bless you in your declining age, and sustain you and spare you many more years to preach and publish the Landmark for us as dear sister Edwards set forth in her article.

The brethren ought to consider your trials and fields of labor, and come to your relief.

Love to you and sister Gold, and all the household of faith every where.

A. B. PHILPOTT.

Remark—I live in Eastern North Carolina and desire to express the wish that you may be directed of the Lord to visit us in this section.

Though you have never been here that I am aware of, but when our brethren hear you then you will not be a stranger to us.

P. D. G.

L. H. HARDY.

Ashboro, January 30, at night.

Ashboro, January 31, 10:30 a. m. and 2:30

# ZION'S LANDMARK

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

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

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

Volume XLII - - - - - No. 6

Wilson, N. C., - FEB. 1, 1908

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

## A QUESTION.

Lamar, Col., Dec. 15, 1908.

Dear Brother Gold:

I cannot see why all the Old Baptists cannot see alike upon the glorious doctrine of the blessed Bible; and why some want to fetch in some new things, and add to or take from the good old way that Jesus and the apostles and prophets taught. It seems to me that the old way is the best way, and the only way that could comfort a child of God. So my advice would be to all to preach a whole Saviour, the author and finisher of our faith.

W. C. PERDUE.

Remarks—It looks strange to us to see neglectings, breakings over, transgressing and departures from the true way and the only true way.

When I was a boy I was fond of reading the historical part of the Bible, it it may be so called, the Jewish nation, the kings and judges, and how they would prosper when they served God, and how they were afflicted when they forsook the right way. It looked to me like surely they could see the great reward in serving the Lord, and the certainty of distress befalling them when they denied the only Lord God.

But these things were written for our admonition on whom the ends of the world are come. Are we better than they? No, in no wise. Do we

act with more wisdom? No. The apostles exhorted the churches to peace. The Lord Jesus prayed that his people might all be one—that they should all speak one and the same thing in Christ Jesus. For a brief time it appears on and after the day of Pentecost they were all in one place, and all with one accord, and had all things common, and no one called any thing his own, and there was great peace, and they all abode steadfastly in the apostles' doctrine and fellowship. Then there was but one doctrine, and the Holy Ghost enabled the apostles to declare that doctrine, for they spoke as the Spirit gave them utterance.

It was not long before trouble came in or sprang up. Like it was when Israel walked dry shot through the Red Sea and left all their troubles in Egypt. When they crossed over the sea they sang a wonderful song. They all sang it, and they thought all their sorrows were drowned and they should see their troubles no more forever. There was no discord, nor strife on that day. They sang a new song of praise without one discordant note. But only a few days elapsed before murmurings arose, and ugly charges against God and Moses were heard. Why hast thou brought us into this wilderness to kill us all? We had plenty in Egypt. Why did we leave there? The seeds, germs, sprouts and coals of this malevolence are slumbering as a volcano when we do not know it. We are astonished ourselves when the plague breaks forth. Some man who thinks himself higher from the shoulders up than others, and who wants to be considered smart, sound, deep and gifted, a great discoverer of mysteries, and a deep expounder and an expert and valient defender rises up. It matters not what new and strange thing he may preach or advance, some will follow him, and soon

a party is found and trouble rises up and spreads.

Our common snare of Israel of old was their proneness to adopt part of the heathen worship. They loved to worship in high places. Pride was a snare to them. They wanted to be like the nations around them. They would leave off or neglect part of the worship, or they would bring in something else beside what God commanded. The germs of these immoral, corrupt things, these lusts of the flesh, were in them and when opportunity offered they broke out. The same things are in our nature now and cause our troubles. To deny self and mortify the old man and put off his deeds is a business we do not like. To be humble, to be counted as nobody, and not to be known only as the humblest and follow Jesus only, is what flesh and blood cannot do and do not desire to do. Hence these heresies and confusion.

We should still labor though for peace. He that endures unto the end the same shall be saved. The blessing is still on the peacemaker, and on all that pray for the peace of Jerusalem, and that walk in the good old way.

P. D. G.

#### COMPLAINTS.

Men do things sometimes that they know before hand will give offence, but when blamed they become much offended and appear to be greatly surprised.

For instance, Primitive Baptists are noted for cleaving to what they have professed in a religious way, especially to customs of worship the denomination has adopted. But now and then a part of them desire new and more fashionable things, and will introduce them under the plea of expediency, or that it will strengthen the denomination to do so. For instance, young people have gone to literary

schools and become so charmed with instrumental music that they will not attend worship where there are no organs used in the church houses. So some churches have adopted their use. This gives offense to others, and there is a conflict, a clamor against those that uphold such a practice, and a division is produced.

Now who has made the trouble? It is those who depart from the recognized way and custom among the denomination. They have introduced new things objectionable in departing from the old things preferable. Why should such innovators become offended when they are opposed? What right have they to do such a thing??

Years ago I became dissatisfied with the people I was living with, and, being unable to reconcile myself to their practices, I left them and went to another denomination. I expected the people I left to be offended, and did not blame them for so being, for they had a right to consider me in the light of an innovator. I felt that I should say nothing against the people I had left, nor in defense of the ones I became associated with, until I was called upon publicly to give my reasons for my conduct. Then I felt it my duty to do this.

When I become so dissatisfied with a people that I cannot respect their rules and practices, but must adopt some other rules that I know will give offense, then I will have the courage to leave the said party alone. That would be giving them less trouble, doing them less wrong, than by bringing in things among them detrimental to their faith and practice.

The Primitive Baptists are known generally to be opposed to the money schemes of other denominations, and opposed to the use of organs in their places of worship. Now if I want to have organs, and about the moneyed systems of the day, let me go to a de-

nomination that has them. Such denominations are numerous. I could find them everywhere.

P. D. G.

#### WHAT?

What is it that is not included in the scripture that declares, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose," Rome 8:28.

Does impure religion work for good to such characters as are the chosen of God? Do the enemies of the cross of Christ that persecute the people of God serve any purpose of God to them? Did Job's three friends that so greatly distressed him serve any good purpose to Job? Are those that preach falsehood and make empty the soul of the hungry serve any good purpose for the chosen of God? Is there any need for such as pervert the word of the Lord by falsely expounding the word? Many exhortations to what we consider the Arminian side—preaching a conditional salvation to men: now is there any need for this? Judas with others killed the prince of life with wicked hands. What act was more wicked; yet what act has brought greater glory to God or such blessings to men? Every reproof, rebuke, exhortation as well as every promise is needful to the child of God.

One of the little ones visits a place of worldly amusement or of folly, and sees and hears things to his hurt and shame. Now what good is there in that to him? If he had been what he ought to be he would not have gone there. But having a false spirit in him that sought things wrong the devil's sheriff fell afool of him, and gave him a beating and bruising that taught him a needed lesson. For the briars and thorns of the wilderness fall heavily on such as wander in forbidden paths. While we labor in the

Lord's vineyard we need not fear the enemy. When one is disobedient is he loving God? It requires the rod for the fool's back. This does not work for his good but it is evil. However he being in this state of disobedience the distress is the best thing for him, and it will bring him in the way he should go, and in the end he shall see the good of the Lord in the land of the living.

Remember this wonderful scripture applies to them that love God. It is true that all things (nothing excluded) that affect the lover of God do work together for his good. All things work together for good to such as love God, and are called according to his purpose.

P. D. G.

#### DEFENSE.

Paul said he was set for the defense of the gospel. Did he ever call on the arm of the law or make an appeal in politics as a means of furthering the gospel? When the prophets or apostles were persecuted they fled into other cities, but did not resort to the sword of man, or the arm of the law to enable them to prosecute their measures. Peter drew his sword to defend Christ who said to Peter, Put up thy sword. They that take the sword shall perish by the sword. Jesus said he could call on his Father who would give him more than twelve legions of angels, but how then should the scriptures be fulfilled—that thus it must be—that He was to suffer thus by the will of his Father. Jesus did not resort to nor call for the interference of the law of the land to help him in the execution of his purpose, or to obtain power over others. Jesus sought no help of man, nor did he make any appeals for aid from men; but He committed his entire case to his Father, and wholly trusted him for all results. The meekness of Jesus stands

out as inimitable and unapproachable in its beauty and perfection. When Jesus was brought up before Pilate he made no effort to be released. Indeed for that purpose he came into the world.

There never has been any league between true religion or its propogators, and the politics of the world, or the laws of earthly kingdoms. Jesus said my kingdom is not of this world.

What would you think to read of Paul or Peter or John petitioning earthly officers or powers of men to help them to enforce the tenets of their faith or doctrine? We should earnestly contend for the faith once delivered to the saints. Those possessed of this faith are the ones to earnestly contend for that faith once delivered to them. We are kept by the power of God through faith. We are to prove the holy origin of that faith by enduring as seeing Him who is invisible.

We are to submit to the powers that be or the laws of the land, and render unto Cesar the things that belong to Cesar, and render unto God the things that belong to God. But all the increase of the planting or labor of the gospel preacher is to come from God.

When God called his people out of Egypt he did not call on Pharaoh to help the Lord in delivering Israel. God made Pharaoh willing to let them go, but not to enact any laws for that purpose.

When Israel entered the land of Canaan the Canaanites were not required to enact any laws to aid Israel. When Israel was delivered from Babylon there was no power of Babylon to help them. God slew the enemies of Israel—the Egyptians—the Canaanites—and the Babylonians. He delivers his chosen people. There is never a confederacy between the people of God and the powers of earth.

For the law of Jesus our lawgiver

being higher than any earthly law, and the power of God being a gracious and far more glorious power its character is shown in the refusal of the followers of Jesus to call on the help of man. When Daniel's enemies conspired to destroy him he obeyed God as much in that threatened hour as at any other time. Nor did the three Hebrews who were taken before Nebuchanezzar and threatened with being consumed in the overheated furnace resort to any aid of earthly law to deliver them.

Jesus said to his disciples that when they were brought up before rulers to give an account of their manner of preaching, or to make a defense, they were not to think beforehand what they should say. For an answer should be given them in that hour that all their adversaries could not gainsay. Stephen's accusers who were the political leaders and rulers could not resist his speech; yet they put him to death; but what a wonderful victory was his?

The very fact that the advocates of any form of religion call on the secular arm or power of the law to aid them is an acknowledgment of the weakness of their cause. The God whom we serve is able to deliver us, and if he delight in us he will deliver us.

Every good gift and every perfect gift comes from God, and no earthly power, law or force has ever been able to help the God of heaven in any sense in the administration of his government. When Pilate representing the powers of earth set a seal on the tomb of the crucified Jesus it did nothing in preventing the resurrection of the glorious Lord. When Saul's authority from the officers of the law was being used to hale men and women and commit them to prison, that power and light above the brightness of the sun had mercy on the prosecuting Saul, and made him a wonderful preacher of Jesus.

The powers of earthly governments

or of the world have never understood the wisdom and grace of God. He that is a friend of the world is the enemy of God.

In glorious submission to God's will, in preaching his power, in showing that love and faith that make the lover of Jesus endure all things for the elect's sake, and to glory in being counted worthy to suffer persecution for Jesus sake, is given divine and gracious proof that greater is the power that is in us than the power that is in the world.

P. D. G.

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal 3:29.

They which are of faith are the children of Abraham. God made promise to Abraham, before the law was given, and in this promise is the covenant of grace or the gospel covenant. The faith of Christ in Abraham was such as made him the father of many nations; for Abraham believed God, and it was counted unto him for righteousness. The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, "In thee shall all nations be blessed."

Then Abraham stood up anterior to the giving of the law as type of all divine blessings of faith, which is of Christ, and the law was given to show the necessity of salvation by grace. Hence the law is a schoolmaster until Christ come. The school master merely trains the children put in his charge, so the law does its work of showing those under it their vileness and inability to perform, and every one under it is brought in guilty. But Jesus was made a curse for his people, and when he comes who is made of a woman, made under the law, to redeem them that were under the law, it is that we might receive the adoption or liberty of

sons. Here, then, in this adoption, is freedom in this blessed sonship. Until the coming of Jesus, the heirs were under tutelage and bondage, and differed nothing from servants; but when Jesus came, and redeemed the heirs, they became dead to the law by the body of Christ, and are alive unto God in and by the resurrection of Jesus; and if we be Christ's, then are we Abraham's seed and heirs according to the promise. Christ is greater than all. Therefore to be in Christ guarantees all the blessings. If God give you Christ, how shall he not with him also freely give you all things? The faith of Christ was prominent and conspicuous in Abraham, who against hope believed in hope—who staggered not at the deadness of Sara's womb—who withheld not his only son Isaac from sacrifice, thereby approaching in the type to show that God would give his only begotten Son through love to redeem sinners.

The faith of Abraham embraced the promises, and held them, counted those things that he not as though they were, accounting that God was able to raise Isaac from the dead, and he received him in the figure, and saw Jesus. This precious faith sees beyond and above the law which is the ministration of death; looks beyond the dreadful wilderness of death, and beholds the land of promise. It also works by love, and therefore overcomes the world, and lays hold on the hope set forth in the gospel, and receives the end of faith, even the salvation of the soul.

Abraham is called the father of the faithful because it dwelt so wonderfully in him. To be blest, therefore, so as to dwell in his bosom, and to sit down with Abraham, Isaac and Jacob in the kingdom of God, is to dwell in the promises of God, and in the fullness of the gospel, in its liberty as free-born, in its fullness as in Christ Jesus. These blessings are

freely given to them that are in Christ Jesus, "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

P. D. G.

#### CHIPS.

Love worketh no ill to his neighbor. If a man loves me he does not wrong me. If I love another I cannot wrong him.

Busy bodies in other men's matters have none of their own to attend to. The more of such business as this one does the more mischief he causes.

Election is a glorious theme to dwell upon. Those that are candidates for worldly offices gives much diligence to secure them, and are often defeated. But no one that gives diligence to make his own election sure if matters of a gracious salvation ever fails. If we were to give half the attention to eternal matters that we do to our temporal affairs how much better would it be for us?

If each one of us were as anxious to hide a brother's failings or faults as we are to hide or excuse our own how much happier we would be: and if each one of us were as severe in condemning our own faults as we are the faults of our brethren then we would have so much to do at home that we would seldom take up the case of our neighbors, for our own case would always be first as we know it first, and first come first served.

If each one of us would vote for his own government, or vote for a law to govern himself, as much as to govern others, then we would have a far greater equality. As we would that others should do to us we should do to them. What I want another to do to me I should do to him. If I want a man to divide his goods with me let me begin at home and first divide with him, and stop there, for I have then done

my part. If I expect him to divide with me because I have divided with him then I am selfish and wrong.

Happy is the man that condemneth not himself in that which he alloweth. I am not to make a rule for another, nor allow to myself that which I would condemn in another. To govern one's self is the greatest of all ruling.

P. D. G.

January 4, 1909.

To the Readers of Zion's Landmark:

Dear Friends—I have been impressed for the last three or four weeks to ask you through the Landmark to help Elder Gold, and today when I read Miss Louisa Edward's appeal to her brethren and sisters in behalf of Elder Gold the tears were made to trickle down my cheeks, and I had to lay the Landmark up and leave the room, and went off to my work with the tears still trickling: and the impression came fresh and with force which made me willing to make the attempt (whether this is of the Lord or not I know not), you can be your own judge.

What I wish to ask is this (one hundred): Are there not one hundred readers of the Landmark whom God has blessed with a sufficiency of this world's goods, and can feel a willingness in their hearts to give Elder Gold and wife ten dollars; and another one hundred five dollars, and others to give more or less as God has blest them. God loves a cheerful giver.

Now, my friends, a few words and I am done. Elder Gold is getting old and has spent the prime of his life in the ministry, and God has blest him to preach the word to the comfort and edification of his dear children, or in other words to feed the sheep and lambs, as I hope I was the last time I heard him preach. He has also edited the Landmark with a gift from on high.

Now friends, shall we allow the Landmark to be discontinued for the want of funds and Elder Gold with his gray hairs go down to the grave in bankruptcy and

ruin, and you to regret that you have not done your duty?

Friends, if Elder Gold has ministered to us in spiritual things is it unreasonable that you should minister to him of your carnal things? Many of you in writing to Elder Gold wish him well, but that is like wishing one to be clothed, fed and warmed without furnishing the means to be clothed, fed and warmed. Christ said if you do not love the brother whom you have seen how can you love him whom you have not seen?

James says that faith without works is dead. So love without proper manifestation is worthless. Now, if you see a brother in need and your bowels of compassion do not move in his behalf it is very poor evidence that the love of God is shed abroad in your hearts: and how will you let your light shine? Do unto others as you would that they should do unto you.

May God bless you to properly consider this and do your duty.

#### YOUR FRIEND.

Remark—The friend who wrote the above has sent me \$10 as a gift. He desires his name kept back from publication. I did not know that sister Louisa Edwards or he intended to write as they have until I received their communication, having never hinted such a thing to either of them, or any one else. However, they have stated the truth. I am in debt and very much in need of help.

If my friends come to my rescue it will greatly relieve me. If the Lord is in the matter deliverance will come. It would be much pleasanter to me in the flesh never to name money in this sense.

P. D. G.

### OBITUARIES

#### SARAH F. LEA.

Elder P. D. Gold.

Dear Friend—It is with a very sad heart this dreary morn that I endeavor to write you a few lines concerning the death and sufferings of my dear and aged aunt Sarah F. Lea. She was the daughter of Wm. M.

and Elizabeth Lea and was the oldest child of a family of thirteen children. Aunt Sarah was born September 25, 1833, and died August 23, 1908, making her stay on this earth 74 years and eleven months. She leaves one brother and eight sisters, with a host of other relatives and friends to mourn her loss. She made an open profession of religion in early life and united herself with the Primitive Baptist church at Wheelers some time during the war, being baptized in full fellowship by Elder Andrew Hall; then in 1856, it being nearer her home, she moved her membership by letter to Prospect Hill church, where she remained a faithful member until her death.

Aunt Sarah was taken down to her bed some time in March with a serious heart and kidney trouble and suffered untold agony. All that loved ones and physicians could do was done with but little relief. She was so short of breath she would often think she was dying and call her four maiden sisters that she was living with to her and tell them good-bye, that she was gone, but soon she would revive again, and once during her illness she was able to go to her meals for a short while. All that seemed to be on her mind during her illness was Jesus, and him crucified. She did not seem to enjoy hearing anyone speak of worldly things and would often say all she craved was Jesus and be like him. Just a few days before her death she asked her youngest sister and niece that was there to sing "Oh, When Shall I See Jesus" and "Amazing Grace" for her, and when I went they were telling me about it and she told me she sang a few words of "Amazing Grace" and before that she could only get breath enough to speak a few words and have to rest. I was with her the last three days she lived and she seemed to be partial to me as a nurse and did not want me to leave her at all, and wanted me to give her all the medicine and nourishment that she took. She had but little faith in physic and would say death was preferable if she could only know she would be at rest. On the morning

she di-d at night she had a bad sinking spell and called me to her and I asked her what she wanted. She said, Maggie I am dying—this is death. I rubbed her and to'd her I thought not, but asked her if she didn't thbk she wou'd be bett'r off if I was. She said she was afraid not; yet she would not give her hope for all the world. She then said: Your mother was willing and prayed to die and I want to die like her. I told her I thought when death came she would be reconciled and willing to go. She then asked me to give her something to keep her alive until her only brother could get there. Who was then living about forty miles away. I told her that was out of my power without the help of the Lord, and she would have to ask him to do that, but I gave her a tablet to tone up her pulse and that was the first one she had wanted to take and she revived right much. She asked for another after dinner and about 3 o'clock her brother and his wife came. She knew them and talked to them for a while right strong and seem'd to be better, but in a short time she began to sink again. I asked her if she would take another tablet; she said no, she had nothing to live for now. I told her I thought she ought to feel comforted, as she prayed to live to see her brother and her prayer was answered. She said yes, and he came through all this rain. Lord bless him (it was on that awful rainy day). It was then about sunset, and about 8 o'clock she died. Just before the breath left her she said tell Willie to come to her (that was her niece, who is a member of the church). She said she want'd to tell her she was going home. So when Willie got to her she told her to make a bright light, she was going home. She then told her eldest sister good-bye and passed peacefully away like one going to sleep. O, sleep in Jesus, oh blessed sleep, from which none ever wake to weep.

Written by her loving niece,

MAGGIE M. WARREN.

Prospect Hill, N. C.

#### R. E. BARDIN.

The subject of this sketch was born March 14, 1871, and died November 7, 1908, from an operation for appendicitis. He was married twice, the first time to Miss Victoria Oyman, in the year 1892. They went to Crews, Va., where he worked in the railroads shops. His wife being very weakly, later they moved back to Wayne county, N. C., where he engaged in farming. He and his wife united with the church at Upper Black Creek. He was a good neighbor, faithful member and kind husband. I never saw him too tired to wait upon his wife who for years was in very feeble health. After her death he moved to Selma, Johnston county, N. C.

In the fall of 1907 he was married to Miss Julia Kirby, to which union was born one son. He was always very fond of children, and I never saw anyone more delighted over a child than he was. But the good Lord saw fit to take him from this world of trouble, where the unworthy writer believes he has gone to rest. He leaves two brothers, four sisters, wife and one child to mourn their loss which is his eternal gain.

M. R. HOOKS.

Tremont, N. C.

#### SALLIE AYERS BELL.

Oh, how sad the thought of writing the death of my little granddaughter, Sallie Ayers Bell. She was the only child of my oldest son, Benj. Bell, and wife, Ella. She was born January 13, 1902, and died November, 15, 1908. She was sick only nine days. She bore her sickness with more patience than anyone I have ever seen. All was done for her that loving hands and physicians could do, but God had called her home. Such a sweet and darling child could not stay in this sinful world. She said to the cook woman the morning before she was taken sick that night, these words: "Eva, paper and mamma will miss me, won't they; I'm going to die some of these days?"

Yes, we do miss her so much; she was so loving. It is hard to think of never seeing her coming to meet me with out-

stretched arms and hands full of flowers, no more forever. She loved flowers. I have often times seen her running through the bushes gathering roses to take to school with her. This little subject was dear to my heart, for I weaned it from from its mother. Of times it would plead to stay with me. She was a very cheerful and bright child. She loved her books. She got a pencil and started to write a letter, but only wrote two words. This was Wednesday before she died, Sunday, Saturday she said: "Put my pencil away." She seemed to know her work was finished. She was very fond of music and loved to sing. How sad to think of its little tongue singing "There is a Fountain Filled with Blood." She sang two verses, and then said: "Mamma, sing 'Sweet Hour of Prayer.'"

Oh, how sad it was to give up the last one of the home. It was so pitiful to see her reach out her little hand for anything she wanted. She could not see at all for three days. She never complained because of her eyes being closed.

There is nothing that we can say that seems to console her parents, but we hope that God in his infinite love will direct their thoughts to him above, who alone can cause them to say all is well, dear Lord, with me.

She was buried amidst a large crowd of relatives and friends in the new grave yard near Bell's Chapel. It was a lovely sight to see her little schoolmates gather around the grave, placing flowers, with tears flowing.

I close by asking an interest in the prayers of all who read this.

Oh, little Sallie, how we miss you,  
 How much no one can know,  
 And yet we know 'twas best that you  
 Should from earth to Heaven go.  
 You were gentle, kind and loving.  
 And oh, it seems so bad,  
 And still we know it's best for you  
 To be at home with God.  
 Your suffering now is ended.  
 No more you will feel pain,  
 And we know our great loss

Is your eternal gain.

Then why should we grieve or weep  
 When we know you are at rest,  
 Asleep in Jesus, blessed sleep,  
 At home among the blessed.  
 At peace, at rest in heaven,  
 We know that you must be,  
 At home with God forever,  
 In a grand eternity.

GRANDMOTHER.

MRS. E. A. EVERETT.

This precious mother departed this life June 9, 1908, in her 78th year. We may think it hard for friends and loved ones to be taken from us, but our loss is a great gain to the poor suffering child of the Heavenly King. This dear mother was born and raised in Halifax, and in 1846 she was united in the holy bonds of matrimony to J. H. Everett. Of this union there were several children, but only two lived to be grown, and one of these, the son, C. B. Everett, was called to his eternal home several years ago. My dear companion, Fannie, is yet spared for some good purpose of the Lord. Our daughter-in-law, Cattie Everett, and grandson, survive her. Our mother was very lively in her early life, but was very kind and charitable to the poor and needy ones as long as she was able to be. Several of her last years were spent in much suffering, but we feel that it will all be light compared to the never changing glories prepared for her in my Father's house above, that mansion not made with hands. Our mother was received into the fellowship of the church at Kehukee several years ago, relating a sweet hope in Christ. Her orderly walk and godly conversation was manifest evidence that she received the light of the knowledge of the glory of God in the fact of Jesus, our ever living head, and friend to all his dear children of every nation and every tongue. Mother always loved to fill her seat at church with her dear kindred in Christ, but she was not able for several years to be with them very much.

We see the hand of mercy ever extend-

ed beneath his poor and afflicted saints.

All that could be done by a loving daughter and sympathizing friends was done, but medical skill had failed. As she was sinking to rest the holy angels seemed to gather around her; she would reach out her hands to embrace them, saying she saw many precious little babies. Oh, for a closer walk with God I feel is the desire of my Father's children, that when we pass from earth we will be living monuments of mercy, with our ever living head around the throne of God for ever. I hope I am, as ever,

Your little brother,  
T. E. AUSBORN.

#### ARE YOU WORKING?

Quite a number of friends of our publications are working to help us extend their circulation, and in addition to piling up votes for the ten valuable prizes to be awarded on April 1, are making 10 per cent. commission besides.

The contest has only fairly started and you have more than two months to secure the valuable piano, one of the three scholarships, or a free trip.

Send us your name on a postal card and we shall be glad to forward matter descriptive of the work. Address.

**THE P. D. GOLD PUB. CO.,**  
Proprietors Zions's Landmark, Daily and Semi-Weekly Times.  
WILSON, N. C.

Married January 14, 1909, Elder Isaac Jones and Miss Sallie Bennett, at the residence of the bride's father, Johnson Bennett, by P. D. Gold.

#### ELDER T. W. WALKER.

Danville, Va., Thursday night before 2d Sunday in February.

Storie's Creek, Saturday 3 o'clock p. m.

Roxboro, 2d Sunday.

Flat River, Monday.

Suri, Tuesday.

Camp Creek, Wednesday.

Dutchville, Thursday.

Durham, Friday night.

I wish to be with Elder Daily on some of his appointments.

#### ELDER JOHN R. DAILY.

Roxboro, Saturday and 2nd Sunday in February.

Flat River, Monday after.

Suri, Tuesday.

Camp Creek Wednesday.

Dutchville, Thursday.

#### J. C. HOOKS.

Newport, Saturday and third Sunday in February.

Morehead, Monday.

Marshallburg, Tuesday.

Hunting Quarter, Wednesday.

Cedar Island, Thursday.

#### J. M. WYATT.

Wilmington, March 15.

Stump Sound, 17.

Yopps, 18.

Bay, 19.

Southwest, 20.

#### JESSE BROWN.

Raleigh, February 20.

Clayton, 21.

Smithfield, 22.

La Grange, 23, at night.

Sandy Bottom, 24.

Haskins Chapel, 25.

Beaver Dam, 26.

Sand Hill, 27.

Middy Creek, 28.

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By soliciting subscriptions for our three publications, Zion's Landmark, \$1.50 per year; The Daily Times \$4. per year and Twice-a-Week Times at \$1. per year.

Ten per cent commission allowed to those who will actively canvass and 100 votes counted for every dollar sent in during the next three months for the High Class Dayton Piano, three scholarships, three trips and other prizes, all given away to those receiving the highest number of votes.

CONTEST OPENS JANUARY 1, AND CLOSES APRIL 1, 1909.

**P. D. Gold Publishing Company,**  
WILSON, N. C.

# ZION'S LANDMARK

Published Semi-Monthly at Wilson, N. C.

PRIMITIVE OR OLDSCHOOL BAPTIST

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FEB. 15, 1909

No. 7



P. D. GOLD, Editor

Wilson, N. C.

P. G. LESTER, Asso.

Floyd, Va.

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## THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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

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

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

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

All brethren and friends are requested to act as agents.

All names and postoffices should be written plainly.

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

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

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

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

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I trust every reader will try and secure a new subscriber for the Landmark. Our expenses are heavier and an increased circulation is necessary to enable us to make anything.

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

Winston, N. C., Dec. 9, 1908.  
Elder P. D. Gold, Wilson, N. C.:

Dear Brother in Hope—I am just in receipt of a letter from Mr. B. X. Linville, which I send you and will ask you to publish the same. Mr. Linville is a good man and bears a good name among the people who know him.

This letter calls to my mind a trip which I made more than three years ago. I left Winston Friday morning, expecting to go to High Point, but after I started I turned aside to go to meeting at Saint's Delight church, and Elder Denny was to preach there. I got lost, would go this way and that, at last met Mr. Linville and went to his home for dinner. After dinner Elder Denny, his wife and myself were on the porch; a silence reigned and I felt a strange warmth, a weight, a power. Isaiah: "Mr. Linville, we are all here to hear what the Lord has done for you. He broke down, but finally told a part of what he has written. We admonished him to duty, and I started to High Point again. Again I got lost, and at dark I found myself at the home of Mr. H. D. Shields. After supper his wife informed me she had often prayed for me to come, that she might talk with me on the Scriptures. Words can't express the meeting. Her husband, herself and the congregation were there. Surely the Lord was in the midst. His name was praised. Oh what love. She told us how the Lord had blessed her. About 12 p. m. we retired. On the morning

we left off the trip to High Point and went to Abbott's Creek church, where we had the most wonderful meeting. I don't wish to tire you, but will say Saturday I refused to use the Scripture on my mind, trouble seized me. Oh, how miserable: darkness and fear followed; next day, Sunday, I yielded and was delivered. The heavens were opened, and the Lord added to the church some six or seven, I don't remember the exact number; but will not soon forget that day. Soon after others were added, in all I guess about fifteen or sixteen in that section. One was the sister Shields, with whom I had stopped Friday night. Let me finish the story in short. Soon after a church was organized in High Point, one in Winston and one at Bunker Hill, a point about nine miles from Winston, and ten miles from High Point. All these churches are now warm, also the churches at Saint's Delight and Abbott's Creek, of which our dear brother William is pastor.

Yours in humble hope,

J. A. ASHBURN.

Kernersville, N. C., Nov. 15, 1908.  
Elder J. A. Ashburn:

Dear Friend—I have felt an impression to write you since you were at our home. My conscience has condemned me for refraining from answering the questions you ask. Now I hope God will direct my mind and guide my pen, and I will try to tell you a part of what I hope to be the dealings of

the Lord with me. When I was a boy about 8 or 9 years old, arising from my bed one morning, I was not sick, but a terrible feeling was upon me. I thought I was bound to die. I was impressed to try to pray. I got down on my knees and asked God to spare me and I would be a better boy. When I arose from my knees I felt like God had answered my prayer. That dreadful feeling was gone. At times in my boyhood days I would get in trouble and get to studying about dying and would wonder where I would go when I died. When I was about 10 years old I would read my Testament, and thought the end of time was near at hand. That put me in a terrible condition, as I was afraid I would be lost. I dreamed several times that I could see the world come to an end, and that gave me lots of trouble. Sometimes I would get to studying about my condition, and my father would come along and ask me what was the matter with me, and ask me if I was sick? These sad feelings would wear off for a while, and then they would return. I went on in this condition from time to time, and would slip my Testament in my pocket, and go to the pine thicket and read a chapter and try to pray. Sometimes it would seem like I did not lack for words, and again it seemed that all was dark with me, and I could not utter a word. Time and again when I would do something bad I promised God if he would spare me I would not do so any more, and then I would go and do something far worse than I had done before. I would go to hear the Methodists and Moravians preach, but I could get no food. I would hear the Baptists preach, and some times the preacher would tell my feelings better than I could have told them myself. I wondered how the preacher knew my feelings so well, for I had not told them to any one. Again

it would seem as if the preacher was looking at me and preaching to me, and no one else. A year or more ago I got in trouble about prayer. It seemed that I sinned every time I tried to pray. Something would say that you are acting a hypocrite. I quit trying to pray awhile; then it seemed that every thing that I did was heaping trouble on trouble. The 12th of November, 1896, I was married to Carrie May Crews. She, at that time belonged to the Methodists. When I would try to pray I would ask God to guide and direct her, and if she was wrong to show her the right way. The second Sunday in November, 1902, after preaching by Elder P. W. Wilbard at Saint's Delight, the doors of the church were opened for admission of members. My wife arose and went forward, offered to the church and was received. I thought it was more than I could stand. I felt like we were parted. It seemed to me that she was on the road to heaven, and that I was bound for destruction; so I wept like a child. I have been at preaching and at the close I would have a desire to shake hands with the preacher, but would not go for fear some one would see me. I have looked upon the Baptists as the happiest people in the world, and desired that I could be as happy as they looked to be. I have often felt like I wanted to get away from everybody. I felt like I did not have as good sense as other people, and everybody knew it. Some time ago I asked my wife if I acted like other people. I went on in this condition and did not tell any one about my troubles until the second Sunday in August, 1905. I knew my wife had seen me shedding tears that day, so I told her that there was something the matter with me. My dear companion told me that she knew what was the matter with me, as she had traveled

that road herself. I told her that I felt like I had sinned the unpardonable sin, and that my case was a hopeless one. I told her while sitting in church that day at Saint's Delight I thought of my father I had seen seen sitting in that church so many times. I told her that I would have given anything in this world if I could have had my father back here long enough for me to throw my arms around him and ask him to forgive me for the many wrong things that I did when I was a boy. I then broke down in tears. I asked my wife not to tell anyone about my feelings. Some years ago I had a dream that I was in such a nice place. I thought there was no trouble there. Some times I feel like I loved everybody, and I am sorry for everything I have done to hurt anyone's feelings. Some times I feel like my past life has been nothing but mistakes and failures. I have often wished that I had not been born, or that I had died when I was small. That which I would not that I do, and that which I should I do not. Some times I feel like I was not fit to correct my children.

Mr. Ashburn, you put an awful feeling on me when you asked me to tell my experience. I thought I would be glad to tell it if I only had a little one. My acts, my thoughts, my ways seem to be so far from what I think a christian ought to be. I feel to be a terrible sinner and of all men surely the most miserable. Now I will tell you some of my dreams. Some time the first of the year, 1906, I talked with some of the Baptists and told them some of my feelings; they told me to go to the church. I did not feel fit to offer to the church. I prayed God if it was my duty to go to the church to make it known in some way so that I would know what was my duty. After that I dreamed that I was going down a long slope, and after a while I came

to a stream of water, and there stood a large crowd of people. They opened for me to pass through. I reached the water, the preacher took my hand, and led me out in the water, then he told me to stand by his side, that he wanted to talk some. I then turned my head and my oldest brother was standing by my side with tears streaming from his eyes to the water. Then I awoke. Some time about February or March of 1907, I dreamed that I was at the old home place, and was in the house where my father nearly always kept some wine. I thought it was full of barrels. It seemed that I very much desired some of the wine. I thought I got a cup and drew some wine. By that time it seemed that my mother was at the door talking to me; then she turned, walked off a few steps, and dropped her head as if she was studying about something. It seemed that I took a sup or two of the wine, and it tasted very good. By this time my mother came back and I was talking to me again. She had been dead about a year at that time. I stepped out into the yard, then I realized that my mother was dead. It seemed like she had been dead but one week. When she died she had several stands of bees; when I stepped out into the yard the bees began to come and light on me, and said their foreman was gone, and they could never work and do anything more if they did not have some one to care for them. They were coming by the hundreds. I could see them coming as far as my eyes could see. It seemed like they were in the best of humor I ever saw bees in. They told me they wanted me to see after them and care for them, and to be their shepherd. I told them I could not care for them, that I had a brother there that could look after them better than I could. They told me that I was their choice and I must care for

them. When I woke up I was shedding tears. Then it seemed that the communion table at Saint's Delight was brought before me; then this passage of scripture seemed to come to my mind. You may know that you have passed from death unto life because you love the brethren. (If I know myself I do love the Baptists.) The first Sunday night in November, 1908, I dreamed I was at a church and the people began to gather in. Two or three preachers came in and went to the altar. Then Elder P. W. Williard stepped in the altar. Then I heard a voice say this is a stream in a weary and dry land. This was repeated three or four times. Then it said this rock is bursted. This heart of mine is melted. At this time my oldest brother was before me, and we were shaking hands. About this time my wife called and asked me what was the matter. I woke up praising God for his wonderful works. I said bless the Lord, oh my soul, and all that is within me, bless his holy name. My wife came to my side. We were talking of the wonderful works of God. Looking up I saw a star. I did not say anything for a few moments, then I asked my wife if she saw that star. She said she did. This scripture came to my mind. That God's people see eye to eye and speak the same thing. Next morning I rose, seemingly a great load had been taken away. I felt as I never had felt before. I felt like everything was well with me. I could not help shedding tears. I do not think they were tears of sorrow, I think they were tears of joy. It did not seem that I could wait until I could meet up with my brother. On Friday following he came by. I told him my dream, and asked him if he was in trouble. He said he had been for some time. There is no one but those who have experienced the same

can tell the joy, satisfaction and comfort these words gave me. They lifted me up, strengthened my hope and made me rejoice.

The Lord is so great,

His love so rich and so free;

Did Jesus die for such

A great sinner as me?

I will close. I fear I have worried you. If you feel the spirit of prayer I hope you will pray for me and my family. My wife and I would be glad for you to come to see us soon again.

Your friend in hope,

B. X. LINVILLE.

Elder P. D. Gold:

My Dear Brother and Father in Israel: To You Greeting—It is by and through the divine mercy of an allwise Redeemer that I am the spared monument of another day, for which I do hope I feel thankful to the giver of every good and perfect gift, for they all come from God.

My dear brother, it has been a long time since I saw you, and I did miss you so much at our association and was disappointed at not seeing you, and I have had a mind to write you a few lines to let you hear from me. I am well except I have a cold, which I hope soon to be clear of. But, oh my leanness, my leanness; and my dear brother I feel to be such a great sinner. I have no strength of my own, and therefore my help and strength must come from the one that rules and superrules all things according to his own purpose for his own glory. And I am glad it is so, for my dear brother I do feel like I have been kept by his Almighty power, and that he has been merciful to me ever since my existence in this world, and that he has kept me by the word of his Almighty power. And even when I was sinking down in despair I could do nothing but cry, oh Lord, have mercy on me, a poor sinner. And at a

time unexpected to me he spoke peace to my troubled soul and took my feet as it were out of the mirey clay and established my going, and my poor soul was filled with joy and gladness, for he had for me a pardon sealed, and his love to me revealed. And then I was glad when they said unto me, into the house of the Lord let us go for many mansions there be fore the healing of sorrow and woe, and is it not a great thing to think of what a precious Saviour we have got. And he has promised to be with us in the sixth trouble and not forsake us in the seventh.

My dear brother, I sent you pay for the Landmark by Elder William Woodard, and hope you will continue to send it to me as I love to read it and enjoy so much reading your writings. They sound so much like your conversation, which has always been sweet to me. It would be a great pleasure to be with you now and hear you talk of the love, mercy and goodness of our Saviour. Oh it is all so wonderful to think of. I am often made to rejoice with joy unspeakable and full of glory when alone in deep meditation to think of his great love for his people; and my dear brother, if I am one that he died for, that is enough for me. I often fear though I am deceived, for the things I would do I do not and that causes me to fear I am wrong.

I would be glad to get a long letter from you, if you feel like writing to one who feels to be a poor little beggar, and one left alone like I am. I would be glad to see you, so come to Lillington, if you can, and preach to us.

May the dear Lord bless and spare you for many years to come and give you health and strength to preach the unsearchable riches of Christ, is my heart's desire for you. Hoping to hear from you soon, I am, as ever, your

humble little sister in the hope of eternal life,

MARY C. STEWART.

Lillington, N. C.

Elders Gold and Lester:

Dear Brethren—"For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15. This is a very peculiar expression, the substance of the expression is, we have a mediator that is reconciling us not only to our infirmities, but unto God, and why are we thus reconciled, because our infirmities is a prayer unto Jesus; the reason he can be touched is not only that he was tempted in all points, but was a man of sorrows and acquainted with grief. It seems, if possible, we are more experimentally interested in the priesthood of Jesus, than we are in him as being a prophet or king, and why, because all of our spiritual blessings come through Jesus as our priest, and also every blessing of every description comes through Jesus as our prophet, priest and king. Jesus is the very embodiment of prophecy, for Peter said the Spirit of Christ was in them, and this is the reason why their prophecy come to pass. Jesus as king has no equal for he is Lord of lords, and King of kings, and his scepter sways creation, and none can stay his hand, for he shuts and and none can open, and opens and none can shut. These expressions were realized by Abraham and Sarah, his wife, as to the birth of Isaac, and also in regard to John the Baptist and many others spoken of in the Scriptures, and it is realized by us even to the present time, notably the preachers, but the laity as well, for it is the Lord that giveth and withholdeth, and we cannot tell the reason why, only because it seemed good in

his sight, though it is for our good he withholdeth in order to teach us how dependent we are for the mercies of the Lord; if we were not dependent we could not thank the Lord for being so kind to us, as our great high priest, who can have compassion on the ignorant, and on them that are out of the way; the high priest under the law did bear the names of the children of Israel in the breastplate of judgment upon his heart, when he went unto the holy place for a memorial before the Lord continually. So likewise our highpriest more perfectly bears our names before our heavenly Father. It is said behold I and the children whom the Lord hath given me, there will not be any left out of these children, and to prove that all things were ordered and sure, when the children of Israel left Egypt they carried Joseph's bones with them. Joseph is a bright type of Jesus. It is said we are bone of his bones and flesh of his flesh and members in particular, while we are a gift to Jesus he is a gift to us, though we were involved Jesus had to redeem us and that by the shedding of his blood, for without the shedding of blood there is no remission of sin. The names of God's children are written in the book of life of the lamb slain from the foundation of the world: heavenly things had to correspond with the heavenly things, and this is the reason why Abel offered a lamb unto God that the blood of it should prefigure the blood of Jesus. We said that Jesus was before all things, and all things were made by him, and without him there was nothing made that was made. So Jesus has the pre-eminence over all things, both visible and invisible, and this is the reason that the children of God can realize in their hearts that Jesus is all and in all. He is in all of his people; if we have Jesus we have everything that is needful for our consolation;

having this hope we are enabled to leave the things which are behind and reaching forth unto those things which are before, we press toward the mark for the prize of the high calling of God: Christ Jesus. Why is it high, because it is of a divine origin. We often feel like that we do not attain unto these things, we cannot only through Jesus who can be touched without temptations and sorrows. Jesus was an experimental sufferer almost from his birth until his death. Dear children of God, you may feel forsaken by some that you thought were your friends, but you never will be forsaken by the Lord, for Job said he shall deliver thee in six troubles: yea, in seven there shall no evil touch thee. So we trust in his promise, like a dutiful child to a kind father, we have nothing to plead before our heavenly Father only his promises, and they are given through his Son Jesus Christ. So we desire to raise a tribute of praise to the Lord for these wonderful blessings.

Yours in hope,

ASA D. SHORT.

Floyd, Va., December 26, 1908.

Elmer P. D. Gold:

Dear Brother—It has been on my mind to write you for a long time, but knowing my weakness, ignorance and inability have put it off from time to time, hoping I would get in a better frame of mind. But I don't seem to get any better, so will do the best I can.

I have lived to see my 80th birthday and all these years I have been spared for a purpose unknown to me. I have passed through many trials and sore afflictions, but the dear Lord has given me strength to bear them all thus far and I trust he will continue to do so my few remaining days. It is my desire in all things to do right, but fall so short in my duty that it makes me have many

fears and doubts. I feel to say with the poet, "I am so vile, so prone to sin, I fear I am not born again." I cannot express my feelings as I wish. The three hundred and eightieth hymn expresses them much better than I can.

I have not been able to get any new subscribers yet, but will do all I can to help you. Many thanks for your picture. I've had it framed and I highly appreciate it.

I will bring this poor scribble to a close, it is so badly done both in writing and composition. I know so little, but one thing I do know, I do love the Primitive Baptists and the doctrine they preach. Please pardon all mistakes which, like myself, are many. I have written several letters to you, but when I would read them over they appeared so little and imperfect I would cast them aside. If you have the time and mind to write would be more than glad to hear from you. Much love to you and sister Gold, and may heaven's blessings rest on you all, is the desire of your aged sister, if one at all,

Yours affectionately,

SUSAN E. EZZELL.

Dikeville, N. C.

Polkton, N. C.

Dear Brother Gold:

I cannot tell you how glad I was last night when my brother came in and brought a letter from you. It is so reviving to be thus remembered by you. And I appreciate so much your kind remembrance of my mother. She has been very sick, but has been better ever since I came home, and we hope the worst is over; although the doctor seems to be a little fearful, and thinks it will be some time before she can be up. I have heard from her this morning, and have not been able to go to see her since Wednesday, the next day after I got home; think perhaps I can go in a day or two, if

I do not have another one of those attacks.

I am not suffering this morning, but I am very weak from the intense suffering yesterday and day before.

I had just written you a letter and sent it to the office a little while before brother came with the one from you.

I felt like I wanted to hear from you, and will be glad to hear from you any time you can feel to write me. But surely I am vile, and feel unworthy of the notice of such as you and many others—not worthy of the notice of any of God's dear children, and that he alone can have mercy on one so vile—not because of any foreseen good in me, but alone because it seemeth good in his sight; for I feel that Paul uttered a very truth when he said, "For I know that in me that is in my flesh, there dwelleth no good thing." How sweetly Dr. Hurst preached from that scripture at Roanoke. I feel that I cannot forget that together with others that I heard.

I am sorry you were disappointed in my not coming, for I too, had hoped for a pleasant visit; though I did not feel worthy, but utterly unworthy of so great a blessing: I was also disappointed very much.

You ask do I ever feel that all things work together for good to them that love God? Yes, through sufferings I have been brought to realize this truth. We can't always just see it that way; for no chastisement, or affliction for the present seemeth to be joyous, but grievous; but they afterwards yield the peaceable fruits of righteousness to them who are exercised thereby. "All things are yours and for you." We are always ready and willing to accept the pleasant things that come our way, but we are not so ready to accept the unpleasant ones; but we learn through sufferings that sorrows and

trials, afflictions and stripes are needful, and work for our good, if we be the children of God.

There is great comfort in being blest with that spirit of resignation, which endures with patience, such things as are put upon us, and to wait a revelation of the wise design of the Lord.

I believe I did not tell you that I went up to Elder Wm. Grafton's the first Sunday in this month—was at their meeting at Harford. Elder Grafton preached a very able sermon from these words, "He came to his own and his own received him not, but as many as received him to them gave he power to become the sons of God." He is real active for a person of his age—is in his 84th year, and has served Rock Springs and Harford churches continuously for over fifty years.

The Bible is his companion—he reads it much. He said to me, "I reckon I have read this book through as many times as I am years old; and if I had to do without it I would miss it. I would feel lost." He appears to be patiently waiting his appointed time, knowing that it can at best, be but a few more days. I enjoyed my visit very much. They wished to be remembered to you, and said they would be glad to see you again.

I got one of the pictures of the preachers at Roanoke. It was real good. Did you get one?

Have heard from mother—she is still improving, and I hope she will get well.

I am feeling very well.

In love and sweet fellowship, I remain,

LOUISA A. EDWARDS.

Grantsboro, N. C., Dec. 1, 1908.

Elder P. D. Gold:

Dear Brother—Enclosed is a very good letter which I received of brother Geo. M. Hardy quite a while ago. Having received much comfort from

it myself, I felt perhaps it might be of some comfort to the readers of the Landmark and to the household of faith in general.

Yours in hope,

CARRIE WILLIS.

Mrs. Carrie Willis:

Dear Friend—When I reached home Sunday evening I found your good and comforting letter there awaiting me, and let me tell you that it was a joy to my soul to hear you tell your hopes and fears—of your mixtures of joys and sorrows, for in my heart I do believe that only a christian has such feelings as you express. Oh, what a joy it would be to me if I could feel that I kept the commandments of the Lord. And yet I do believe that you and every other heaven-born soul does keep his commandments—not in the flesh for the apostle tells us that, "In me, that is in my flesh, there dwelleth no good thing," and again, "With my flesh I serve the law of sin, but with my spirit the law of righteousness." Then it is only in spirit that you ever expect to keep the commandments of the Lord.

This flesh of ours has the curse of sin upon it, and all fleshly lusts must remain with it while we remain here, and even when we die, it is sown in corruption, and nothing short of the grave has the cleansing power over it; but thanks be to God, it will be raised in incorruption, and will come forth pure and spotless, made white in the blood of Jesus. But from the time that the Lord blessed you with a true spiritual desire for righteousness and made you feel that you would be glad if you could rise above all fleshly lusts, all sin and temptations and live a pure and holy life, without sin the remainder of the time allotted for you here, and gave you a desire to love and be with his people, you have never sinned in spirit for "The soul that is born of God doth not commit sin," nor can

it sin for the seed of God remaineth in it.

This constitutes the christian warfare. This gives you hopes and fears. This gives you mixtures of joy and sorrow. It is the flesh lusting against the spirit and the spirit against the flesh. It is this makes us feel that the things that I would not I do, and the things that I would I do not.

The flesh seeks for the things of the flesh, of time and sense, of worldly joys and amusements, and all the lusts thereof so that its joy might be full, and its pleasures great as in the days gone by, but it is held in check by the spirit which is being taught and led by the spirit of God to know that these things are all evil and must perish with the using, and to seek after the things of righteousness and truth, things that will abide forever and after time and sense are passed away, will take us to the great "I am" to ever rest in the sweet embrace of our dear Jesus whose blood hath cleansed us from all sin and has now taken us unto himself as his own bride. Oh, what joy to have a little hope that we are thus blest.

Dear friend, my hope is that all those who have such feelings as you express and as I believe I have seen evidence of in your case, are taught of the Lord. Those feelings of love for his people and desire to keep his commandments with feeling of inability to do so are my feelings, and in expressing them you have told me my experience and found a near place in my heart as one of the Lord's children. I should be glad to read another letter from you.

May the Lord guide and direct us in all things.

With love and kindest regards and best wishes for the success of you and family, I am,

Your true friend,

GEO. M. HARDY.

### CIRCULAR LETTER.

(Written by Joshua T. Rowe.)

The Baltimore Primitive Baptist Association, to the Churches and Associations With Whom We Correspond—Greeting:

Dear Brethren—In our letter for this year we feel to call your attention to some thoughts on the eighteenth chapter of Matthew.

In the closing verses of the preceding chapter we have set forth some of the authority of the kings of the earth, and we think there is no doubt that the disciples of Jesus were looking forward to the time when he would reign a king on earth, and that they had some carnal ambition to satisfy in holding some important position in that supposed kingdom. Therefore the question in the first verse of the eighteenth chapter, "Who is the greatest in the kingdom of heaven?"

Second verse. The little child here presented to the disciples was, we think, a natural child, but a helpless one, and his natural weakness was to remind them of their own spiritual weakness.

Third verse. Jesus says, "Except ye be converted," that is, so changed as to get rid of this carnal ambition to be great, "ye shall not enter into the kingdom of heaven," for its king is humble and tells you that he can do nothing but of the Father; so you must be helpless as little children and know that "without me ye can do nothing." This kingdom of heaven we think is the church militant, over which we have one Lord, and all we are brethren. In this kingdom the smallest one is the greatest, the humblest one is the most exalted, and the one who shows a disposition to be led, is the leader. Such meek, humble, small ones as this are the greatest in the church, (or kingdom) as shown in verse four.

Verse five tells us that "whoso shall receive one such little child in my name

receiveth me." Not the natural child first presented, but the humble child of God represented by the natural, and it is the child of God that we have presented to us from here on, and his greatness consists in the Spirit of Jesus that dwells in him, and those who love and receive him for Jesus' sake, love and receive Jesus.

Verse six shows us what a terrible thing it is to offend one of these little ones that believe in Jesus, and this offence does not mean the excitement of the carnal passions, but by our own carnal, sinful actions leading them into or tempting them to sin, or to tempt them to believe that being children of God they are immune from the sufferings that belong to the flesh, as Peter did our Lord. (Matthew xvi. 22.) But in the twenty-third verse Jesus said, "Get thee behind me, Satan: thou art an offence unto me." If we insult our brother as a man, we may appease his wrath and all be well, but who can make amends when we have caused him to offend?

Verse seven: "Woe unto the world because of offences!" Not this carnal world that has not known the Father, nor the Son whom he hath sent, but the world of God's people for whom Jesus is the propitiation (satisfaction) for their sins. (1 John ii. 2). God's people are called the world, because they are made up of every family of the earth. (Rev. v. 9). These all feel the woe that their carnal nature by its offences brings upon them. These offences bring the oft repeated cry, "O wretched man that I am!" It is this that brings about the warfare between the flesh and the Spirit, and it is the enemy against whom David prays in Psalm six. "For it must needs be that offences come." Not that offences in any way help or advance the cause of Christ or bring comfort to the child of God, but as two opposite currents

of wind produce the whirlwind, so the contrary natures, the flesh and the Spirit in the child of God cry, Forgive us our sins; and the man who has sinned feels the greater woe.

Eighth verse: "Wherefore if thy hand or thy foot offend thee, cut them off," etc. For the reason that offences bring woe upon the offender, whatever offends you cut it off and cast it from you. This, dear brethren, is your carnal nature looking around the glories of the world would take you where you should not go, representing feet, or if it would take you as a hand that would neither glorify God nor comfort you, as his child, cut them off. It is the same as the apostle says, put off the old man with his affections and lusts. "Cast them from thee." For-sake the evil and turn unto the Lord, and he will have mercy upon you, and to our God, for he will abundantly pardon. (Isaiah). "It is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire." This means your comfort in the kingdom of God (the church), the joys of salvation as experienced in walking according to the gospel rule. Better to be hopping along in the path that Jesus trod, on one foot, handling only the true gospel of Christ, than having two feet, profession of love to Christ, and at the same time loving the world, and all the time be in the fire of God's wrath and fearfully looking for the day of his fiery indignation.

Ninth verse: "If thine eye offend thee, pluck it out, and cast it from thee." If you see any other than the hand of God in his works, either in nature or in grace, your eye is offensive, for God will not give his praise to another. Pluck this out, cast it away, and with an eye single to his praise enter into life, the fellowship of Jesus and his people, which is far bet-

er than seeing man as an help to God. "Having two eyes to be cast into hell fire," which is experienced in our souls when we are conscious of having robbed God of his glory and praise.

Tenth verse: "Take heed that ye despise not one of these little ones" that walks in the path of Jesus, that handles the pure gospel of the Son of God, and that gives him all the glory of his works, and in those things sees no one but Jesus. To scorn one of these would be to scorn Jesus, for he dwells in them, and this is why they are such humble little children in his kingdom. And "their angels do always behold the face of my Father which is in heaven." The Spirit that ministers to them, the grace that keeps them humble and small in their own estimation, does it by showing them that all things are of God the Father, who rules by his Son in his gospel kingdom (the church). Should we despise them, we should despise or scorn the Spirit that moves them: in their humble way.

Eleventh verse: "For the Son of man is come to save that which was lost." Not the lost or dead in trespasses and sins are meant here, but those who by living after the flesh have died or are in the wilderness of transgression, as shown in verses 13-14 showing that as the Shepherd is not satisfied with ninety-nine sheep, but must have the hundredth one, and goes himself into the mountains and seeks that which is gone astray, and when he rejoices more over this one than those that went not astray. It is possible that the earthly shepherd may not find his lost sheep, but the all-seeing eye of Jesus never fails to find the lost sheep, however, small he may be, or however dark the mountain into which he has wandered. "It is not the will of your Father which is in heaven, that one of these little ones should perish." Then they will not perish,

for God will do his pleasure and bring his sheep home again. It may be with a broken, contrite heart, as the prodigal son, but O the sweet comfort of the poor, wayward son in being received as a son, which was more than he dared ask. All this, brethren, refers to our own experience alone.

Now, coming to the fifteenth verse, the Lord teaches us how to deal with those of our brethren who may trespass against us; and in the first place we feel that we should know that we are injured instead of being insulted and being trespassed against. We should go to our offending brother in that meek and humble spirit that has been with us up to this time in dealing with ourselves, and prompting us to cast away the offending foot, hand and eye. The beam being out of our own eye, we now see clearly how to pull the mote out of our brother's eye, and so not saying one word to any one about our brother's sin, we go to him alone, and if it be that he has the same spirit of Jesus, he hears us, confesses his sin, and we have gained our brother; but if he be so carnal and selfish as to persist in his sin, then take with thee one or two more of the children that believe in Jesus, that in the mouth of two or three witnesses every word may be established, for the humble Christ-like brethren will be able to judge both the words and spirit of each of us, and are capable of advising us for the better. We feel that the inference is strong, that if he hears them all is well, and here the matter should stop forever. "And if he shall neglect to hear them, tell it unto the church," and if he hear the church, well, but if not, "let him be unto thee as an heathen man and a publican." He has now been labored with by one, two, and the whole body of Christ, and he will not hear, so you are to look on him as a man of the world, who has no privileges in

the church. You have bound him on earth, and the same is bound in heaven (the church). This is justified by his worldly course, and we have shown our devotion to the cause of Christ outside the church in our efforts to be reconciled to our brother, are loosed; that is, our course, has been recognized by the little ones that believe in Jesus, and thus we are loosed in heaven (the church), having the same privileges as before. Those two little ones whom we have called to our aid, and to whom we have submitted our case, have agreed, and the thing has been done for them of our Father which is in heaven (the church), as shown by verse nineteen.

Verse twenty: "For where two or three are gathered together in my name, there am I in the midst of them." In the case referred to, the two little ones whom we have called to help us have Christ in them, and we have him in us, and so he is in the midst, directing our own peace and that of the church, which is still to us the kingdom of our blessed Lord.

The remainder of the chapter is devoted to the one thought of sin and forgiveness, and the extent of that forgiveness. Peter asked how oft he should forgive his brother, "till seven times?" thus more than doubling the Jewish custom of forgiving three times, perhaps feeling that this would be very charitable; but our blessed Lord, who is rich in mercy, and all the time forgiving his people's sins, teaches us that as to his, so to our forgiveness there should be no limit: not seven times, but seventy times seven; and then he tells us that the "kingdom of heaven is likened unto a certain king, which would take account of his servants. \* \* \* And one was brought unto him that owed him ten thousand talents." Just think, brethren, what an enormous debt for a small servant

to owe with no means to pay, and what anguish of soul he must have felt when his lord "commanded him to be sold, and his wife and children, and all that he had, and payment to be made." The debt though more than sixty-seven millions he does not dispute, but begs for mercy, saying, "Have patience with me, and I will pay thee all." Brethren, how often we make promises in our poverty that we never keep in our prosperity, but like this ungrateful servant seem to forget what great mercies we have received. His lord was moved with compassion, and forgave him the debt. He was not now required to pay, but set free, and at liberty to enjoy home and loved ones. How glad he must have felt, but how soon he seemed to forget the great mercy shown him, "and went out, and found one of his fellow-servants, which owed him an hundred pence (about thirteen dollars), and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all; and he would not; but he did cast him into prison, till he should pay the debt." O what base ingratitude! How can one so blessed be so hard-hearted and without feeling for those who are now, as he was but a short time ago, in great trouble? No wonder that his fellow-servants, seeing what was done, should be grieved, and their lord wroth. He truly deserved to be delivered to the tormentors. "So likewise shall my heavenly Father do also unto us, if we from your hearts for give not every one his brother their trespasses." See, brethren, the great difference in the amount of their debts: the one ten thousand talents the other an hundred pence, and the difference between the debt we owe our blessed Lord, and that our brother

owes us, is no less. If I have done no wrong and my brother has trespassed against me, his debt is small compared to mine. Let me remember the great mercy shown me, the long-suffering of God toward me; also the great debt I owe, and my utter inability to pay, and then I shall see the debt my brother owes me is small indeed. We have one Lord, even Jesus, and to him we go with all our complaints, acknowledging our sin, and with a broken and contrite heart we beg for his mercy. "Ye Gentile sinners, ne'er forget the wormwood and the gall." Having so many times been forgiven such great sins in which we have greatly rejoiced, ought we not bear this forever in mind, and cheerfully forgive the small sums that our brethren owe us, saying it is of small moment, my brother, I freely forgive. May God grant us this blessed principle of forgiving, never-dying brotherly love that gives us at all times to remember and appreciate God's wonderful mercy to us, and then we shall be merciful and forgiving toward those who may at times like ourselves be out of the way.

May God keep us all humble, and at his footstool united in loving friendship, praising one Lord Jesus.

WM. GRAFTON,

Moderator.

MILTON, DANCE, Clerk.

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### THE TALENTS, MAT. 25.

"For the Kingdom of heaven is as a man traveling into a far country who called his own servants and delivered unto them his goods."

Jesus said "The Kingdom of heaven is as a man travelling into a far country and calling his own servants," etc. The parable used sets forth the manner of Christ who took his journey into a far country, but before doing so he called his own servants, giving each one talents according to his ability.

He called his own servants. One may contend that all men are servants of Christ. If so why does he single out some as his own servants? This language excludes some, or means that there are some that are not his own servants. All through the Bible there is difference between those that serve him and those that serve him not. That some of the Lord's servants are more faithful than some others is manifest. But he has his own servants as separate from all others. He delivers unto them his goods or talents according to a certain rule. That rule is the several or distinct, peculiar ability of each one of the servants. I do not consider that any man has any ability to serve the Lord before the Lord quickens him or makes him his servant. If every man in nature has any ability to serve the Lord and in that sense is his ser-

vant then where is there any need of grace whereby and wherewith we serve God acceptably with reverence and godly fear? What is the several ability which is considered and which determines the number of talents delivered to each one? We see among the servants of God different gifts and different degrees in their amount of labor and usefulness. Now who made one to differ from another? We know it is God that does this, and he bestows gifts as it pleases him. He makes the feet strong to walk through briers and thorns, and he puts greater burdens on them. He bestows his gifts according to the several or peculiar ability of each one of his servants. When he calls his servants he communicates this ability to each one of them and then delivers the talents unto them according to the several ability of each one of them.

What are these talents? They are not the gift of eternal life. They are not what makes one a child of God. For these his own servants were servants before the talents were delivered unto them. These talents are goods or money with which they exchange and serve—not in the world—but in the kingdom of heaven. For all this service is in the kingdom of heaven. As men use goods or money in their business in this world and conduct their business exchanges, so in the kingdom of heaven or in the church of God such are called to serve in his kingdom as preachers, deacons and members of the body in general with such light, knowledge and understanding as is given them. Now all these gifts belong to the Lord as his talents, goods or money, with which they serve each other and minister to each other, and thus serve the Lord; and the money or talents thus put to the exchangers increase as it is properly used. For there is always increase and growth in his kingdom where the servants put these talents to the exchangers or to

proper use: for it is not a vain thing to serve the Lord. Remember this is the Lord's money.

That servant who feels that whatever he has received of the Lord still belongs to the Lord as much as it ever did, and that he himself has no right to hide it, or misuse it, or bury it, or to deny that he has it nor to become censorious, or heady and high minded, nor oppressive so that he does not begin to beat the men-servants or maid servants, or to claim that these talents are so much his own that he has the right to demand pay for what he does to others, or for others, thus denying that this is his Lord's money, proves his devotion to his Lord and honors his Lord, and is benefiting the church and his talents increase and double. The brethren render double honor to such. We have seen men that glorify God in the gifts he has bestowed upon them or committed unto them, and those gifts brighten, and such brethren are humble feeling that nothing they have is their own, but all belongs to the Lord. Such servants remain useful to the end of their life. They feel that they have no right to betray their trust. Their Lord has entrusted these gifts to them and all their time and talents belong to their Lord: hence they have no right to defraud, nor be drunken, nor unfaithful, nor to waste their Lord's money in any way, nor to prostitute their members as instruments of unrighteousness, but to present their bodies a living sacrifice to the Lord. They feel they are not their own, but belong to the Lord; nor have they right to pervert their time, nor bodies, nor gifts to any corrupt use, nor to use their tongues or speech to any fleshly end. But whatsoever they do, whether they eat or drink, or whatsoever they do, it is all to be done unto the Lord, and thus they glorify the Lord in their bodies and spirits which are his. For ye are not your

own, but are bought with a price.

What right has the man with one talent to hide his Lord's money? It is not the man's money. If the Lord has taught one he is a lost sinner, and has given him hope through grace of finding mercy in the sight of the Lord, what right has that man to put his light under a bushel? Should not all the gifts be brought into the storehouse? One says the Lord I hope has done something for me, but it is so little. If I had a gift or evidence like such a one I could name then I would own him and put my gift in with the others. But it is unreasonable for me to be required to reap where another has sown. It is hard service to present something when I have nothing. I know that salvation is of the Lord, and that he will have his own, but I am afraid to try to serve him. If this man were afraid not to serve him then that would be better. This one talent man keeps his Lord's money laid or wrapt up, hid, in a napkin (grave clothes or under the law), and in the day of reckoning presents it with an insulting apology.

What becomes of him? Out of his own mouth he is condemned. He cannot enter into the joys of his Lord because he has not owned or confessed him before men. He has not honored and served him. We must take his yoke and learn of him, and then we fit rest unto our souls. This is addressed to such as labor and are heavy laden not such as are dead in trespasses and in sins. When Jesus said "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." This was not spoken to those dead in sins, but to such of his people as are disobedient, or not serving the Lord. Those that hear his voice or obey him he eats or sups with, and they with him. Such are blest in own-

ing him and walking in white. They do not hide their talent or bury it, but put it to use, and the Lord eats and drinks with them, or they enter into the joys of their Lord.

The disobedient are cast out into outer darkness where there is weeping and gnashing of teeth, or misery and woe. Those that disobey the Lord and walk after the flesh reap the fruit of their evil deeds, or sow to the flesh and of the flesh reap corruption.

What becomes of their talent of that service which is rendered by the obedient, but is not rendered by such as become unfruitful and deny their Lord? It is given to the obedient servant. He has double honor. The Lord will have his own. From the disobedient shall be taken away even that which he hath.

What is gathered from this teaching of our Lord? That it is a fearful thing to fall into the hands of the living God, if we turn away and refuse to hear him that speaks from heaven; but if we acknowledge him in all our way he will direct our steps; and it is a most blessed thing to be faithful in that which he has committed to us.

When Jesus was crucified and arose from the dead he ascended into heaven on the right hand of God, exalted a prince and a Saviour, and received gifts even for the rebellious, or passed out from under the legal dispensation into the gospel kingdom, where he must reign until every enemy is put under his feet. He has set various gifts in the church with which he is served. He said to his disciples I go to prepare a place for you, and if I go I will come again and take you to myself that where I am there ye may be also. Now his servants are to occupy till he comes again. For Jesus will come again. To them that look for him shall he appear without sin unto salvation. We are to watch as well as pray. Blessed are those that are faith-

ful serving the Lord. To watch is to be obedient, faithful unto death. Such shall receive a crown of life. Paul fought a good fight and kept the faith. He employed all the talents the Lord gave him in obedience to the Lord and was commended. The obedient child of God is far happier if he is persecuted, if he is in the lion's den, or burning fiery furnace than the disobedient one that does not give God the glory. The outer darkness or the flesh, the world and its ungodly ways is a place of weeping and gnashing of teeth to the child of God who walks after the flesh.

There is according to scripture a service required before the glory and joy of the kingdom of heaven is entered into—not that the kingdom is not already begun in such, for God begins this good work; but when the tree is made good this is proven by its bearing good fruit. There is joy felt in the obedience of faith, but we suffer with Christ before we reign with him.

I consider that there is more joy in the suffering of Christ here in this present life, more peace in following Jesus here, better to be a doorkeeper in the house of the Lord than dwelling in the tents of wickedness for a season. We should esteem the reproaches of Christ greater riches than the treasures of Egypt. The beginning of the kingdom of heaven is in time. Those that have tasted that the Lord is gracious have the earnest of the joys of heaven.

When the Lord comes to reckon with his servants there is a commendation he gives to such as have been faithful, and this is felt in the love and fellowship of such as have truly served the Lord; but those that have been diligent and faithful cannot enter into these joys in this coming.

This does not refer to that resurrection life that does not yet appear, for that is yet hid from us. It doth not

yet appear what we shall be; but we know that when he shall appear we shall be like him for we shall see him as he is.

What a blessed hope, what a glorious waiting till Jesus comes.

P. D. G.

#### ADAM THE FIGURE.

A figure represents substance, but is not a reality.

When the Lord made Adam he placed him in the Garden of Eden to dress and keep the Garden. He caused all the animals to be named by Adam, but there was not one of them fit to be his companion. They were all beneath him—inferior to him—none of them were suitable to be with him as a companion. This shows the superiority of man in his creation over all the beasts of the field.

We sometimes see men now so fallen that they love beasts of the earth as though they were their companions. Men and women sometimes love dogs more than they love truth.

The Lord provided a suitable companion for Adam, not by choosing any animal of the beasts of the earth, but by a special, peculiar and after creation such as has never been known before or since. The Lord provides an help meet suitable to Adam. Causing a deep sleep to fall on him—an emblem of death—wherein Adam was not only inactive but altogether ignorant of what the Lord was doing, he takes a rib from the man and makes a woman, and also brings her to the man. Adam is not only entirely pleased, but he loves this creature and calls her woman as taken from man, the female of man, the fruit bearing part of man, the truly responsive creature to all the loneliness of man. For the Lord God had said that it was not good for the man to be alone.

Adam uttered the law of his relationship and affinity for his wife when

he said, this is now bone of my bones and flesh of my flesh—therefore shall a man leave his father and his mother, and cleave to his wife, and the two shall be one flesh.

There never has been in nature such another marriage as this one. No other man has ever married a woman that was of himself as Eve was of Adam. What does this pre-figure?

We have stated that the figure is not the substance, though if it did not shadow it forth it could not be a figure. Jesus who was to come, at the time of Adam's creation, was typified in Adam and the church of Jesus Christ in Eve. This great mystery of creation and marriage concern Christ and the church.

Shall not Abraham seek a bride for his son Isaac, a type of Jesus the promised seed? Shall not the Lord God of heaven and earth prepare a bride for his only begotten son, and bring that bride to him? We find from the scripture that the church of Jesus Christ was chosen in him before the foundation of the world. As the material of Adam's wife is of him—the woman of the man—so the bride, the Lamb's wife is of Jesus Christ. As the Lord God took the rib from Adam and formed a woman, so the Lord God formed the church of God in Christ Jesus. But of God are ye in Christ Jesus. Then he that sanctifieth, and they who are sanctified, are all of God, and therefore Jesus is not ashamed to call them brethren saying, behold I and the children which God hath given me. Thy maker is thy husband. There is no more endearing relationship than that of husband and wife in the Bible sense of that term. It is closer than parent and child, for a man forsakes his father and his mother both for his wife, as she is bone of his bones and flesh of his flesh.

The Father arranged the marriage after the Bible order of faith, see Abra-

ham and Isaac. God brings the bride to Jesus who loves his church. Why should he not? His Father gave her to him. She is betrothed to him in loving kindness and faithfulness and tender mercies forever. Many scriptures set forth the love of Christ for his church. Jesus gave himself for her. No greater love than this could be found. His delight is with her. She is his glory, and he will present her before his Father's throne with exceeding joy.

Who knows the greatness of the love and delight Jesus has in his bride, and what honor he puts upon her. Back-sliding she has been. Woe to the man she has been. All his grief comes to him because of her. As Sara-son's grief came to him because of and through his wife, so Jesus must bear all her guilt and feel the pangs of her unfaithfulness. Yet he loves her, and love is stronger than death, and many waters cannot quench it.

The reproduction of man is accomplished through his wife. The glory and strength of man appear in his children. As arrows are they in his quiver of triumph. Happy is he that hath his quiver full of them. They are the heritage of the Lord.

Jesus shall see of the travail of his soul and be satisfied. All the grief is borne by him, all the fruit is found in him. In him is both husband and wife. It is in the travail of his soul he shall see to his satisfaction.

While in nature the church is weltering in her own filth and blood, or has destroyed herself, yet he so puts his beauty upon her, and she is so joined unto him in spirit that they are one. She abides in him to bear fruit. He creates the fruit of the lip. His spirit is in her. He works in her both to will and to do of his good pleasure. The church is created in Christ Jesus unto good works, which God hath ordained beforehand, that she should walk in

them. He works in her that which is well pleasing in his sight through Jesus Christ, to whom be dominion and power, honor and glory forever.

Here is a family, the whole family of God. Children that will not lie. They bear the image of their Father. They are born of God, therefore born of incorruptible seed.

This family is to the praise of the glory of God's grace. Jesus is glorified in them. They shall speak with the enemies in the gate. He spreads a table for them before the enemies. They show forth the incorruptible character of immortality.

How unlike they are to Adam's children, a seed of evil doers where sin reigns unto death. These are the children of light and of the day. They are the opposite of Adam and his offspring. As by the disobedience of Adam many (all his seed or offspring) are made sinners, and so death passed upon all of Adam's unborn offspring, before a single one was conceived in the womb (because they all sinned); so by the obedience of Jesus Christ many (even all for whom he died and rose again) shall be made righteous; for they were chosen in him before the foundation of the world, and they are the children scattered abroad everywhere in the loins of Adam all over the earth in nature, and therefore it is expedient (the provision and remedy of wisdom that finds out all witty inventions) that one (Jesus) should die for the many and the whole nation perish not. For God deviseth means whereby his ransomed shall not be expelled from him.

Is it to the glory of God that Jesus should fail to see of the travail of his soul? What pleasure would it be to a parent to find some of his children irretrievably lost? Has not Jesus received of his Father power over all flesh, to give eternal life to as many

as the Father hath given him?

When he shall say, Father here am I, and the children whom thou hast given me, shall one be absent? Will that be a marred family? Shall the Father hear the intercessory prayer of Jesus, "Father, I will that they whom thou hast given me be with me where I am to behold my glory?" Then shall not these heirs of God and joint heirs of Jesus Christ be glorified together with Jesus?

Adam is a complete failure—shall not Jesus be a glorious success? The figure is nothing of reality. Shall Jesus be anything but reality?

Adam's marriage is dissolved in death. Shall not the marriage of Jesus be forever enduring in the resurrection?

Adam's offspring bear the image of their father, and sink into death. The children of Jesus shall bear his image and shall therefore be glorified together with him in the resurrection, and an unbroken family shall ever be with the Lord.

P. D. G.

#### PARABLES.

The brethren in their interpretation of parables consider that because the kingdom of heaven is likened to such and such things therefore all in it must be holy and spiritual. It is upon such and such an interpretation as this that they are led to conclude that all the ten virgins are children of God. "Then shall the kingdom of heaven be likened unto ten virgins," etc. Is every thing referred to spiritual in these parables? I say not. For instance Jesus put forth this parable unto them, saying, "The kingdom of heaven is likened unto a man which sowed good seed. But while men slept an enemy came and sowed tares," etc., Matt. 13:24-30. Jesus also said the kingdom of heaven is like a net that was

cast into the sea and gathered of every kind. The good were gathered into vessels, but the bad were cast away. The bad are the wicked. In the exposition of the parable of the wheat and the tares the wheat are the children of God, but the tares are the children of the wicked one, and they grow together until the harvest or end of the world. Thus it is plain that some are not God's people in these parables that represent the kingdom of heaven. Even among the twelve disciples one was a devil. In the early church there were false teachers, in the days of old there were false prophets.

We must not trust to an organization or mere profession or in appearances. All are not Israel which are of Israel; but in Isaac the seed are found. That is it is by promise. It is of faith that it might be by grace in order that the promise should be sure to all the seed.

Five virgins were wise and five were foolish. They could not be farther apart than wise men and fools are. The Lord knew one and did not know the other. One part went in and the door was shut. There is no evidence that the door was ever opened to the foolish ones.

In looking at scripture we should consider all its bearing and interpret it in accordance with the tenor of scripture generally. If there had never been found an expression in scripture setting forth the kingdom of heaven as having tares, or the children of the wicked one in it, or had called the wicked in the same net with the good, then we should have no authority for considering any but the Lord's people in the kingdom. But we see a class in the kingdom that fail to enter in the marriage with the bridegroom, and a class of tares that are gathered out and burned, also a class of wicked ones that are cast away.

Scripture must agree with scripture

then is wisdom justified of her children.

In other parables this explanation is such as requires a consideration that sets forth a different matter. For instance in the parable of the leaven the object is to show the efficacy of the principle of leaven that operates with equal power in all that it is placed in, or that this divine power never fails to do what is purposed. The leaven leavens the entire lump of meal, there being no part or particle of the meal that is not affected by it. Differences in men are manifest. Some are of God and others are not of God, nor was ever the purpose of God to save such as are not the children of promise.

Some run well awhile. Who did hinder them? Some make a fair show in the flesh. Some make rapid progress for awhile, but by and by they fall away, having no root in themselves. The true ones endure unto the end and are saved in harmony with every principle of grace. Others run for awhile then they fall away for want of love or interest in the kingdom of heaven, and each one proves what he is.

P. D. G.

#### STRENGTHENED. EPH. 3:16.

What power men have in nature is the power of doing evil. Jesus said, no man can come to me except the Father which sent me draw him. He also said, Ye will not come to me that ye might have life, because your deeds are evil. Then men can do wrong in working out the evil of their own natures, but cannot do good of themselves, because they do not love good. Hence the power in them is unto evil. O Israel, thou hast destroyed thyself, but in me is thine help. This was said unto Israel.

The strength or power of God is a spiritual power. Those born of the

Spirit of God are born of incorruptible seed, and such can never sin because the seed of God abides in them, and they can never die.

This man is called the inner man, and it is created in righteousness and true holiness, and stands opposed to the outer man which is corrupt according to the deceitful lusts.

It is also called being renewed in the spirit of the mind—not the carnal or natural mind, because the carnal mind is of the old man or outer man.

The prayer of Paul was that the Lord Jesus would grant that according to his riches in glory the brethren would be strengthened in might by his spirit in the inner man. This strengthening is to quicken us according to his divine power to all endurance, to the patient waiting for the coming of Christ. To endure temptation, to wait for the coming of Jesus Christ, to grow up into him in all things is the precious work of grace as manifested in that which is born of God.

The power that conforms us unto Jesus Christ by raising us above the world into a state of incorruptibility is a power unto salvation, being the power of God.

It is the same power by which we believe in God, and by which we comprehend the love of God. This power enables us to endure in the day of trial and temptation, so that we faint not, but are enabled to rejoice in hope of the glory of God.

Yet this strengthening is not visible or in the outer man so that we can see and feel it as we would like to do. For we must be weak to be strong, and this is contrary to nature. It is the strength of the Lord made perfect in our weakness. For we cannot depend on him while we are relying on ourselves. It is a spiritual strength and not a natural one.

P. D. G.

## RESURRECTION OF THE UNJUST.

Brother King White requests me to write upon the resurrection of the unjust. It is enough for those born of God to consider that there shall be a resurrection of the wicked or unjust, if we see that Jesus so declared though we cannot understand how it is, or how it is accomplished. Faith receives and holds the promise of God to be true though we cannot see how, as Abraham went out by faith into a land he had never seen.

Jesus declared that there should be a resurrection both of the just and the unjust, John 5:28-29. Why marvel at this? Why should it be thought an incredible thing that God should raise the dead? But it has been denied in many ways. But we are warned of this in the Bible. One way of attacking it is to say, But how are the dead raised up, and with what body do they come? The familiar matter of sowing seed is used. Thou fool, thou sowest not that which shall be but naked or bare grain. It must die. Then it brings up a crop. Except it die in abides alone. Every seed brings forth of its own kind. While Paul in the 15th ch. of 1st Cor. refers to the resurrection of the bodies of the saints, the Lord told Daniel of the resurrection of the wicked as well as of the righteous, "And many of them that sleep in the dust of the earth shall awake: some to everlasting life, and some to shame and everlasting contempt." Daniel 12:2. It appears from this that the wicked shall come forth to shame and everlasting contempt. The outgrowth and consummation of wicked principles in their corrupt lives shall appear in the shame and everlasting contempt of their being raised to reap the fruit of their wicked doings.

While those walking in the faith of

Jesus shall grow up into him in all things, and shall awake with his likeness in the resurrection of the just, and shall be like him, for they shall see him as he is and be satisfied.

P. D. G.

was strictly honest in dealing with his fellowman, industrious, and provided well for his family. A good neighbor, husband and father is gone from us, and we believe he is at rest.

D. W. TOPPING,  
Pantego, N. C.

### OBITUARIES

#### ELDER DAVID CARTER.

The subject of this notice was born June 27, 1834, in Beaufort county, N. C., and departed this life November 27, 1908.

Brother Carter united with the church at the Head of Pongo about the date 1860, and was baptized by brother Albin Swindell. He truly adorned the profession he made by a well ordered christian walk and conversation. I was associated with him very much, and am free to say that the grace and virtues of God were the theme of his soul.

He was liberated to exercise in the ministry, and the church was so well satisfied with his gift that he was ordained to the full work of the ministry about 1876. The church book was destroyed by fire. So correct dates cannot be given.

Brother Carter served his church as pastor for many years, and was the regularly installed pastor at his death. Some years before he died he had a stroke of paralysis in one leg which finally settled in his head, impairing his memory.

Brother Carter's last days were days of great suffering, yet he did not murmur or complain. Often in the midst of his suffering I have heard him say that he had a hope of a better world than this.

He was twice married. First to Harriett F. Davis. Unto them were born 11 children, 7 daughters and 4 sons. He was married to Eliza V. Tooty November 25, 1884. Unto them were born 5 sons.

He leaves a beloved widow and six children, 3 of each marriage, and many grand children. The church of his membership and the sister churches mourn his loss. Yet we believe that our loss is his gain.

I wish here to state that brother Carter

#### G. H. W. OAKLEY.

The subject of this sketch was born August 22, 1852, and departed this life September 26, 1908, making his age 56 years, 1 month and 4 days. He was the son of Elder P. L. Oakley, of Caswell county, N. C. He was without a doubt raised under strict discipline, and therefore did not shame his parents. Though born with a deficiency in his feet and hands, he did not wait for others to support him, but was industrious and persevering. Besides farming he taught school successfully for several years, and was then chosen county treasurer, in which capacity he served for about eight years, being thoroughly honest and straightforward in all his transactions. The state superintendent remarked: "He was one of the best treasurers in North Carolina."

Mr. Oakley was twice married. First to Miss Altee Rudd and after her death to Miss Emma Rascoe. The fruits of these unions were fifteen children, two having died. He provided well for his household, being a kind husband and father, training his children in the way they should go. He was a good neighbor and highly respected generally. He was constantly in attendance on the ministry of the word, and took much interest in the people of God. Though he made no open profession I feel he had a godly concern on the subject of salvation, and hope and trust he is gone to that land where sickness and sorrow, pain and death are not feared. He was stricken suddenly with pneumonia and died in a very few days. After services at the home led by the writer, he was laid to rest in the burial ground at Arbor church to await the resurrection of the just. He leaves a bereaved, stricken wife and children, besides a host of

relatives and friends to mourn the loss, but we mourn not as those who have no hope.

Written by his neighbor and friend.

Y. I. C.

- Fitch, N. C., January 15, 1909.

#### W. D. GAY.

After a lingering illness Mr. W. Dempsey Gay, a promising young lawyer of this city and the eldest son of G. W. and Laura E. Gay, formerly of Scotland Neck, N. C., died at his home at 6 o'clock Sunday morning, December 22, 1908, after an illness of eighteen months.

He was born at Scotland Neck, N. C., April 12, 1879. At the age of 17 years he received his diploma from the military academy and then entered Wake Forest College, which he attended for several sessions. Going from Wake Forest to Richmond College, where he took a law course and graduated with distinction. Being but 18 years old at that time it was necessary to wait three years before he could take the legal examination before the supreme court of appeals, which he did in 1900 at Withville. He passed the requisite examination and at once began the practice of his profession. Being possessed with a remarkable analytical mind his success was assured from the first and up to the time of his failing health he was enjoying a growing practice and had before him brilliant prospects. His remarkable adaptability for his profession, coupled with his studiousness and affability and his unswerving loyalty to high ideals, made him many friends.

Four years ago he married Miss Jella C. Beckers, of Church Hill, and he is survived by his wife and a bright 3-year-old boy. He was the only brother of Dr. George Gay, of Church Hill.

His health began to fail him in July, 1907 and he was confined to his bed for several weeks before his death after a long visit to the mountains. The funeral services were conducted from the family residence, No. 711 North Twenty-sixth street, by the Rev. R. H. Potts, at Union Station M. E.

church, of which the deceased was a member.

FATHER.

Richmond, Va.

Dear Brethren Gold and Lester:

With a sad heart I will write a short sketch of our son Stephen Ellis Lester Thomas. He was born March 5, 1893, died April 24, 1906. His stay on earth was 13 years, 1 month and 19 days.

Little Lester, a bright, loving child and obedient son, seemed to have a great thought for his parents. He had been a great sufferer for two years or more. His disease was heart trouble. He was so feeble he could scarcely get out of doors. He caught measles, that swept him off after one day's illness.

We all did what we could for him. We called in several doctors to attend him. He appeared to want to get well. He told his papa almost the last breath to send for the doctor.

It pleased the Lord to lend us such a jewel only for awhile. He would often say before he took the measles, Mamma, I can't stand the measles. He knew his weakness. He loved his mother, father, 3 sisters and 4 brothers to mourn his loss.

I have a good hope our loss is his eternal gain; although it seems hard to give him up. The Lord giveth and the Lord taketh away. Blessed be the name of the Lord.

Pray for me and mine.

MATTIE THOMAS.

#### LUCIE CANNADY BAILEY.

Lucie Cannady, the little daughter of G. O. and Mary Wiggs Bailey, is dead. The little rosedale was needed in a purer clime than this. Christ said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Little Lucie, frail and delicate from infancy, was a sunbeam in her home until God on the morning of September 1, 1908, saw fit to call her up higher. At that time she was 6 years 7 months and 24 days old.

Parents, a void is in your home, a little voice is hushed, a little chair is without its

occupant; the pat, pat of her little feet is no longer heard.

Oh, the void! the void! But the consolation is that this marks the beginning of the home beyond the skies. "For we know it this, our earthly tabernacle be dissolved, We have a building, a home not made with hands eternal in the heavens."

Parents, you cannot call your darling back. The little ship is safely anchored in the harbor. Lucie is safe in the arms of Jesus. The heavenly constellation has another star, and it is shining. Watch and pray, and you may feel its glow, and with spiritual eyes you may not only see it, but you may see at heaven's gate a tiny hand beckoning you onward and upward.

Beautiful hands of a little one see,

Little voice calling, oh mother, to thee;  
Wee little darling, the light of your home,  
Taken so early, is beckoning come.

UNCLE JUDD.

"SONGS IN THE NIGHT."

This is the title of a little book now in the hands of the printer, containing the last five beautiful and richly experimental poems which my brother, James B. Durand, wrote, during the last year of his life; also a memoir of his life prepared by me, his experience of grace, and an account of his last hours, closing with an account of his wonderful return from apparent death to tell of the exceeding love and glory of the dear Saviour which had broken in upon his soul.

I have been asked to publish these poems in book form. I know the book will be exceedingly interesting to those to whom I am addressing this notice. It will be neatly and attractively bound in cloth, and will likely be ready to send to subscribers early in February. The price will be fifty cents, sent by mail postpaid. I will be glad if those who wish to get the book will send me their orders as soon as convenient. Address orders to

SILAS H. DURAND,  
Southampton, Pa.

B. L. STULTZ.

Union, Monday after 3d Sunday in March.  
Wetherford, Tuesday.  
Springfield, Wednesday.  
White Thorn, Thursday.  
Mountain Springs, Friday.  
Walton, Saturday and 4th Sunday.  
Mill, Monday.  
Talmaison, Tuesday.  
Cane Creek, Wednesday.  
Donville, Thursday.  
Don River, Saturday and 1st Sunday in April.  
He will need conveyance.

JESSE BROWN.

Cypress Creek, March 15.  
Maple Hill, 16.  
Southwest, 17.  
Bay, 18.  
Yopps, 19.  
Ward's Mill 20  
Cowhead, 21.  
Narbheat, 22.  
White Oak, 23.  
Fadnot's Creek, 24.  
Newport, 25.  
Bethel, 27.  
Sandy Grove, 28.  
Blount's Creek, 29.  
Mancocks, 30.  
Red Banks, 31.  
Great Swamp, April 1.  
Bilery Swamp, 2.  
Flat Swamp, 3.  
Skewarkey, 4.  
Jamesville, 5.

JOHN TRENT.

Stamp Sound, February 26.  
Ward's Mill, 27.  
Northeast, 28.  
Fadnot's Creek, March 1.  
White Oak, 2.  
Newport, 3 and 4.  
Goldsboro, 6.  
New Chapel, 7.  
Cross Roads, 8.  
Bethany, 9.

Old Union, 10.  
 Smithfield, 11.  
 Little Creek 12.  
 Clement, 13.  
 Four Oaks, 14.  
 Hannah's Creek, 15.  
 Lenson, 16, at night.  
 Hickory Grove, 18.  
 Reedy Prong, 19.  
 Seven Mile, 20.  
 Mornet, 21.  
 Mingo, 22.  
 Dunn, at night, 23.  
 Bethsaida, 24.  
 New Hope, 25.  
 Sandy Grove, 26.  
 Middle Creek, 27.  
 Willow Spring, 28.  
 He will need conveyance.

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**J. W. WYATT.**

Maple Hill, March 21.  
 Cypress Creek, 22.  
 Muddy Creek, 23.  
 Goldsboro, at night, 24.  
 Memorial, 25.  
 Lower Black Creek, 26.  
 Scott's, 27.  
 Contentnea, 28.  
 Upper Black Creek, 29.  
 Beulah, 30.  
 Salem, 31.  
 Clayton, April 1, at night.  
 Raleigh, at night, 2.  
 Durham, at night, 3.  
 Roxboro, 4.

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**JOHN R. DAILY.**

Martinsville, March 12, at night.  
 Axton, 13 and 14.  
 North Fork 15.  
 Leatherwood, 16.  
 Camp Branch, 17.  
 Eoed Creek, 18.  
 River View, 19.  
 Martinsville, 20 and 21.  
 He will need conveyance.

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Dear Brother Gold:

I wish to correct a mistake or two in

brother J. T. Rentfrow's obituary. He joined the church May, 1895, instead of 1905; also his mother's name was Sennie instead of Susie.

Your sister, I hope,

MATTIE LUPER.

Sharpsburg, N. C.

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Married, January 22, 1909, at Polkton, N. C., Mr. W. J. McDaniel and Miss Frances Edwards, by P. D. Gold.

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**JESSE BROWN.**

Raleigh, February 20.  
 Clayton, 21.  
 Smithfield, 22.  
 La Grange, 23, at night.  
 Sandy Bottom, 24.  
 Hasking Chapel, 25.  
 Beaver Dam, 26.  
 Sand Hill, 27.  
 Middy Creek, 28.

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**J. C. HOOKS.**

Newport, Saturday and third Sunday in February.  
 Morehead, Monday.  
 Marshallburg, Tuesday.  
 Hunting Quarter, Wednesday.  
 Cedar Island, Thursday.

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**ELDER JOHN R. DAILY.**

Roxboro, Saturday and 2nd Sunday in February.  
 Flat River, Monday after.

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Increased fruit crops are more often the result of good management than of good luck. Fruit trees and fruit plants need a liberal supply of

# Virginia-Carolina Fertilizers

The trees absorb plant foods—that is, nitrogen, phosphoric acid and potash—from the soil just the same as any other crop. Experience has shown this over and over again. This truth has become so well recognized that "return to the land what the tree removes if you would expect the best results" has become an axiom with the best growers.

Apple, pear, peach, orange and other fruit trees soon respond to careful fertilization. But be sure to use the best fertilizers.

"I made a test with other companies' fertilizers," says Mr. H. O. Lowry, of Manatee County, Fla., "and yours proved to be the best. The yield where I used Virginia-Carolina Fertilizer, was just twice as much as where the other two companies' fertilizer was used." Hundreds of users say Virginia-Carolina Fertilizers are cheapest because of their good qualities—give better satisfaction and quicker results.

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Baltimore, Md.  
Columbus, Ga.  
Montgomery, Ala.  
Shreveport, La.

#### J. E. ADAMS,

Lawyers Spring, Thursday before  
4th Sunday in February.

High Hill, Saturday and 4th Sunday.

Mill Creek, S. C., Saturday and 1st  
Sunday in March.

Cool Spring, Tuesday and Wednes-  
day.

Philadelphia, N. C., Saturday and  
2d Sunday.

Charlotte, Monday night, wherever  
arranged.

Mooresville, Tuesday night.

Brothers and friends arrange to  
Pleasant Hill, Saturday and 3rd Sun-  
day.

Salisbury, Monday night.

Pine, Tuesday.

Lexington, Wednesday night.

High Point Thursday and at night.

Abbott's Creek, Friday.

Greensboro, Saturday.

Burlington, 4th Sunday and at night.

Durham, Monday.

# ZION'S LANDMARK

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Wilson, N. C.

P. G. LESTER, Asso.

Floyd, Va.

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## THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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

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

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

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All brethren and friends are requested to act as agents.

All names and postoffices should be written plainly.

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

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

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

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

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I trust every reader will try and secure a new subscriber for the Landmark. Our expenses are heavier and an increased circulation is necessary to enable us to make anything.

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

Elder P. D. Gold.

My Beloved and Dear Brother—The following circular letter of the Warwick Association, written in 1845 by my dear father, Elder Gilbert Conklin, on "The resurrection of the body," received the unqualified endorsement of Elder Gilbert Beebe and all the ministers of the Warwick Association as well as the visiting ministers of corresponding associations, and though that glorious and Bible truth is a controverted point by a very few Old School Baptists, be it known that no circular letters could be written and sent forth as the sentiment of the Warwick Association now that did not embrace in the strongest terms that glorious Bible doctrine when that subject was under immediate consideration.

Affectionately your brother,  
**GEORGE D. CONKLIN,**  
 CIRCULAR LETTER.

The subject chosen upon to dwell briefly in the present circular is that of the resurrection of the body, and from the importance attached to this subject in the scriptures it is judged that none can be more interesting to the saints. It is not presumed that anything new will be presented, and though it will be a repetition of the old things said and recorded, it is believed that sufficient interest is taken in the subject by the children of God to make it interesting to them. That there will be a resurrection of the bod-

ies, both of the just and unjust, would seem to indicate a mind strongly imbued with skeptical principles. And though there is an admission of this fact, to a very great extent by such as profess to believe in Divine Revelation, yet the question is frequently agitated, "How are the dead raised up, and with what body do they come?" The great plainness of speech made use of in the scriptures would seem to leave little or no occasion for the agitation of this question by such as are taught by the word and spirit of the Lord. And hence the apostle calls the man who starts the question a fool; but at the same time goes on in a plain, simple, though forcible manner to illustrate the subject and ask the question.

To this illustration of the subject by the apostle, in the First Epistle to the Corinthians, some attention will be given. A reference is made to the custom of sowing seed into the earth, or grain into the ground, and to the fact observable to all who notice the process of vegetation, that that which is sown is not quickened except it die. As our bodies die and are deposited in the earth, they are spoken of as being sown, etc. The instruction given in this part of the illustration is, that though the body dies, no obstacle is thereby thrown in the way of its being raised, the power of God being adequate to the performance of this work, but rather that its death is indispensa-

bly necessary in order to its being raised; that it is a resurrection of or from the dead. Again, in reference to sowing seed or grain, the apostle observes: "And that which thou sowest, thou sowest not that body shall be, etc." from which declaration it may have been supposed that the body sown in the grave is not the same body that is brought forth in the resurrection. To this point in the illustration special attention is invited. It is true that in sowing grain into the ground, we do not sow that body that shall be, or that we reap or expect to reap. But this has a reference to either quality or quantity or both. Yet though we reap a body ten or twenty fold larger than that we sow, as it may please the Lord to give the crop, or the body, the same grain as to kind and substance that we sow we reap; that is, if we sow wheat, we reap wheat, and hence the expression of the apostle, "and to every seed his own body." Again, "thou sowest not the body that shall be, etc.," indicating that the body shall be, or the body reaped is larger than that sown, but as a matter of course, of more importance, more valuable, etc. The lesson taught on this point of the illustration is, that the same body that is sown in the grave will be brought forth in the resurrection; and as the body deposited in the earth is spoken of as being sown and thus represented as seed in this matter, every seed will have his own body in the resurrection. Again, that the same body is raised that was sown, yet an important difference is manifest in the body as sown and as raised, as important as is the difference between corruption and incorruption, between mortality and immortality, between natural and spiritual, between sin and holiness; so that there is a peculiar fitness and aptness in the illustration in the apostle's language: "And that which

thou sowest, thou sowest not that body that shall be," etc. The body as sown is not that body as in the resurrection, in beauty and glory, in honor and excellence, for it is sown in weakness, it is raised in power; it is sown in dishonor, it is raised in glory. It is not intimated that the dead body or bodies, as sown (although represented as seed), possesses in itself a principle of germination as does the grain, but that in the resurrection it is brought forth by the mighty power of God according to the scriptures. In further illustration of how the dead are raised up and with what body they come, the apostle speaks of flesh; that all flesh is not the same flesh; that there is one kind of flesh of men, another of beasts, another of fishes and another of birds; by which we understand that although there be different species of flesh, yet they are all and each a fleshly substance, and that each kind possesses a bodily form. From which we learn that although our bodies are sown in corruption and raised in incorruption, are in their resurrection, as in their being sown, a fleshly substance, yet, as before remarked, differing essentially in honor, glory, beauty and excellency; in these respects they are not the same. Again, the apostle speaks of celestial or heavenly bodies and of bodies terrestrial, or earthly. The idea is, although they be celestial or terrestrial, heavenly or earthly, they are nevertheless bodies or substances, whether they be, sun, moon, stars, earth, or things of earth. So the human body, whether as sown in the earth or as brought forth in the resurrection, is verily a body, not a spirit without a body. But as the glory of the celestial is one and the glory of the terrestrial is another, and as there is one glory of the sun, another of the moon and another of the stars, and even between the stars there is a difference in

glory, one star appearing larger than the stars, and the sun still larger, outshining and eclipsing the glory of the whole, so that by reason of its superior glory the others have comparatively no glory; "so also is the resurrection of the dead." There is a glory in the creation and formation of our bodies, being the creation of God, yet being under the sentence of death in consequence of sin, they are said to be sown in dishonor, but raised in glory. The glory of the bodies of the saints, as sown, is one, and the glory of them as raised is another. The scriptures seem to set forth a glory attached to the bodies of the saints here, although sinful and sown in dishonor, not only in the creation of God but also in that they are made "the temple of the Holy Ghost," and declared to be "members of Christ." 1st Cor. 6:15. But the glory to be attached to them hereafter is greater, so that the glory of the first is lost. It is no glory comparatively, is completely eclipsed by the glory in the resurrection as is the glory of the moon and the stars by that of the sun. The apostle having gone through with his illustrations and references to the grain, the variety of kinds of flesh, the celestial and terrestrial bodies, sun, moon and stars, their difference of magnitude and glory, goes on to assert in positive language what he had just been illustrating: first, declaring the design of his reference by saying, "so also is the resurrection of the dead." "It is sown in corruption, it (the same that is sown) is raised in corruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body." Here the apostle asserts the identity of that which is sown and that is raised, again and again, in his use of the personal pronoun "it." He also as frequently and as fully asserts the difference, the

vast superiority, in beauty and glory of the saints (for it is them he has specially in view here, as raised from the dead, to them as sown in the grave.

As immortality, spiritually and glory excel corruption, mortality and sin, so will the bodies of the saints in the resurrection excel them as are deposited in the earth. An important lesson is taught on this subject and much instruction given in the scriptures when speaking of the resurrection of Christ. That he possessed a body in substance and fashion like our own is certain, for he was found in fashion as man and was made in all things like unto his brethren, a partaker of flesh and blood. Verily and truly a man, yet holy, harmless and undefiled and separate from sinners, and after he had risen from the dead he told his disciples to handle and feel of him: "for a spirit hath not flesh and bones as ye see me have." The same body that lay in the tomb arose, it could not corrupt. A body like our own may exist free from sin, incorruptible and undefiled; such shall the bodies of the saints be in the resurrection. God has said to his people that he would quicken their mortal bodies and raise them in the image of Christ. They shall therefore be satisfied. It is enough, "I shall be satisfied when I awake in his likeness."

A word to those that are alive and remain unto the coming of the Lord. The apostle says, "We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye at the last trump: for the trump shall sound and the dead shall be raised incorruptible." "For the Lord himself shall descend from heaven with a shout with the voice of the archangel and the trump of God and the dead in Christ shall rise first," and we that are then alive, shall be unchanged. "For this corruption must put on incorruption and this mortal must put on

immortality." So that the bodies of the saints, whether asleep or awake, at the coming of the Lord, shall be made to possess the image of the heavenly. And thus the apostle asserts that the Lord Jesus Christ shall "change our vile body," "according to the working whereby he is able to subdue all things unto himself."

As it is not judged expedient to make our circular very lengthy, much that might be said on the subject must be omitted. A few remarks more will close this epistle. And why should it be thought a thing incredible that Christ should raise the dead? Will not the same power that formed our bodies out of the dust of the ground, and breathed into our nostrils the breath of life, be sufficient to raise them up from the slumbers of death? Shall not that voice that said: "Let there be light," and there was light—that voice that said to Lazarus, "come forth," and he came, he heard and obeyed by all the dead? "The hour is coming in which all that are in the graves shall hear his voice," etc. John 5:28. If God has decreed it and declared it who shall disannul it? "He that raised up Christ from the dead shall also quicken our mortal bodies." Rom. 8:11. Again, "And God hath raised up the Lord, and will also raise up us by his own power." 1st, Cor. 6:14.

Dear Brethren, God will raise the dead, both the just and the unjust, for he has said it: and as his saints have borne the image of Adam, the first man, the earthly, so they shall in the resurrection bear the image of the second man, the Lord from heaven, the heavenly. The wisdom of the world, or human philosophy, is foolishness with God, and should be with us in this matter.

G. BEEBE,

Moderator.

G. CONKLIN,

Clerk.

"Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves." Mat. 10:16.

This must have been a very trying time with the disciples. They were men like others, capable of doing and were fishermen, one was a tax collector. Each one had his way and manner of working for a living and holding himself up among others who were their equals. But here is something else, something uncommon among men. One comes claiming to be their king. He is poor, makes no show in the world, is not esteemed among men, and has made himself of no reputation. He comes to them at their daily labors (not to street loafers and idlers) and says, "Follow me," and his word is of such power that they leave all, father, mother, nets, the receipt of custom, all, and follow this man. They saw no riches, no honors, no big reputation, but a poor Jew, whom they believed to be the Christ of God, who was to be their redeemer, their saviour. This faith moved them and they stood by him ready to go at his bidding, to do as he commanded, but they wanted to be with him to hear his words which were to them so full of the spirit they loved, to see his miracles so full of omnipotence.

But he now assures them that he is going to send them out into the world; not to gain riches, honors nor titles, not to have a good time, to make voyages that they might lecture thereon and gain riches and climb up to the top of the temple of fame as the world's greatest preachers, but he assures them that, "If ye will live godly in Christ Jesus you shall suffer persecution." Shall, not may. There is no uncertainty about it.

They are sheep and as such they must go forth. Harmless as doves, innocent as lambs, but they are sent among wolves or those whose business

and disposition is to destroy. The Lord made the master to destroy as well as the potter to make the vessels. These disciples had no way of knowing the one from the other only as they went among them and partook of their fruit, for by their fruit shall you know them. The sheep and the wolf the good tree and the bad are all known by the fruit they bear. These disciples had been given the spirit to discern both the good fruit and the wisdom to judge between them. The track of the wolf and that of the sheep are very different and they are to beware of dogs (wolf) and feed the sheep.

They are not told where they are to find the wolves, they may be in Israel or somewhere else, but they were sure to find them. The word to them is, "Blessed are ye when all men shall persecute you and say all manner of evil against you falsely for my sake," etc. All men. They may be in the church or out, what difference does it make. "Rejoice and be exceedingly glad." Oh, how contrary to the flesh! but it is a command and the joy is in the spirit of the truth.

"Be ye wise as serpents." What is the wisdom of the serpent? Some one has said that it is his charm, but I can't see it that way. The charm is the serpent's power; to get out of the way and hide himself from those who would destroy him is his wisdom. Thus the church is said to have dove's eyes within her locks. Eyes of watchfulness and innocence. The dove will spread her wings and fly away when she sees the enemy coming. The serpent will hide himself.

The Lord said, "When they persecute you in one city flee ye to another." Here is the wisdom of the serpent. They are not told to hate those they leave behind and not to notice them any more, but to pray for those who despitefully use them and to love

those who hate them and to do good to those who evil entreat them. If they compell you to go one mile go two, or if they take away your coat give them your cloak.

All these did our Lord command and many more, but he nowhere said give them another trial and see if they will not do better the next time. Neither the wisdom of the serpent nor of the dove would be that way.

"And harmless as doves."

Whoever knew a dove to try to destroy, to kill, to live on flesh, to persecute? The dispositions of the dove and sheep are very much the same.

Neither of them go just for the sake of going, but they go in search of food. In the spring or at the time to increase you will see the dove fly out love, but at no other season. Even so with the children of God; they come forth for comfort, to be edified, and strengthened in the Lord, to sit at his table and eat of his meat, to drink water at his fountain that they may grow up in the Lord. When they hear his voice saying, "Arise, my dove, my undefiled, and come away, for lo the winter is past; the rain is over and gone; the time of the singing of the birds is come, and the voice of the turtle is heard in the land," then their souls are revived and strengthened and they are filled with his praises. They realize that they have a refreshing from the Lord and their spirits are revived in them.

If they have had hardness against any it is all forgiven and they are at peace with the Lord and all men; but even then they are not to forget to be wise and dwell prudently, for at such times the hawk for the dove and the wolf for the sheep will draw near to devour and destroy in the careless hour.

Watch, is the word for once and forever,

The Lord bless us and keep us that we fall not into the temptation and snare of the devil.

Yours in hope,

L. H. HARDY,

Reidsville, N. C.

Elder P. D. Gold:

Dear Brother—If any one so weak and full of infirmities should so address you, I will write a few lines for publication, and if you see fit to publish them, do so, and if not, all will be well with me.

I have had a desire for a long time to write what I hope to be the dealings of the Lord with me, and have felt very much impressed for the last few days, so much so that I can't get my mind from it long at a time.

When I was a child I would often think of God and Heaven, and hoped I might be saved when I died and not go to torment. I could not enjoy myself as other children seemed to and I would often do things to make them think I was enjoying myself. I dreamed three times the world was coming to an end and each time everything would look dark and gloomy and I thought my time was not much longer, which gave me a lot of trouble. I studied very much about it and wanted to read the Bible and Landmark every time I could, whenever no one would find it out. I greatly enjoyed hearing people talk on the subject of salvation and hear their experience. When Primitive Baptists would come to our house and talk with our parents I would try to catch every word they would say. On one occasion a friend was telling my father his experience. I don't think he ever joined the church, but was a believer. He said when he was a child he would set and listen to Old Baptists talk, but didn't want any one to find it out and pointed his big finger at me and said: just like that child over there in the

corner. I felt very cheap about it for I didn't think they knew I was listening.

Before I ever went to a party I dreamed myself and a young woman went to one and as we were coming back, near home, I thought we came to a great pond of water and it seemed like the ground was turning to water and coming to meet us. I thought she went in first and when I was going in I heard a voice say, "Does my Redeemer live," and I woke up wondering what that meant. I felt like God had spoke in that dream which was very sweet to me indeed. And another dream was that the moon fell and broke and looked like buttermilk and molasses or eggs and molasses mixed together. I thought when it fell one of my grandmothers scraped it together with her foot and gave it a send and it went way back in the northwest and fell. She did it again and the third time she kicked it it staid. This was a dream which bore on my mind for a long time. I have heard that Elder Williams dreamed the same dream and I have always wished to hear him tell it.

From this I went on trying to enjoy myself with young people and trying to make them think I was enjoying myself, although it was generally very hard to do so. Sometimes I would be the gayest of my associates and then when I would get to myself there would be a great weight on my mind. I kept on in this way until I was married, when I thought I would be thrown more in married people's company and would be allright, but found myself not much better. I thought I could reason out things very well and I wondered why I didn't know the Bible was true as well as any one else. So I thought it was a supposition written out on the order of history and went on a good while feeling very well until the fall, when I was taken sick, and

while suffering it came to me forcibly I was a sinner in the sight of God. One woman who was there said, almost immediately, I acted like a different person. I told her I had gotten so I could bear my suffering better. I felt like then I could bear anything and kept everything to myself. I soon found I had a burden in my breast which made me so miserable I didn't know what to do or where to go. When I was with any one I would try to be cheerful, but just as soon as I would get to myself I would begin crying. One evening when studying over my condition, the Lord's prayer, which he taught his disciples, came into my mind and I could not think whether it was a song or poetry. In a little while I went to my husband's father's for something and found a leaf of the Testament on the bureau that had the same prayer on it. It seemed like I had not even thought of trying to pray, and I then began trying to. I tried to beg the Lord to have mercy on me a sinner. It seemed I was like a ship on the ocean, tossed by the wind, and without the help of God could do nothing. Then I began trying to pray all the time, in company and out. I could not talk very much and was so burdened for about three months, I think, when strange to say, this burden left me and I knew not when it went. I craved then to get it back, for I felt like I had more enjoyment with it than without it. I think this was in March or April. I don't know very much about how I felt until in the fall when I awoke one morning feeling greatly rejoiced in the Lord, and this feeling possessed me so that tears ran freely down my cheeks, and I did not think of eating until late in the day. In the evening I thought I was all right and would never see any more trouble and then I went on in a worldly way, I guess. I wanted to tell people how

good I was and what great things I was enjoying, but somehow I did not, but set a time that I thought I would, which was February 27, 1902. It was on the 27th of October, 1900, I first felt to be a sinner in the sight of God, and when the time came I had set, my troubles returned worse than ever. It seemed to me the Lord had turned from me forever, and there were three days and nights I didn't sleep at all. All was dark and desolate before me and I thought then I had taken the sign for the thing signified, and it was on my mind every morning that "many are called but few are chosen." I thought I was called, but not chosen.

I read the Bible every chance I could and it seemed every thing I read condemned me so much so I would think I would read it no more, but I would soon be reading it again. I thought I would ask some one to pray for me, but let every chance go by and not ask them. Sometimes I would feel a little better and would think maybe some one has prayed for me. I felt so weak and destitute of knowledge, wisdom and strength I would pray to the Lord to give them to me if, oh Lord, it was his will. I had read in the scriptures that there were some that were not to be prayed for and I would think I was one of them. I wondered why I was born and craved to die. I thought God would do the same thing for me after death as he would if I lived longer, and was sure he would do right with me. One morning when I was trying to pray these words came to me, "Praise the Lord who makes your cause his own." These words were neither seen nor heard, but were felt very plain, although they did not take hold of me as I wished them to until twelve months or more after that time. One day as I was reading some songs I came to this one "'Tis to his spouse that Jesus

speaks; he chides a long delay." I could then feel I was his and he was mine. Some times the words, "I am a stranger here below, and what I am 'tis hard to know," were very comforting to me and also, "We travel through a barren land, with dangers thick on every hand."

On July 27, 1904, I began feeling very strange and thought I was going crazy. I had always hoped not to get deranged, but then it seemed all right, even if I was going crazy. I was perfectly willing and kept getting worse until I thought I was going to die. In a few moments, however, I began to get better and every thing looked white and clear for that time of night. I then thought I had crossed the Red Sea and entered a new land of rest, and I said three times, I thank thee, O Lord, for what thou hast done. The next morning I was hoping for more evidence. I then craved to be baptized and thought my experience was so much in accordance with other experiences I had read that they would receive me, but could not feel worthy to go, although I could not keep it off my mind. And the day I went it seemed almost impossible for me to go, but a compelling power kept saying, you are going, yes, you are going.

So I went, was received and baptized by our loving pastor, Elder J. J. Hall, and after I had gone some distance from the water a good feeling came over me. I felt like I wanted to shout and laugh at the top of my voice. But I have had ups and downs since then, with many more downs than ups. We can't always rejoice.

As my letter is getting long I will close requesting prayers of all who have a mind to pray for me, that I may be more upright in the sight of God.

Yours in hope of eternal life,  
E. M. O'BRIANT.  
Roxboro, N. C., Route No. 1

Dear Brother Gold:

I thus desire to express my gratitude for and appreciation of the kindly assistance and comfort the dear brethren and friends are rendering me in this hour of need and distress. Since my statement in the Landmark of January 15, many have so kindly extended the helping hand and loving heart. Many have been the expressions of brotherly kindness and friendly sympathy received in their loving precious letters. The messages of tender fellow-feeling have gone to my cold, bleeding heart with melting and encouraging touch. Several of these letters from poor, tried, kindred hearts have overcome me with emotions of much gratitude to God my Father, and to the dear brethren with a deep sense of my unworthiness. These messages have made me exclaim: Who am I that the God of all mercy should thus bless poor unworthy me! Oh, I want to be humbly thankful, brethren, both to the dear Lord and you.

While I value the material assistance extended, I much more prize the gold of love, sympathy and brotherly kindness. Such coin as this is minted in the agony of the cross. Oh, give me the tender love and sympathy of my brethren, which is dearer to me than all else.

I have received epistles of temporal and spiritual worth from Georgia, South Carolina and our own state and even from distant California. A dear friend and brother in this distant state sent me a beautiful letter. All these things strike me forcibly. They teach me that my dear Father and ever dear friend is not limited in his ways and resources and that he who clothes the lilies of the field and feeds the birds of the air will avenge his own elect who cry unto him day and night. I tell you he will avenge them speedily, yea, he hath the very hair of our heads numbered. Does he not say, "as thy

days are so shall thy strength be." "I will never leave thee nor forsake thee." Therefore we may boldly say the Lord is my helper.

I care not what man shall do unto me. And again, seek ye first the kingdom of God and his righteousness and all these things shall be added unto thee. Heaven and earth shall pass away, but my word shall stand, in the language of the strength of Israel that cannot lie. The merciful Father, by the present smilings of his face, is applying these precious promises to my heart with redoubled force. But oh, what a thorny maze my burdened heart has passed through to reach this land of light. What distresses, what doubts, what fears, what murmurings, what rebelliousness, what humiliation, what despair and discouragement have rushed upon my soul during this long black night of trial. But now how precious the rays of this morning's light. What a glorious morning! A morning without a cloud. How long it will last I know not. I fear it will be short! God knows. Such, however, is our earthly pilgrimage. Sorrow endureth for a night, but joy cometh in the morning. I would like to write a personal letter to each dear brother and sister who has assisted me, but have neither the time nor the means so to do, therefore I here address them. The brethren up to date forwarded me \$94.50; with this amount I paid the interest on both my mortgages of \$500 each and a small amount on the principal. I have in hand \$18.50 which I have not paid over. The amount I have paid over is \$75.92. The amount now outstanding against my property is \$972.28. May the Lord of Heaven and earth wipe this debt out in my prayer and may the blessings of the dear Lord rest upon all who have been enabled to render their aid and upon all the Israel of God. J. A. SHAW.

Elizabeth City, N. C.

College Park, Ga., Feb. 1, 1909.

Elder P. D. Gold:

Dear Brother—My cousin, W. F. Graves, Vinton, Va., invited me to visit him, and preach in his vicinity, seeming to stress the idea of a visit more than anything else. I thanked him, and expressed a desire to go. But he writes to me again, enclosing Dr. Hurst's note to you, and your reply.

It is said that "consistency is a jewel," and the scriptures speak of "the legs of the lame not being equal." Do you think it is consistency to fellowship "unlimited predestination" and "secret orders," the former being the grossest kind of heresy, and the latter being idolatry; and then not fellowship me and others because we will not declare nonfellowship against the use of the organ in the church, something in which there is no principle involved, and no harm, unless there is harm made of it?

None but few of our churches have organs, and many of us are willing to accord to them the right to do so, believing that they have a right to judge for themselves in such matters, and that the scriptures give no rule by which such things can be made tests of fellowship. And the brethren who use organs in the church are as well-informed and spiritual as any we have, and their churches are peaceable and prosperous, and sound in doctrine; which cannot be said of many that are opposing them. It seems to me that many are governed by tradition and prejudice, and a party spirit, more than they are by reason and the scriptures.

That pamphlet, "The Old Paths Defended," sent all over the country by Elder Hanks and brother I. M. Norman, was misleading. In it questions were asked concerning "fleshly protracted meetings" and "assessing church members for ministerial support," things which our brethren do

not practice nor advocate. The organ was brought in as though it was only one of many things that our brethren were using. This shows that those who are raising such an ado about the organ, do not consider it sufficient on which to make an issue. And the organ being not sufficient alone on which to make an issue; and the brethren not using the other things alleged against them, shows that those who are causing such a disturbance among our people, have no case.

Now you know that the Primitive Baptists in the northeastern states, and everywhere as to that, that hold to the "absolute predestination of all things," are fellowshipped by yourself, Elders Hassell, Thompson, Oliphant and almost all that are opposing the organ. And some advocate that heresy themselves. I remember noticing in your paper years ago, where you advocated that heresy yourself. I do not know how you stand now, as to your believing it; but I know you are tolerating it, and nominally fellowshipping it. And I remember that when you visited Kentucky many years ago, you published a communication from Elder Wallingford, on your return home, in which he stated that the church was not composed of sinners, and needed no redemption; which was the grossest kind of heresy, even denying, as it did, Christ the Redeemer. Yet, you made no "remarks," condemning his doctrine. How can you now come with so much complacency and assumption, and write as you did concerning me in your note to Dr. Hurst? Do you not see that this is very much like the Pharisees of old who "strained at gnats, and swallowed camels?" And the Primitive Baptists in the country of Elders Thompson and Oliphant, many of them belong to "secret orders," and they are not nonfellowshipped. It gives no

"offence to our people, for them to preach in our churches," using your language to Dr. Hurst.

Now, I do not mean that one wrong will justify another; but I simply mean that it is not at all consistent nor Christ-like to reject brethren because of some minor things, and to receive others that are heretics and idolators. God seeth, and will judge his people.

The Missionary Baptists, from whom you came many years ago, are now advocating the Arminian doctrine, straight; but, after all, Arminian doctrine, though it is false, is not as bad as anti-nomianism. Arminianism, while it is false, and robs God of the glory for the salvation of sinners, it does cause people to live moral lives. Anti-nomianism charges God with being the author of all sin and wickedness through his predestination; and licenses men to do as they list. Now the Arminian will deny being one; but the anti-nomian does the same thing. I hope that I am neither one of these characters; but of the two.

I have much more respect for the Arminian than I have for the anti-nomian. Now anti-nomianism is the logical and practical result of the false doctrine that sets forth that God hath predestinated all things. What do you think of Elder L. H. Hardy's blasphemous expression, "We do not know which to be thankful for the most, sin or salvation from sin?" I have not seen where any of you have declared against him or his blasphemy. I suppose you will preach him, and that it would give no "offence" to your people for him to preach in your churches.

There has been for years a tendency towards anti-nomianism, among our people; and I think some have about gotten there.

I preach as I did forty years ago; only, I hope I preach better, having

grown in grace and knowledge, and being more spiritual as I am nearing my happy home in heaven. I preach the blessed gospel of Christ wherever I go; and I thank God who always causes me to triumph in Christ, and make manifest the savor of his knowledge by me in every place. I do not ride hobbies, nor run on extremes. So you see that in hindering me on a little visit to a few churches in the vicinity of my relatives in Virginia, you have hindered the gospel, and have "hurt the oil and the wine." I would have hurt no one, but would have done them good. The word of the Lord is, "If they come not bringing the doctrine of Christ, receive them not into your house, neither bid them God speed." Do you obey this word, when you receive heretics that preach antinomianism? If the doctrine of "God's unlimited predestination," the very root and foundation of antinomianism, is not heresy, then I do not know what is. One of the ministers belonging to the East Atlanta church, from which some of us were compelled to withdraw because of their heresy in doctrine and order, publicly proclaimed that God's people were under no law whatever, which is antinomian doctrine simple and manifest. When he had finished his sermon, he was heartily endorsed by his kind in the church by a hearty handshake. He also objected to the teaching of the scriptures in regard to God's children being taught by the ministers of Christ. But he is very much opposed the organ; and I suppose you would not hinder him at all, but would receive him yourself, and let him preach in your church.

Again, do you think it was brotherly, or even just in you, in publishing the false charges of Elder Monsees, a "novice," against fifteen of God's ministers, without an investigation on your part, or without proof? Do you not

think you were guilty of a great sin, of which you should speedily repent? Have you any more authority to publish your paper, through which you allow brethren to be falsely charged, than brethren have to use the organ? There is no scriptural authority in the New Testament for either a religious paper, nor an organ; but I regard both as privileges that may be abused, as almost every other privilege may.

An intolerant spirit almost or altogether always accompanies error; and traditions, the traditions of men, are urged as reasons for false doctrine, instead of the scriptures. My excuse for writing to you thus in plainness, I hope is according to the word of the Lord which says, "Cry aloud, and spare not; tell Jacob of his sons and Israel of his transgressions." It is a mercy, if you and I are Jacob and Israel, even if we have to be reproved often. And if you can say with David, "Let the righteous smite me; it shall be a kindness; and let him reprove me: it shall be an excellent oil, which shall not break my head"; then it is an evidence that you are an Israelite indeed.

Your brother in hope,

T. J. BAZEMORE.

Remarks—I have for more than thirty years been visiting Georgia occasionally. Elders I. R. Respass, Rowe, Bently, Nathan Bussey, Patman, Montgomery, Adams, Pursely, and many others now gone were then active preachers, also Elder Wm. Mitchell, of Alabama. I mingled with all these brethren and heard them preach.

They were predestinarians. Neither word limited nor unlimited was used. The simple word predestinated was good enough for them. Predestination then was all in Jesus. Then all was peace and love among the brethren.

I heard nothing then of antinomianism. Baptists then preached that Christ is the end of the law for righteousness to every one that be-

lieves—believers are not under Moses as a leader, but Jesus is their lawgiver, leader, Lord and Saviour. Hence that we are dead to the law by the body of Jesus Christ, and alive unto God through Jesus Christ.

It was lovely then to visit those brethren. Peace, love and good will prevailed.

I went into nearly all sections of Georgia about twenty years ago, and peace abounded. I did not find a single organ in any church, nor did I hear such a thing spoken of, or that any one desired it. The singing was excellent, and often at the close of meetings we had prayer for members and their children—the children being present, who would give us their hand in token of a desire that we remember them in prayer.

Last September I again visited Georgia. How did I find it? Associations divided, a new set of Baptists called "Progressives" had come in. They have organs in their meeting houses. They blame the old Baptists as being illiberal because they are not willing for those that want organs to have them. But who has brought in the new things? It is not the Baptists that I used to visit. Who is to blame for this trouble? Not the old Baptists who stand where the church stood 20 or 30 years ago.

One says what objection have you to organs? Did not David use them? See Amos 6:5. There is a woe to them that invent to themselves instruments of music like David.

Organs, etc., were used under the law or in the tabernacle worship. But Jesus fulfilled the law and that worship or service is ended. Jesus has brought in the gospel worship. David offered sheep, etc., on Jewish altars. All that is gone. We do not offer bullocks on altars of stone. The Old Testament worship was literal or

letter, visible worship. But the worship of Jesus is spiritual. A new heart is given and the kingdom is within you. There is not an instance of the use of an organ in the New Testament worship either by Christ nor a single apostle, nor a single church. But they sang, speaking to each other in Psalms, and hymns, and spiritual songs—singing with grace in their hearts to the Lord.

When I was in Atlanta I was told that the new order of Progressive Baptists had organized a church in Atlanta, and that Elder T. J. Bazemore was a member of it. When Elder Hurst enquired of me the standing of Elder Bazemore, I answered that he is with the new order. That is my offence. "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein." Jer. 6:16.

If there are any secret societies among our people I am not aware of it. I know it is the nature of man to want something new. New gods, new orders, new societies is the order of progress. But brethren keep out of these things, stand fast in the liberty wherein Christ has made us free, and be not entangled with the yoke of bondage. Contend earnestly for the faith once delivered to the saints. Ye are complete in Christ wanting nothing. Hold him the head and then the body is safe.

It looks strange that Baptists should dispute about music.

The old set do not want any machine music, but singing and making melody in their hearts to the Lord. While Progressives want an addition of organs or instrumental music. It is a matter of grief to me that this distress exists. It was my duty to warn the brethren. But those that have de-

parted from the good old way have occasioned the distress. It is the nature of men when they take a wrong step to persist in it, and defend their course. Hence the great importance of not taking the wrong step.

If Elder Bazemore has learned so much after preaching so long, and has made such great progress let him pity and bear with his tardy, slow brethren who cannot keep up with him, but like Jacob move along limping as they can hold out.

P. D. G.

Dear Brother Gold:

As I have a day off to rest, meditate and attend to my correspondence, my mind has been directed to think of you and many of the dear friends of grace with whom I have been associated in North Carolina, my native state, and with whom I have mingled in sweet worship.

I find an inestimable pleasure in retrospectively the past when our hearts, are tendered by the grace of God, would join and swell the anthems of praise to our adorable Redeemer who has done so much for us.

My brother, as the days go by I am more forcibly reminded of my obligation to him for the immeasurable gift of his love, the treasures of earth, though I possessed them all, are not sufficient for an obligation; my ability physically, mentally and spiritually are insufficient to render equal praise for his boundless mercy. It is my prayer that I may be able to praise him more and better in the future than I have in the past. Oh, may our lives all be more consecrated to his blessed cause.

When I look around and observe on every hand the indifference, the inactivity and the "love of many waxing cold," it grieves me sorely. I want to see those who profess to love God and his dear people prove it by their works. "Faith without works is dead."

"Show me your faith without your works, and I will show you my faith by my works." Jas. 2:17-18. I am persuaded that by works is the only way to show your faith, at least that is what I get out of the above lesson. When a person professes to love Christ I want to see him manifest it by his works, his conversation, his acts in life and a godly deportment. If he professes to love the brethren, which he cannot do unless his heart has been touched by the spirit of God; neither can he love God without loving the brethren. 1st John 4:21, 3, 10. I want to see them manifest it by making the necessary sacrifice to meet each other at the time appointed for divine service. I feel, too, that you should esteem it a great privilege to meet with God's dear children, not as a mere duty. David said: "I was glad when it was said to me, let us go up to the house of the Lord to worship." It is a very poor Old Baptist that attends his meetings just because he feels it his duty to do so. Where there is no more, I am glad there is that much interest, but I think he should regard it as a very high exalted privilege and pleasure to meet with the dear children of God here. There is nothing more more gratifying to me when attending my appointments to find the members all filling their seats.

Dear child of God, why are you striving and laboring so hard for the things of this world that you would neglect your church meetings, the sweet service of Christ, something lasting, durable and incorruptible, for a few dollars that will perish with you? (It will perish with you if you make it your idol). Ask yourself the question, would you go to your meeting if you expected to collect five dollars or ten dollars? There, don't you know you would go every time if you thought you could collect or make that much money? I know you would if you stay

at home for the money. Then don't you love money better than you do the durable, sweet, and lasting service of Christ. These are questions well worth our consideration. Oh, may God stir his people to activity and loving faithfulness to his blessed cause.

I am now, November 27th, on a trip in Texas and have been filling appointments out here about five weeks, and the Lord willing, will stay until about the 20th of December. I have met many lovable and precious Baptists and have never enjoyed better liberty in speaking. Owing to the extreme busy season of the year the attendance during the week has been small though interesting. At many places while speaking the entire congregation seemed to be absorbed with interest while some were moved to tears of joy, and still others seem to shed seemingly bitter tears of penitence.

I never have been more fully endorsed anywhere than I have been here in Texas. They love the same precious doctrine, salvation by grace, as our people in North Carolina, Georgia and other eastern states that I have traveled. The dear Old Line Baptists believe and teach the same everywhere. May God be praised for his unspeakable gifts to poor sinful man.

I am again encouraged to "still press on" knowing we will have but few more heartaches, a few more sad afflictions and briny tears to shed and then the dear Lord will call us up higher "where pain and afflictions will be felt and feared no more." Blessed hope.

Yours unworthily,

J. A. MONSEES.

Hamilton, Texas.

Elder P. D. Gold:

Beloved Brother—We learn from reading, if the eye be single, the whole body is full of light, but if it be evil the whole body is full of darkness and

how great is that darkness. I have seen the time when I was full of darkness and did not know it until the light shined in my heart and showed me how vile I was. By nature my heart is desperately wicked above all things and who can know it. When the light shines in our hearts and shows us how wicked and miserable we are and our inability to extricate ourselves from under the just condemnation of God's holy and righteous law, and when all things fail us and God for Christ's sake forgives us all our sins, and we are enabled to see the light and rejoice in hope of eternal glory and are made to believe that Christ died for us with that assurance of joy that is full of glory and unspeakable, then our bodies are full of light. While in this state we have an eye single to the gladder for good and not for evil. Let us get the beam out of our own eye that we may see clearly how to get the mote out of our brother's eye. When eye of God and we can watch over each we have this eye singleness how glad we are to meet together and hear the kind expressions of his goodness, mercy and blessings which God has prepared for those that love him and who are the called according to his purpose. As unworthy as we often feel to be, our God is a powerful God. He is good, merciful, kind and of long forbearance towards his little ones. His power was sufficient for Daniel in the lion's den, for the Hebrew children in the fiery furnace and for Jonah in the belly of hell, and is for all of his children as long as he has any use for them here in this world. When he gets done with us here in this unfriendly world he will take us home to himself there to remain and bask in the sunshine of Jesus forever more.

Brother Gold, my mind has been burdened of late about the duty of churches toward their pastors. This scripture has burdened me much,

"Muzzle not the ox that treadeth out the corn." I will tell you of a dream I had. I dreamed I was at church and the dearly beloved brother D. S. Webb was preaching (I wish to say that all of God's ministers are beloved in the spirit), and a man stood near by with a stick in his hand, and said you believe in preaching for money, do you? The preacher said yes, in part. He then struck the preacher several blows with the stick and I cried out, stop that, stop that, and he stopped. Then the man said, or do you believe in preaching for bread? The preacher again said, in part, yes. The man struck him several blows more with the stick. I cried again, stop that, and he stopped. I said to the preacher, You do not believe in muzzling the ox that treadeth out the corn, do you? and the preacher said no, and started toward me. I met him and threw my arms around his neck and cried out, may God bless the people. It hurt me to see the preacher imposed on for preaching the truth. It hurt me so that my voice chattered and my whole frame shivered as I looked toward the man to see what he was doing. He ran toward the door and it was all a dream.

I do think we ought to give our pastors something, and those who visit us also. Let each one give according as the Lord has prospered him. Our preachers have more burdens to bear and more duties to perform than the most of us. Why it is that I am so much troubled about these things? I cannot fully express why. I hope it is in a spirit of love. A very precious brother told me he was trying to serve eight churches; another precious one said he was trying to serve six. I think we ought to help such brethren when they visit us as well as look after our pastors. Let us all bear a part in all church expenses and thereby do to

others as we would have them do to us. As the tree is to be known by the fruit it bears let us all try to bear a little.

I have been asked the question if I believed God would call a man to preach the gospel and not put it in the heart of somebody to help him. I say no. The trouble is we often fail to do the things we are impressed to do and thereby have to suffer the consequences. One said, ye are created in Christ Jesus unto good works. Is this not a good work? If so let us show our faith by our works. The poor widow cast in all of her heaven. How blessed it is to be kept close enough to the Lord to be willing to do our duty and leave the event with God. No more at present. As ever,

Yours in love,

J. R. JONES.

Revolution Mills, N. C.

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## THE RESURRECTION.

Some time ago Elder J. J. Beck, of Virginia, and sister Lydia Kay, of Texas, requested me to give my views of the above subject, but not until now have I felt to attempt to do so. What does the word resurrect or resurrection mean? What should we mean by it? The scriptures must give the meaning we should have and use. To know the meaning of the term does not imply that we know the how of it, but the fact of it. The fool wants to know how the dead are raised up and with what body they come; the child of God wants to know that the dead are raised up and that there is a body with which they come. In order to a resurrection there must be a body, and in order to a body there must be a resurrection. With respect to the people of God as they relate to the resurrection there are bodies terrestrial and there are bodies celestial, and with respect to the resurrection as it relates to them there is a vital embodiment of divine nature and power by the wonderful working of the inherent energy of which there is a passing from this body to that, as from the glory of the one to the glory of the other.

That which thus passes from the one state to the other according to and by the mysterious working of the divine, creative and incomprehensible

power of him who declared himself to be the resurrection and the life, is itself as mysteriously incomprehensible as is that by which it is sown a natural body and is raised a spiritual body. The very same it that is sown a natural body is raised a spiritual body. It is a body that is sown and it is a body that is raised, but the one is natural and the other is spiritual, and yet it is the same one body. It is not the identical body, any more than sowing is identical reaping, or that a spirit that has not flesh and bones is an identical man, or that a spirit that has not flesh and bones is an identical man, or body which has both. "Though we have known Christ after the flesh, yet now henceforth know we him no more" (after the flesh). The resurrection is not a literal something any more than is salvation, or grace, or faith, or to be born again. "Mortality is swallowed up life." The mortal puts on immortality, the corruptible puts on incorruption.

We often come short of the full measure of the truth of a subject through the lack of a breadth of consideration commensurate with it. We are too much inclined to think of the body as one of the three component parts of a man, body, soul and spirit. It is the man that dies. "If a man die, shall he live again?" By man came death, and by man came the resurrection. It must be conclusive, and justly so, that death came upon that by which it came.

As it came by man, it came upon man, therefore, man died, all men die; death passed upon all men. That which died is that which made alive is resurrected. The whole man died the whole man is made alive, is resurrected.

It is said of Christ: "A body hast thou prepared me." Was not this body the man whose name should be called Jesus? Christ Jesus, the Lord, was

manifested from heaven, but his manifestation was in the flesh, and thus he was made to be of the seed of David according to the flesh, and as such is called the man Christ Jesus. This man died and was buried and by the resurrection from the dead was declared to be the son of God with power, according to the spirit of holiness.

This man is the body of that divine substance which was seen by the omniscient eye when the Christ was curiously wrought in the lowest parts of the earth. This substance is the same, whether dwelling in the earth beneath, the man of sorrow, made to be sin, or in heaven above, the election of grace, the righteousness of God: And as with him so with his people to him, by him, and in him.

When Christ laid down his life it was not in the sense that he was without beginning of days, or end of life, but as a man. Through the eternal spirit, by the Christ life, the man life, was offered. The man is the body of the Christ. In the man is death, in the Christ is the resurrection unto eternal life, and in him is the life by which the dead are raised, the life by which mortality is swallowed up, therefore, he is the resurrection and the life to, for and in his people. Christ in you the hope of glory, the hope that this vile body shall be changed and fashioned like unto his own glorious body: "Who shall change our vile body, that it may be fashioned like unto his glorious body."

Man was created in the earth, and afterward was made, formed, fashioned in the image of his Creator, in a figure of another creation, formation and image. In a mysteriously wonderful sense the people of God were created in the new earth where-in the will of God is done as it is done in heaven, even as they were created in Christ, and are formed as Christ is

formed in them the hope of glory. This is a re-creation, a regeneration, a resurrection by which the man which was the prime substance of the first creation, vitalization, and generation, is brought forth into an embodiment adequate to which he was by his Creator and re-Creator predestinated. In the twofold character of the people of God the first Adam constitutes the outer man, or the body, and the second Adam the inner man, the spirit, and life, or the outer man relates to the one, and the inner man relates to the other. When Paul said, I keep my body under, he must have meant the Adam man, by which came death, and he spake as by the revealed power of the Christ man, by whom came life. The man which is born again is the man who was regenerated, or recreated, and he is the man who was created, and who sinned and died, and he is the man who is resurrected, the body that is changed which is the body of the Christian, and the Christian is the man in whom is Christ the hope of glory, and by virtue of this divine inner man, this hidden man of the heart, the whole man, inner and outer, follows in the life way of Christ, and therefore, is called a Christian. Our earthly house of this tabernacle which is to be dissolved is the man as he relates to the child of God, and the house which is from heaven is the man as manifested in Christ as from heaven. As children of God are, as such, born from heaven, and in this tabernacle dwell among men, they are translated to heaven and in that tabernacle dwell with God. Paul says that Enoch was translated that he should not see death, and all of God's people are translated out of the kingdom of darkness into the kingdom of his dear son. To translate a word out of one language, into another does not make it a different word, but it is

the same word in a different tongue or language, a different body. To know a word in Hebrew does not enable one to know that same word when translated into Greek. To know one here does not signify that we shall know him when he shall have been made an inhabitant of another or a spiritual world. We do not know men in the kingdom of light by having known them in the kingdom of darkness, or we do not know a man is a Christian by having known him as a sinner and yet he is the same man, of sinners the chief, of saints less than the least, the man whose flesh there dwells no good thing, the man who is perfect in Christ Jesus wanting nothing.

With recognition in heaven, or to have there the identical body, we must have the entire man, for men are alive in this life and they are alive in the life to come. Man is alive united, but is dead when dissolved. The soul was dead while the soul was absent from the body, but when its soul returned, or came into it again the child lived. Jesus said: "I am he that liveth and was dead and shall live ever more." He is only known all life, whether in this life, or in that, and so are his people.

The graves were opened and many bodies of the saints which slept rose and came out of the graves, after his resurrection, and went into the holy city, and appeared unto many. These were the bodies of saints which had formerly lived and who by the death and resurrection of Jesus live again, just as Christ had lived and does live. He had lived and walked with men and so had they. He rose from the dead and so did they, and he appeared unto many and so did they. Christ appeared as a man and so must they have appeared. I mean it could not have

been their bodies, as the bodies of men, abstractly that rose, and came out of the graves, and went into the holy city, and appeared unto many; but actually as literal, living men they appeared unto many, went into the holy city, came out of the graves and rose from sleep, or from the dead. We may only consider Christ abstractly while he was dead, his body was buried, his soul was in hell which was, perhaps, in this instance, the grave, and his spirit was; with the spirits in prison which also might be regarded as the grave, but all were present when he died, and all were present when he rose from the dead. From the dead, is from where the dead are, whether in the sepulcher hewn out in the solid rock, or dug in the soft earth, or whether mingled with the dust of the battlefield, or with the waters of the seas. It was the man Christ Jesus when he died and it was the man Christ Jesus when he rose, the same then as he walked among men, the same now as he is seated at the right hand of God, the same Lord Jesus Christ yesterday, to-day, and for ever, and as with him so with his people in him, through him, by him and to him. It should be noticed that those bodies of the saints appeared, and that Jesus after his resurrection always appeared and disappeared, even, when the doors were closed and bolted, which natural, literal men can not do, therefore, this word appear signifies that those who thus appeared were not really, in a very material sense, what they appeared to be, though they appeared as literal men, in a literal sense as living natural lives, yet they were not natural, literal men, but only were as they thus appeared, and in contra-distinction from a spiritual manifestation. This exhibition, it seems to me, was to establish the fact of the

resurrection by Christ rather than the manner of it.

The resurrection when considered with respect to Christ as He relates to His people is an inherent creative power, wrought in Christ a mighty power, as ordained of God for the gathering of all things in one, even in Christ; and as it relates to his people, it is the gathering together of the elect of God in one body, the blessed fullness of him that filleth all in all, and that infinite showing forth of the bride the lamb's wife unto that eternal glory to which she was predestinated by God the Father before the world began.

The resurrection does not mean to raise up simply as from the grave, relatively it seems to imply this, but really and truly it means to to change, and in this change there is a passing from a lower order, state and condition to those of a higher and most holy sphere. Primarily, the resurrection is a divine virtue and power which permeates the depths and heights, the lengths and breadths, through and by which the highest descended to the depths, and the lowest ascends to the heights. It is the sublime and awe-inspiring humility of heaven, and the indescribable and transcendently glorious exaltation of earth. And these we find in their infinite fullness in him who declares himself to be the resurrection and the life, in whom are the descensions of heaven and the ascensions of earth.

The resurrection is by faith an ever present virtue and power dwelling in those who have their senses exercised by faith to know that Jesus Christ is the son of God, that the Christ is the living creative power of God by which all live unto him, whether they be yet unborn, or died a thousand years ago. It was in the burning bush, by which Abraham, though dead to men, was alive unto God. It was in

the living word sentence "Whom say ye that I am," by which Peter answered: "Thou art the Christ the son of the living God," and it was in that ever living declaration to Martha: "I am the resurrection, and the life: he that believeth in me, though he were dead yet shall he live, and whosoever liveth, and believeth in me shall never die: believest thou this?" which brought from her the like answer: "I believe that thou art the Christ, the son of God which should come into the world." While Christ stood in her presence as a man he was in her the mighty power of God, the resurrection of his people. The Christ was in her the hope of glory, an inner, abiding, indescribable, persuading assurance of a living creative presence which she could neither understand nor resist, by which she came, in spite of her unbelief, to the consummation of the fondest and most tender desire of her heart.

Every one who has in him this Christ, the hope of glory, has in him the resurrection and the life. This indwelling is not after the flesh but after the spirit, therefore, at its revelation there is satisfaction and contentment fraught with a quiet assurance of peace that passeth understanding. If it be so in this life what must be the raptures of blessedness when at the dissolution of this tabernacle there shall come upon us the effulgent glory of our house from heaven. Being then clothed upon with our house which is from heaven, we shall not be found naked, but eternal in the heavens even as our house is eternal therein.

The minds of the children of God are often agitated by the question as to where the dead are between the time they die and the resurrection. You ask me where my mother is buried, and as a man in the flesh thinking of the dead with respect to their relation to men and to the grave, I an-

swer referring to a certain plat of earth, on a certain little hill, in a certain locality; but if you ask me where mother is, I think of the living as they relate to God, for all live unto him, and I think of her as in the spirit by faith, for thus I knew her here with respect to redemption, salvation and a hope in God, and I answer, mother is in the Paradise of God. As a woman she is dead to men and the things of earth, as in the first Adam who was of the earth earthy, but as a child of God she is alive unto God and the things of heaven as in the second Adam "Who is a quickening spirit." "Them that sleep in Jesus will God bring with him." The dead are only dead to men. The living and the dead sustain the same relation to God, as all live unto him. He declared himself to be the God of the living and not of the dead. That is he is the living God and therefore the dead live unto him, even as he lives unto them, as he is their God. "I am the God of Abraham and of Isaac, and of Jacob." Jesus says: "Because I live ye shall live also." Of what avail is the death of Christ if those for whom he died are dead? If they in this life lived by the faith of Christ who lived in them, are they less alive to God in the life beyond in him who declared, "I am he that was dead and am alive, and behold I live for ever more;" and again, "I am the resurrection and the life."

There is a kind of tradition as to the resurrection which prevents, it seems to me, the true understanding of this momentous and mysterious question! That the soul goes to heaven at death and the body is buried and at the resurrection, in the end of the world, at the last day, the soul returns and reunites with the body, and then all go to heaven! I can only think of the people of God as they are in Christ, whether in this or that

life. The soul of Christ was not left in hell nor his body in the grave, and why should it be so with his people? He said to the thief: "This day shalt thou be with me in Paradise." This was divinely and mysteriously so while they were in the tomb. Paradise may not be heaven, in the immediate and divine presence of God, and perhaps is not, but surely it is neither the grave, nor anything else short of a living consciousness of infinite rest and happiness. In a sense it is not a perfect embodiment of consummated happiness, because not until all shall have been gathered into the eternal and divine presence under Christ, and he under the Father could the eternal glory shine forth to the uttermost and infinite bounds, and the fullness of him that filleth all in all appear the glorified embodiment to the praise of which all things are and were created.

I do not feel to comprehend these things, they are too high and too wonderful for me. I love to think upon them, to ponder them in my heart and speak of them with a present profound assurance of how wonderfully and gloriously mysterious they are. I would not have you think I have explained the mystery of the resurrection. We are more apt to be misled by the things we think we know. I have merely tried to give, in my way, an outline of how I think about the blessed doctrine of the resurrection of the body of the saints of our God. Consider what I say and the Lord give you understanding.

P. G. L.

#### OBITUARIES SUDIE HUNT GOOCH.

Mrs. Sudie Hunt Gooch, the youngest daughter of G. W. and Susan C. Hunt, was born near Oxford, Granville County, N. C., Dec. 3rd, 1875, married to the writer Oct. 4th, 1904, and fell asleep in Jesus, as we have great reasons to believe, on

Sunday morning, Nov. 22nd, 1908. The fruit of our union is one little girl, Jante Gold, who is three years and three months old.

Her entire family being members of the Methodist church, she in early life united with them and became a zealous worker and member of that church. She being fond of music and having graduated at Greenboro Female College, also at the Southern Conservatory of Music at Durham, N. C., was the organist of her church, when at home, until our marriage, and took great delight in the same as all who knew her will testify. Feeling, as I have heard her say, that she was helping the Lord in the conversion of sinners, I dare say that Saul of Tarsus was not a greater advocate or believer in the work system than she. While she was devoted to her church and all of its institutions, I can truthfully say that she never at any time refused to care for and entertain the best she could any of my brethren and friends that might visit me, knowing that it afforded me great pleasure. Neither have I at any time ever put a single hindrance or obstacle in her way from attending her church and its institutions which was only a few hundred yards from our home. Knowing that she did not understand the doctrine that I believed in which, if I make no mistake, is as dear to me as life itself, I never at any time asked or requested that she go with me but once. I knew of her religious views before our marriage, and should have tried to wisely influence her I would not have been worthy to have been her husband.

During our short married life I guess we lived as happily together as any two ever did. I cannot understand why God should have taken her from me at the time when it seemed from natural reasons we had so much to live for. It still seems dark and at times my soul refuses to be comforted. If I am not mistaken I have sufficient reasons or evidences to believe that God willed or gave her to me and I have living witnesses that heard me say the same before our marriage, and should I re-

cite the many evidences I dare say but few could doubt the directing hand of God in the same.

In 1907, while I was in Richmond hospital for treatment, my wife was first taken sick, but our home physician not fully diagnosing her case, thought it nothing serious and pronounced it an attack of malaria, and she not realizing any danger and being anxious for my recovery, never mentioned her sickness to me until the day before I left for home, although I heard from her daily. On my arrival home, I found her in a weak condition and suggested her going to her mother's near Oxford and requested that she have the best physician in Oxford to examine her, which she did, and soon thereafter I was informed of her real condition. He said she had tuberculosis and needed a treatment different from that which he was prepared to give and requested that I take her to Asheville, N. C., to be treated by a specialist. So in three days after learning her condition we bade farewell and left for Asheville, arriving there on July 24th, 1907, where she remained for ten long months, except for one week's visit home the latter part of October. During her stay in Asheville she was treated by the best physicians in the city, but all their treatment failed to arrest the trouble. Right here I must mention the name of her older sister, Miss Sara Hunt, who remained with her during her stay in Asheville, also for a portion of the time after her arrival home on May 23rd, 1908. I can say of a truth that no sister ever cared for another with more anxiety and patience than did Miss Sara. I feel that all was done for her that was in our power, but none can stay the hand of death.

No one could try harder to recover than did my dear wife. She took all the treatment prescribed by the doctors and seldom missed stepping out in the open air from nine to ten hours each day during the coldest part of last winter.

While she was hundreds of miles from home, mostly among strangers, and sepa-

rested from most of those near and dear to her by the ties of nature, yet God's everlasting love, His strong arm and protecting care was around about her. Yes, He has promised to be with His people through the sixth trouble and not forsake them in the seventh. I find that this was fully verified in her case, for it pleased God in the fullness of time, when she had worked all her material and exhausted all of her strength, He revealed Himself to her as the childlest among ten thousand and the one altogether lovely and she was then made able to praise His great and exalted name as never before as an evidence of the dealings of the Lord with her.

I herewith send some extracts taken from her letters written in the month of April soon after God revealed Himself to her: "Last night I went to bed with the burden still on me, but somehow this morning it seems to have gone. I feel that I don't care the least bit for the worldly pleasures I have been thinking so about. If I make no mistake I believe I realize what Christ meant when He said, 'seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you.' If I am not mistaken in my own heart this morning I feel like God is my everything and whatever He does with me or anyone else will be alright, for He has made Himself dear to me and I know He will do right. This morning Sis Sara and I sang that hymn, 'Abide with me,' and it expressed my feelings. In life or death, O Lord, abide with me. I believe these new feelings of submission and such as I've felt came direct from God. No help or telling from man has lifted the burden. But God alone has spoken to my soul. He it was who made me sorrowful, so he made me glad. God only knows how I want to be his child and I do trust it is His will for me to be. I have thought many, many times I would love to feel religious as you do and if God would show me that your way was best I would love to go with you, but at the same time I feel it would be a cross to me to endure the thoughts and feelings

I felt sure my former friends would have on the subject. But now I don't seem to care what they would say. If it is right man has nothing to do with it. Will you please send me one or two of your church papers. I don't find any soul food in mine, so I may have it stopped and if I do you must not subscribe for me."

The above was written on April 15th, 1908, and the first knowledge I ever had of any spiritual birth. No one but a child of God can imagine the joy it afforded me. The following was written the 18th of a day or two later:

"I do thank God for you now, and all I have known of you. Your most beloved letter received this morning, also the papers you sent. I was feeling very bad, hardly knowing how I felt, but I knew I wasn't feeling comfortable in mind. Surely I must be the most wicked of the wicked or I would not so often be depressed. After reading your letter and one other I received, I opened the papers you sent and in the 'Signs' I began reading a piece from some lady. It interested me very much and brought tears to my eyes. Why I felt this way I cannot tell except that God had sent them to me, to comfort and console my cheerless spirit. She seemed to have felt so much like I have, and said she too had been bodily afflicted and down in the depths. I can't tell why, but somehow this seemed to console me. I can't tell you how much better I do feel. The depression has left me and all seems calm and peaceful. While reading I did so much wish for you that we might talk together of the precious truth. They seemed so and true and real. I felt like I must speak of them to some one, but I knew that no one here would understand them as you did so I kept it to myself. I think I can fully understand how you use to feel when reading to me and I couldn't understand. I wanted to and tried to talk with you but I felt I wasn't in the spirit of the feeling, just as I knew you knew I wasn't, but unless I am mistaken I believe I can now 'weep with you when you weep and rejoice with you

when you rejoice.' God has been so good to me I felt I deserved greater sorrows than I have felt; yet Christ came to call sinners to repentance, not the righteous, so surely there is hope for me now. He knows all about me and how that even after all the experience I have had lately I sin so often. Even my thoughts are wicked. I sometimes feel I'd rather withdraw myself from those I can't agree with and perhaps I wouldn't be so prone to criticize their words and deeds.

I really believe I am hungry for a real gospel sermon for the first time in my life. Remember me to Mr. Simpkins and tell him I should like him to pray for me. No dear, no one can think you are forcing your papers on me. I do not think you could have caused me to feel as I have but to keep other people from thinking so I am glad it happened while I am here and there. Don't you worry about sending me the papers, I wanted them, and if people do talk it makes no difference. I don't feel that you have had anything to do with my experience, no one could. I believe the whole thing was from a different source. I feel as helpless as a new-born babe.

I was deeply impressed and thoroughly believe what I read yesterday. When Jesus in answer to Pilate's question said, 'thou could'st have no power at all against me except it be given thee from above,' I wonder now that God would have permitted me to go on so long being deceived as I was, doing things and having people believe it was done for the glory of God, when I see now it was only for the glory of no selfish being."

I have many other extracts from her letters that I would like to record but know that I have already written more than I should.

On May 23rd, when she returned from Asheville, I met her in the city of Durham, which was the first time I had seen her since the Lord had revealed Himself to her. Oh the joy and sadness that was felt and expressed I can never tell. Many hours have we spent together at our humble

home since her return from Asheville reading the Bible, Signs of the Times, Zion's Landmark and the Book of Meditations by Elder Durand, understanding and rejoicing together. Many dark hours she had after her return home and at times it appeared almost that the Lord had forsaken her, but she never at any time that I know of doubted the delivering hand of the Lord with her while in Asheville, and from that date has ever contended for salvation by grace and grace alone, and contended with preachers in Asheville and visited her after her deliverance. So much so at one time one of them in bidding her good-bye said "good-bye, sister Elder," referring I presume to some Primitive preacher. After her return home and when visited by her pastor, who was very sympathetic and kind, and who expressed regrets that she was not able to attend their revival that was then going on, her reply to him (his own words to me) that she did not approve of some of their methods and didn't know that she would attend much should she have been well.

At her request the funeral was preached by Elder P. D. Gold, of Wilson, N. C., to a large crowd of brethren, friends and neighbors, who had met to pay their last respects to one who had not an enemy on earth that I know of and as pure a body as it was possible for finite beings to be, after which she was gently borne by sympathizing friends to the family cemetery in the village of Stem, N. C., and there deposited in mother earth from whence no traveler has ever returned. The floral offerings almost covered her grave.

The deceased left behind to mourn her departure, an aged mother, Susan C. Hunt, two brothers, two sisters, her darling baby and the unworthy writer who to-day mourns and feels his loss greater than ever before. May the good God enable me to say, not my will but thine, O Lord, be done. Her devoted husband,

J. H. GOODE.

Stem, N. C.

**B. L. TREECE.**

Running Creek, March 8.  
 Clark's Grove, March 9.  
 Crooked Creek, March 10.  
 Broom's Stand at night.  
 High Hill, March 11.  
 Liberty, March 12.  
 Union Grove, March 13.  
 Pleasant Grove, March 14.  
 Watson, March 15.  
 Lawyer's Spring, March 15.  
 Jerusalem, March 17.  
 Jones' Hill, March 18.  
 Liberty Hill at 3 P. M.

**J. H. DAILY.**

Martinsville, March 12, at night.  
 Axton, 13 and 14.  
 North Fork 15.  
 Leatherwood, 16.  
 Camp Branch, 17.  
 Reed Creek, 18.  
 River View, 19.  
 Martinsville, 20 and 21.

Elder E. E. Lundy's address is changed  
 from 312 Queen street to 716 1-2 South 2nd  
 street, Wilmington, N. C.

**W. B. WILLIAMS.**

Smithfield, Wednesday before 2nd Sun-  
 day in March.  
 Four Oaks, Thursday.  
 Hannah's Creek, Friday.  
 Mt. Zion, Saturday and 2nd Sunday.  
 He will be dependent for conveyance.

**JESSE BROWN.**

Cypress Creek, March 15.  
 Maple Hill, 16.  
 Southwest, 17.  
 Yopps, 19.  
 Ward's Mill 20  
 Ray, 18.  
 Cowhead, 21.  
 Northeast, 22.

White Oak, 23.  
 Hadnot's Creek, 24.  
 Newport, 25.  
 Bethel, 27.  
 Sandy Grove, 28.  
 Blount's Creek, 29.  
 Hancock, 30.  
 Red Banks, 31.

**JOHN TRENT.**

Hadnot's Creek, March 1.  
 White Oak, 2.  
 Newport, 3 and 4.  
 Goldsboro, 6.  
 New Chapel, 7.  
 Cross Roads, 8.  
 Bethany, 9.  
 Old Union, 10.  
 Smithfield, 11.  
 Little Creek, 12.  
 Clement, 13.  
 Four Oaks, 14.  
 Hannah's Creek, 15.  
 Benson, 16, at night.  
 Hickory Grove, 18.  
 Reedy Prong, 19.  
 Seven Mile, 20.  
 Hornet, 21.  
 Mingo, 22.  
 Dunn, at night, 23.  
 Bethesda, 24.  
 New Hope, 25.  
 Sandy Grove, 26.  
 Middle Creek, 27.  
 Willow Spring, 28.

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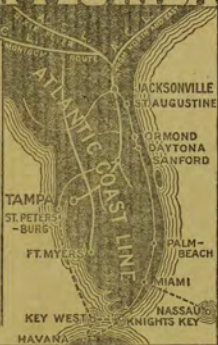
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Montgomery, Ala.  
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J. E. ADAMS.

Lawyers Spring, Thursday before  
4th Sunday in February.

High Hill, Saturday and 4th Sunday.

Mill Creek, S. C., Saturday and 1st  
Sunday in March.

Cool Spring, Tuesday and Wednes-  
day.

Philadelphia, N. C., Saturday and  
2d Sunday.

Charlotte, Monday night, wherever  
arranged.

Mooreville, Tuesday night.

Brethren and friends arrange to  
Pleasant Hill, Saturday and 3rd Sun-  
day.

Salisbury, Monday night.

Pine, Tuesday.

Lexington, Wednesday night.

High Point Thursday and at night.

Abbott's Creek, Friday.

Greensboro, Saturday.

Burlington, 4th Sunday and at night.

Durham, Monday.

# ZION'S LANDMARK

Published Semi-Monthly at Wilson, N. C.

PRIMITIVE OR OLD SCHOOL BAPTIST

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No. 9



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P. D. GOLD, Editor

Wilson, N. C.

P. G. LESTER, Asso.

Floyd, Va.

**\$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.

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

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All brethren and friends are requested to act as agents.

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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.

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I trust every reader will try and secure a new subscriber for the Landmark. Our expenses are heavier and an increased circulation is necessary to enable us to make anything.

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

Dear Brother Gold:

Dear Brother—I have thought to write a few lines concerning John the Baptist and his mission, who was the son of Zacarias and was of the course of Abia. His wife was of the daughters of Aaron and her name was Elizabeth. This barren woman, by the mighty power of God brought forth a son, and the angel Gabriel sent from God delivered his name to his father Zacharias; "thou shalt call his name John, and thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost even from his mother's womb." And it is said he leaped for joy at the salutation of the mother of our blessed Lord and Master.

This incident plainly teaches us that our God can cause infants, even the unborn to praise him. The prophet Isaiah foretold of this man some seven hundred years before he was born, "saying the voice of one crying in the wilderness prepare ye the way of the Lord and make his paths straight." This man is evidently the porter spoken of by St. John, 10th chapter. He is the one that raised the midnight cry, "Behold the bridegroom cometh," at the close of the legal dispensation and the beginning of the gospel. When the Jews sent priests and Levites from Jerusalem to ask him, "Who art thou?"

John confessed and denied not, but said I am not the Christ, "There is one coming after me mightier than I, the latchet of whose shoes I am not worthy to unloose." This man came preaching in the wilderness of Judea, commissioned from Heaven, for the word of God came to John in the wilderness. John being possessed of that humble spirit, went forth in humble obedience preaching a coming Saviour and the baptism of repentance for the remission of sins, thus showing you believe in a coming Saviour that will wash away sins.

John on one occasion, when he saw Jesus coming unto him, said: "Behold the Lamb of God which taketh away the sin of the world." I have no idea that John's preaching in the wilderness down by Jordan's banks, was a mere accident. I have no doubt but that he commanded John to preach and baptize and directed where the preaching and baptizing should be done. But the priests and Levites called his work in question. The question is sometimes asked, who baptized John the Baptist? We have no scriptural evidence that anyone baptized him. It has been claimed that a Jewish priest baptized him. I think that the above quotation from John 1:25, 26 is sufficient to show that is not correct. John got his authority direct from Heaven when the word of God came to him in the wilderness. Jesus Christ, the son of God, acknowledged that authority

by going to John and demanding baptism at his hands, and God the Father acknowledged his son and John's baptism when Jesus came up out of the water and the heavens opened and the spirit like a dove descended upon him. And there came a voice from heaven saying, "thou art my beloved son in whom I am well pleased." And I have no doubt but that God acknowledges all his sons and daughters in the ordinance of baptism. But when John saw many of the Pharisees and Sadducees coming to his baptism he said: "O generation of vipers, who hath warned you to flee from the wrath to come, bring forth fruits, meet for repentance?" That is some evidence of a gracious state or amendment of life. Now while John was a very humble man he was also a firm man, not to be shaken by every blusterer that came along. He was making ready a people prepared for the Lord, that is for the reception of him that was coming to set up his kingdom. And John seemed to know those Pharisees and Sadducees were not prepared of the Lord to receive Jesus or to go into his kingdom, therefore he refused to baptise them, but called them a generation of vipers. But if John had been like a preacher of our day he would have baptized the last one of them. I have thought for several years that when Jesus set up his kingdom it was out of baptized believers made ready by John the Baptist, and I suppose from that time until now every local body has been organized out of persons that had previously been baptized.

I have said that I did not believe that it was any accident that John was preaching in the wilderness in the humble attire of camel's hair and a leathern girdle about his loins. God's people are a plain people and feel their unworthiness and unfitness to perform the duties laid upon them. John felt

his unfitness to baptize the Saviour, and did not feel fit to unlatch the Saviour's shoes. But Jesus said, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness, then he suffered him." But what was Jesus baptized for? He was not a sinner. It could not possibly be that he was baptized to have his sins washed away. Did John preach to the people of Israel that the remission of sins depended on his baptizing them? And if Jesus washed us from our sins in his own blood, and who his own self bear our sins in his own body on the tree, and by whose stripes ye were healed, can it be possible our following Jesus in the ordinance of baptism secures thee remission or removal of our sins. I certainly think not. But if Jesus was not baptized for the remission of his sins by John in one of the most noted rivers of the East, was his baptism merely an example to his followers? Some say it was his priestly washing. The law of Israel was, this washing was to be done at the door of the tabernacle of the congregation. But we find Jesus and John down in the river Jordan which would be a violation of the law. But Jesus was not a violator, but a fulfiller of the law. Zion is to be redeemed with judgment. "Judgment also will I lay to the line and righteousness to the plummet," saith God, therefore Jesus must be overwhelmed with suffering and death in order to stay the righteous judgment of God against his people. Our doers in giving the significations of the river Jordan say Jor means flowing down and dan, river of judgment. This river starts in the heights of Lebanon and empties into the Dead Sea where nothing lives. The flow of its waters has never stayed for any but the Lord's people. Therefore to stay the righteous judgments of God, flowing down from the heights of God's

holy sanctuary Jesus must needs die and go to the grave where all his people go, and where none live as signified by the dead sea, in that he died he died unto sin, but in that he liveth he liveth unto God. All's God's people must first die unto sin before they can live unto God.

The next thing after a death to sin is a burial to that which they have died, and this is done by a burial in water and a raising up to walk in a newness of life, that is a devoted and upright life. John was the one that began this practice. Authorized by the God of Heaven, poor in this world's goods, clothed in a coarse garment and girded with a leathern girdle. And he did eat locusts and wild honey. The eating of locusts has been one of conjecture. The laws of Israel allowed certain kinds of locusts to be used as food.

I will here give a short quotation from Smith's Bible Dictionary:

"There are different ways of preparing locusts for food; sometimes they are ground and pounded and then mixed with flour and water and made into cakes, or they are salted and then eaten; sometimes smoked, boiled, roasted, or fried in butter. From ignorance of this fact, some persons have erroneously asserted that the locusts which formed part of the food of the Baptist, were not the insects of that name, but the long sweet pods of the locust tree, or St. John's bread, as the monk of Palestine called it." Page 485. I have made this quotation to show what the historian says the ancient custom of Israel was.

And now a few words concerning us who have professed faith in Christ, and who humbly hope to have experienced a death to sin, and a life to righteousness. And have gone to the Lord's house and have asked a home with the people with God; and followed the Saviour in baptism; and have

arisen from a watery grave to walk in the newness of life, a humble and devoted life. My brother, or sister are we living that kind of life? Do we forsake the assembling of ourselves together for the purpose of worshipping our Lord and Master as commanded? Do we visit the sick in their affliction, and administer to the wants of the needy? Let us remember when we were baptized, we took the sacred obligation on ourselves to walk an upright life to, adhere to God's commandatory laws, and repeat his prohibitory laws wherein he has forbidden us to engage in the idolatries and vanities of this world. Picknicking, banqueting, drinking, gambling, profane swearing, black-guarding, lying, cheating, defrauding and running after and engaging in the pet institutions of this world which have become legion which ungodly men have instituted for worldly gain of some sort. But let us lay aside every weight and the sin which 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." Let us show our faith by our works, if we believe God's providential care has been over us all our life, let us trust him the remaining part of our days and not betake ourselves to the institutions of the men of this world. Let us remember that our God has said, vain is the help of man, "And cursed is the man that trusteth in man, or makes flesh his arm." And let us remember that Jesus Christ our blessed Master never set up but one institution on earth for his children to dwell in, and that he gave her a perfect rule of faith and practice, a thorough furnisher unto all good work.

J. F. SUTTON.

Paris, Mo.

Elder P. D. Gold, Dear Brother:

I have just read your article on

preaching in the Landmark of Jan-15th, and I certainly enjoyed it and think you are certainly right about the matter.

Preaching is the most solemn thing I have ever thought of and the reason I say this is because I fear the Lord has placed a part of that work on me.

I will give some of my reasons for these fears. About four years ago a solemn fearfulness took hold of me and I did not know what was the matter with me, and I worried over the matter for some time trying to pray to the Lord to have mercy on me and show me what was the matter. When one day a small voice said to me preach the word, and oh, what a shock it was to me, and I began to plead my unworthiness and my unfitness. Oh Lord, how can it be that thou canst call a wretch like me, and one that is not worthy of th least of thy mercies.

One day while thinking over the matter, thinking of my weakness, a voice said to me, the power is not in me. Yes, I know the power is the Lord's. He is able to bring forth strength out of weakness and light out of darkness; and if I knew it was the dealings of the Lord with me I would not doubt. I feel like if the brethren know me as well as I know myself they would not have any fellowship for me, much less hear me speak; therefore I keep silent the many times I feel like I must try or die. Sometimes I feel as if it would be better for me to die than be in the way, or to intrude on my brethren. I never want to do anything to bring reproach on the cause of Christ.

Brother Gold, I could write more but I do not want to weary you.

A sinner saved my grace if saved at all.

Remarks:—If another had these feelings would you not think he should preach?

HAWKER ON ROMANS II. 1-11.  
(Selected).

Within the compass of these verses the apostle enumerates very many things which are, and must be, confessedly plain and universally received truths, not only founded in revelation, but common sense and reason. But on these we need not dwell. Paul's evident intention in the introduction of them is only in a way preparatory to show the inability of *Moses* to justify sinners before God. The great design of the chapter is to set this forth in the first colours, and, in the example of the Jew, to manifest that the law never did, neither was it ever designed, to bring sinners to God. And, therefore, he begins with stating common principles of right and wrong. All judgment proceeds upon this standard of equity. The Jews had a law. They break it. And yet, while breaking it themselves, they condemned others who break it also. Now, saith the apostle, is it possible for you to suppose that law which you have broken can justify you? Can you think that a broken law can be your justification before God? Are you so senseless as to plead what becomes your condemnation?

Such views of the subject contained in those verses will serve to explain the several expressions made use of in the apostle's reasoning. *The goodness of God leadeth thee to repentance.* What repentance? Not that repentance which Christ is exalted as a Prince and a Saviour to give (Acts v. 31). God's gift cannot be man's merit. But the repentance here alluded to is that natural sorrow which conscience will still excite in the heart, notwithstanding its present benumbed state, and as we see it doth in the worst of men, when their sins bring sorrow, and their crimes bring punishment. The vilest sinner alive is led to this natural repentance when judg-

ment taketh hold of him. But this sorrow differs wholly from godly sorrow and true repentance wrought in the heart by sovereign grace. This natural sorrow is wholly of man, the other is wholly of God. *Natural* repentance is excited by the dread of affliction. *Gracious* repentance is awakened by the Holy Ghost, when convincing of sin. And while that of nature only acts as long as a fear of punishment hangs over the conscience, and the heart remains the same as was before; that of grace brings with it a thorough change, and the life is reformed. The apostle himself so describes it. *Godly sorrow* (saith he) *worketh repentance to salvation, not to be repented of; but the sorrow of the world worketh death* (2 Cor. vii. 10.)

In like manner, when it is said in those verses that the Lord will render to every man according to his works, and that there is no respect of person with God; those expressions must not be accepted contrary to the general tenor of holy Scripture. God hath no respect of persons, considered as to their own personal worth or doings. He hath no respect of persons as to their place of birth, or relations from whom they are descended in the *Adam*-nature of generation, when the whole stock is from the original apostacy, all alike corrupt. Neither hath the Lord respect of persons as some have ventured to suppose, from foreseeing what should arise in them, or be done by them, in the after circumstances of their life. *For all the good that is done upon earth the Lord doeth himself.* Upon all these accounts, nothing can be more plain and evident than that God is no respecter of persons. There is nothing in the creature, in a way of merit, which can act as a cause in the sight of the Lord to induce this respect. But it is equally certain that, while God respects no

man's person, on either of the grounds here mentioned, yet the whole church, and every individual of that church, chosen in Christ before the foundation of the world, the Lord hath respect to, on Christ's account, and highly distinguished every one of their persons, as they are one with Christ, and hath accepted and beloved them in him. And to the same amount, and on the same ground, the reward that the Lord is here said to render to every man according to his deeds; the sense, is, not that the merit of every man, considered in himself, and without an eye to Christ, will form the standard of retribution. For, alas! if this were the case, everlasting condemnation must alike fall on all, for all the world, in the *Adam*-nature of an unregenerated, unrenewed state, become guilty before God (Rom. iii. 19). But the meaning is (and, indeed, the verses following explain it) as men are accepted in Christ, or as they reject Christ in their own souls. *They* (saith the apostle) *who seek for glory, and honour, and immortality, and eternal life; that is, they seek those things in Christ.* Indeed, nowhere else can they be found. Christ himself is eternal life. And they who have Christ have eternal life in him, and all the blessings connected with it (John xvii. 12; 1 John v. 11, 12; John iii. 33). But to them that are contentious, that is, contend against Christ as the whole of salvation, and stand upon the bottom of their own works either in whole or in part, *there will be indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil.* Hence this Scripture is in this way very fully established. *The Lord will render to every man according to his deeds.* Here are the deeds of faith, and the deeds of works. And the issue is as might be expected. Reader, ponder well the subject. Think

what a mercy it must be in that final day of *wrath and revelation of the righteous judgment of God*, to have a perfect, complete, and all-sufficient righteousness to stand in, for the justification of our persons before God. That can only be found in the person of the Lord Jesus Christ; and if it be blessed *then*, so must it be *now*. Have you ever made it the subject of examination? Will you try it in the present moment? Put your hand upon your heart. Judge it yourself with a strict scrutiny, as it will be done in the hour when weighed in the balance of the sanctuary. And as a discovery of its workings will bring up proofs of its deceitfulness (Jer. xvii. 17), listen to what the Holy Ghost speaks of Christ's all-sufficiency in the blood of the everlasting covenant. And if the Lord the Spirit shows you that there is more in Jesus to save, than in sin to condemn, sweet will be the consolation that will follow. And depend upon it, if the Lord speaks peace *now*, he will not speak condemnation *then*. *He is of one mind, who can turn him* (Job xxiii. 13.) God will not unsay what he hath once said. Deliver him from going down to the pit. I have found a ransom (Job xxxiii. 24).

Elders Gold and Lester, Dear Brethren:

It is with great pleasure after being confined to my room and bed for four weeks from Dec. 1st., with a serious attack of erysipelas in my leg and side that I am out again. I was skillfully treated by Doctors Ross of Bassett and Simmons of Martinsville, Va., but I fear I will be a cripple from the effects as long as I am permitted to remain on this earth. While I was afflicted and was suffering excruciating pain my mind was directed to the church and a going

forth in my feeling for her welfare created a great desire to get well, that I might go and defend my Master's cause. I then thought if I was restored in would obey the impressions of my mind and visit some points of the country that I had never been. I have always wanted to go to Eastern North Carolina and to South West Virginia. I still think I will try to visit this part of the Lord's vineyard this year if it is His will.

I was blessed to meet many brethren last year that I had never met before, and some of them I shall never again below: but faith springs up a thought that I shall meet them when we cross the chilly water, when our friendship will be nearer and our union dearer.

We have now passed out of the date 1908, with its joys and sorrows which we have all shared a portion of, some of which have left lasting reflections not by us to be forgotten for we cherish the memory of some of these events and look forward with anticipative joy for their renewal.

Brother Gold, I gave brother Isaac Jones my first subscription to the Landmark at my house in 1884, and I have been a constant reader of this periodical since and I also feel to say it has been a source of great comfort to me and a welcome visitor to my house, and I hope that my children though wild and mischievous by nature as they are now, may read it when I am no more, and may it be the will of God to impress them with the truth contained in its volumes. I enclose you three dollars to renew my subscription and I hope the Lord will bless you in your declining years sustain and spare you many more years to preach and publish the Landmark for us, and as dear sister Edwards set forth in her article, the brethren ought to consider

your trials and field of labor and come to your relief.

Love to you and sister Gold and all the household of faith everywhere.

A. B. PHILPOT.

Philpot, Va.

Elder P. D. Gold, Dear Brother:

As I reached home Monday on the 7:20 o'clock train, I will write you a few lines to let you hear from me.

I left home Friday before the 4th Sunday in November, and met all my appointments or places for them. The brethren and friends were all very good and kind to me in meeting and conveying me along. Their hospitality was far above that that I was worthy of. The blessed Lord blessed me with a subject each day and with liberty to speak with comfort as I hope to the Lord's people. Notwithstanding my weakness, I stayed up each day. At Newport on Thanksgiving a dear sister, Mattie Mintz, came to me right after preaching and told me how she enjoyed the preaching and asked for an appointment to be made for the night, which was made after I learned that I could not leave until next morning. In a few minutes this dear sister sat down on the bench and fainted away and only lived a few hours. It seemed to me this must be a happy death to die, for she seemed to be carried away in the spirit of her dear Lord and Master. If any one ever did die rejoicing, this dear sister did. Oh! What a terror is death? but how good it is that we are born to die, for death is only the door of entrance into a better world than this. What a wise God our Lord is. How mercifully He deals with his children.

At North Creek one dear sister, E. J. Paul, came forward, gave a reason for her hope, was received into fel-

lowship and was baptized in the afternoon by Elder Daniel Topping. She had belonged to the Christian church for many years.

At Goose Creek one was restored, a brother Sawyer.

As brother Lundy had been there three days at the union meeting I met him Monday.

At Sheffield my appointments were not known. Brother J. R. Tingle of Grantsboro went with me to his father's, brother Josiah Tingle, who said he had not got the Landmark Nov. 15th and did not know anything about the appointment, so we went by brother Canady Rowe's. His folks were all sick but he was able to go out, so we four went to the school house and Mr. Paul dismissed his school for us.

When I got to Mt. Lebanon there was no one there, but I failed to learn whether they failed to get the Landmark or that they had discontinued it. I know some of the members have taken it. I feel sorry the two day's appointments were not known, and have had many things to ponder over about it, but the good Lord knows best, but it seems to me a matter of great importance for our brethren to read the Landmark. It is a medium through which we keep up a large correspondence. You are very good indeed in publishing appointments, associations and union meeting notices, which is a matter of much importance, beside the other good matters that is contained in them and all this you do free, only for the annual price, then brethren why not take the Landmark and pay up your subscription and keep up with the movements of our people? Is there a poor saint anywhere in this vain and sinful world that does not love to hear from Zion, to read of her peace and joy and fellowship everywhere? Is not this good news? Do

we not receive much comfort in learning of Zion and her progress? Is it not worth more to us than the price paid for one year?

Brethren, be prompt, read the good old paper and let us hear from each other. How good it is to hear from our brethren in a goodly land.

Well, I will close for fear I will worry you with my scribble. With love and fellowship.

Your brother in hope,

JAS. S. CORBITT.

Greenville, N. C., Dec. 10, 1908.

Dear Brother:

It appears that of all the times in my life I have been this fall and last summer the farthest from my moorings of any time for years past. Sometimes the waters have been deep and sailing, though rough, has been safe by the compass. The winds have been very strong and for the most contrary so that they have had to be used in the place of the compass. Sometimes they have blown enough that the compass has been of great use for the clouds were so thick that neither sun, moon nor star appeared for many days together. The waters being new to me I did not know where the rocks were nor the quicksands or how to keep clear of these obstructions besides I didn't have hold of the helm. Thus I saw I was at the mercy of the waves. However, there was another little instrument on hand that I found in the chart, and its name is, "all prayer." The deep distress of my poor heart caused me to turn my glass upon that instrument with sore weeping and in looking through that as I looked astern I saw one at the helm and he was the Captain of the ship who had awakened to my help.

He has appeared that way just a few times this fall and when he so ap-

peared I didn't care anything for the clouds nor wind nor sea though all of them continued as they were before.

Once or twice, times have been so troublesome that I found my little bark in the breakers head-to windward and no oars or motor power by which I could save myself. These times have been even troubled my sleeping hours. A few nights ago a large bull was chasing and trying to destroy me. He was white except the fine red spots that looked nearly like blood a little smeared on his hair. I passed out of the road into one field and out of that into another and he shook his head violently and went away. Two heifers were with me, one fat and strong and the other very lean and feeble. When I awoke the vision troubled me much for I knew the face of the bull.

Two nights later I visited a house and as I entered the door I saw seven sisters of the church sitting in a row and they were preparing pulse for dinner. I spoke to them and five of them spoke to me, and one of the others looked at me and smiled, the other turned pale and went out but said nothing, good or bad. When I awoke I was troubled for I knew the last two sisters.

For some few days previous I had been on the rock and willing to stand still and see the salvation of the Lord and these things put me back into the rough waters and I have mourned much since. Just at this time the fog is so thick I can't well see the face of the compass nor get the various points so as to know how to steer but in the driftings of my little craft run up against something. I may be mistaken about what it is, which appears, as best my poor weak eyes can see it in this dense fog, to be a cross, and already I have been made to glory in it as that on which

my Captain was once crucified. I know that if this be so it is the place for which my soul has sought and that there is a fountain at the foot of it in which if I am dipped I shall be whiter than snow and fully delivered from this very tempestuous sea. My Captain once walked upon the natural sea of Gallilee and many times on the tempestuous waters which threaten to destroy all his little ones and if he is mine he will deliver me.

This is as far as my glass leads me to see at this time. Of for grace to trust him. In afflictions many and a little hope,

L. H. HARDY.

(The above piece should have appeared earlier but was mislaid.

P. D. G.

Elder P. D. Gold:

Dear Brother, seated at home, unable to travel around very much, I have been wondering if I can engage in anything useful. My strongest impulse at the present is the love of the brethren, many of whom I have never seen, nor expect to see in this world. But when death has done its part this tie will ever bind in heavenly perfection—that partakers of the Savior's grace, the same in mind and heart. Nor joy, nor grief, nor time, nor place, nor life nor death can part. I am in my 76th year, and the 44th year of my ministry. I once feared that my call to the ministry was premature. I was married and 18 years of age, when I was shown in a vision that I must use the Bible and hymn book, and stand in the shoes of an elder, pastor and moderator of the association. I thought I had not witnessed enough to even make a profession, much less to preach. But being strengthened, when 24, I joined the church. My wife, who before marriage, was Miss Malesia J. Martin, became a member two months prior.

The Scripture, "If a man desireth the office of a bishop, he desireth a good work," was almost continually upon my mind. I was rather surprised. What a man desiring to be a preacher? I had understood that those called to preach had hard struggles against taking up the cross, and had rather die than to undertake it. I had nothing against it, but my insufficient qualification and gift. Without which it was not my purpose nor desire to engage. For I considered it an awful worry on the patience of God's people to be detained by any whom God and not sent. After I had meditated on the matter for 13 years, when mowing in August, 1865, the poem struck my mind:

"The harvest fields are waiting,

The laborers are few;

And Zion 'She' doth languish—

O Shepherds, where are you?"

I answered: "Here am I, send me." The question came up: "Send me for what?" To gather in the sheaves. To call after and feed the sheep and the lambs. I was given a basket from the Lord, out of which to do the feeding. He said, "when this is eaten, come to me for more."

In the vision I labored among them. When given water and refreshment they gladly knelt, and with joy received it. I felt called to feed the flock of God, to be an ensample to them, and not Lord it over His church or heritage and cast my care upon Him, and to be sober and vigilant, which is to be earnest and industrious, firm and zealous in the calling. Paul said unto Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth; and as said in Luke of the faithful and wise steward, to give them their portion of meat in due season, and to pray them in Christ's stead to be reconciled to God, and go home to their friends,

the church, and tell them how the Lord has done great things for them, bringing forth fruits meet for repentance, as required by the Baptist in the beginning of the gospel, thus contending for the faith once delivered to the saints. Paul said to the saints at Philippi, that he desired to depart, and be with Christ, nevertheless, for him to abide or live, was more needful for them. He said though he preached the gospel, he had not whereof to glory, for necessity was laid upon him. God knows where his mourning ones are, and sends them a message by whomsoever he will send, and it will not return void, but shall accomplish the purpose for which it is sent. As the tree bore twelve manner of fruits the different gifts set forth the various conditions of the soul under the peculiar sensations of each hearer, one after this manner and another after that, there being many gifts or message learners, as well as hearers; one minister bears a certain message peculiar to the condition of a certain individual, while the others do not, but edify and instruct others. The one wonders when a preacher rises if God will speak by him to them. He thinks so by the second and third perhaps, but God directs the arrow of his grace as it pleased Him, and the needy, desiring one feels its heavenly power in his heart, and this minister is a son of thunder to him. Paul said, Now there are diversities of gifts, but the same spirit, but all these work that one and the self same spirit to profit withal; all taught of the Lord, all seeing eye to eye, and speaking the same things. There is some times a fault right here. Each one may think the one that bore the special message to him, is the best preacher he ever heard, and so of the rest regarding their own individual case—some for Paul, some

for Apollus, some for Cephas. I think it is hurtful to express our choice in such cases. For who are they but those by whom they believed, or were edified. At other times the bread of heaven may be administered to us by a different one. Then where is the change? It is in our own condition, and we receive our portion of meet in due season. All the various seasons are not on us at the same time, for there is a time to all things. So let each abide in his calling. I should not be in place in trying to do brother Gold's preaching, but according to my peculiar gift, to feed the lambs and the sheep, and God prosper us and add to Zion daily such as should be saved. In brotherly action.

ISAAC WEBB.

Remarks:—The beloved John wrote much when he was old. Now how nice and strengthening to the flock of God it is for such a man as brother Isaac Webb to write (when he is not able to travel and preach much. Writings of those the Lord has commanded to write are preserved in unchanging faithfulness long after such beloved gifts have ceased to live on earth.

When one writes like brother Webb does in such a way that every one feels he is writing the truth there is no strife nor division produced by such writing, but it is all to edification.

P. D. G.

Dear Brother Gold:

With the help of the Lord I will try to write you a few lines and I hope that what I write is of the Lord.

Brother Gold, Brother Shaw preached here last night in the Methodist church one of the sweetest sermons I ever heard. I have been in the greatest distress I was even in in all my life about Brother Shaw ever since

I heard about his trouble and felt like if I could help him it would be such a pleasure to me, and while I was in so much trouble about him I read a piece in the Landmark about your needs and I broke down and cried for about two days and nights because I could not help you. I prayed to the Lord to work in the minds of the people that are able to help you that they might supply your needs. I have a frail husband, ill with consumption, and his wages are but little, also four children to care for and it makes times hard for us, but the Lord has been merciful to us so much more than we deserve that I fear I am not one of His little ones. But my troubles and sorrows are so great here in this sinful world that I don't know which way to go or what to do, but the merciful Father has been so good and kind to me that I can't praise Him or glory in His name enough to feel that I have done anything. But I walk in the love of my dear Savior and His dear people day by day asking Him if it can be His will to keep me in that narrow path of the eternal kingdom where there is no more troubles, sorrows or tribulations.

Brother Gold, I guess I will stop for this time by asking you to remember me in your prayers and to write to me. I am your little sister in hope.

MRS. W. S. GIBBS.

Bellhaven, N. C.

Remarks:—Some brethren and friends have been sending in help to each one of us. We desire to be thankful for such relief, as it is a testimony of the love of those that give, as well as affording some relief to us who receive.

P. D. G.

Dear Brother Gold:

I feel like sending you a letter I received from my father, deacon John T. Rowe, in February, 1902. He

passed away in May, 1902, fully resigned and anxious to go and be with Jesus, in whom he had trusted for many years. If you will give it space in the Landmark I will appreciate it. Your brother in hope.

JOSHUA T. ROWE,

704 Lynwood Ave., Station L, Baltimore, Md.

Elder Joshua T. Rowe, My Dear Son:

So far as I know I remain about the same as when you were here; my appetite is as good and I enjoy myself about the same. I would be very glad to go to see you and family but am somewhat fearful to undertake it and prefer to pay your expenses to come and see us, which I hope you will do as often as your work will allow. We have just passed through another meeting; on Saturday it was very rainy but brother Brinson met a little handful of us and preached for us. We had not seen the sun or a star since last Monday until to-day and it has rained a considerable quantity. But it was a fair day to-day and there were more people and the preaching was able. I enjoyed it very much as I usually do whenever I hear him.

Your letter was a sweet one and very much appreciated by myself and others. I am glad you remember your mother and myself all back through your life and that you seem to appreciate our teachings but am more glad that you have another parent, one in the heavens above, and that He has taught you loving obedience to His word and laws, has given you such great love for His people and has given you such ability to declare to them His word, power and love for the comfort of His children. I would be glad were it His will that I could enjoy your sweet preaching more often. And we learn that "He rules in the armies of heaven and among the inhabitants of earth," and we should be content

and feel that He doeth all things well to the comfort of His people and the glory of His name. Just as you say and as David says, so I feel He has been good and merciful to me all the days of my life and now in my old age and while I have been called upon to pass through many sore trials and sorrows that have almost swallowed me up, yet I feel he has not forsaken me, but yet visits me with messages of love and times of joy to comfort and sustain me in all trials, and He has always proven himself a victorious conqueror over all the foes of his people.

Give our love to all the family and come when you can. Write soon and often to your loving father.

JOSHUA T. ROWE.

Small, Beaufort County, N. C.,  
Feb. 2nd, 1902.

Dear Brother Gold:

I send you for publication in the Landmark a letter written by brother Winberry to me while I was in the West last summer. Since coming home I have baptized him.

Your brother in hope,

E. E. LUNDY.

Scranton, S. C., Nov. 5th, 1908.  
Elder F. E. Lundy, Dear Sir:

I have read the scriptures carefully and studied them closely, believing as I am made to do that God must have directed me and that he commands by grace alone and he alone knows my heart. I know I love the Primitive Baptists and I long to be among them, but I am such a sinner and so unworthy of their confidence and love that I am made to doubt whether the Lord has ever called me out.

I have from time to time made up my mind to live a better life, and intended joining the church when I got good enough. But I am no better now than when I began trying. I feel that I have been made to know that

there is nothing I can do that the Lord would be under obligation to save me, for my thoughts are continually evil. As you know we have it preached on nearly every street corner that it is left to man whether he will be saved or not. But such doctrine does not agree with my experience, if I know what an experience is and I hope I do.

I know there is nothing good in me and unless I am saved by God's grace alone I am lost forever. He alone must raise us from the pit of mirey clay and put our feet upon the rock.

Oh, If I could know I was one of this number for whom he died, but I reckon it is best I cannot know.

I hope you will pardon me for writing you thus at length, but the half has not been told nor indeed can be. I felt impressed to write you and hope the impression was of the Lord. May he continue to bless all who feel the need of a Savior and bless us all to serve him better in the future than in the past is my prayer.

..... Sincerely,  
G. W. WINBERRY.

AS I SEE IT.

In the 1st Chapter of Genesis, 27th and 28th verses we are told that God made man in his own likeness, in the image of God created he him, male and female created he them. And God blessed them and told them to multiply and replenish the earth. From the above scriptures I infer that they both received the command personally from God after full development. In this chapter we are told what God did in the six days of the creation. In the succeeding chapters we are told how he did some things. We are told that God formed man of the dust of the earth and breathed into his nostrils the breath of life and man became a living soul. We are also told that God took a rib from the man and

of that he made a woman. This is telling us how these things were done. God also planted a garden East in Eden and there he put the man the woman. Remember God did his work in six days. So this was done on one of the six days of creation, perhaps the sixth. It is all the work of God; his purpose was before him and his word accomplishes it, and he rests on the seventh day from all his work.

God did not have to wait to see the lone condition of the man in the garden before he knew he needed a help-mate. That was no afterthought on the part of God. In the garden God gave the law, the most important law that ever was given. Did the woman receive the law personally from God? I think so. The objector says that is inference. Well, perhaps it is, but we must infer that she received it in some way, we are not told how, but we know she knew it, for when the serpent approached her she was ready to tell him that they must not eat of the fruit nor touch it, lest they die. Now, as we have to infer that she got that knowledge, it seems to me to be on the safe side of wisdom to infer that she got it direct from God as she was one of the principal actors. When God spake to the man he spake to the woman also, for in the 5th chapter, 1st verse, we are told that God called their name Adam in the day he made them. So in the garden when God called "Adam, where art thou," the woman knew she was called as well as the man, and they both came from their hiding to justify themselves the best they could for what they had done. Why should we seek to keep the woman reconciled in the man until after the giving of those important commands. What good can come of it? I know this is not in accordance with the long cherished notion that Eve received the law in Adam, typifying the church receiving grace in Christ.

Some claim that this has been thus revealed to them and they saw a beauty in it and can't give it up. But I have thought that upon more mature reflection their minds might change. We all think the scriptures are complete, that there is no type or shadow left out that should have been referred to as such. Then think of the many things that are being introduced as types and shadows, then think how many scriptures have referred to them as such. If you fail to find the scripture, better not use them. If I introduce anything as a type or shadow that the scriptures have not referred to as such do not I seemingly infer that the scriptures are not complete and that I am trying to make up the deficiency. The Baptists claim to have a "thus saith the Lord" for what they teach. Would it not be well for them to consider when getting up those types and shadows and see if they can find a "thus saith the Lord" for them?

I think I know what it is to object to popular opinion, especially when it is held by superiors, but if I have written the truth it may be downed but never destroyed. I only ask that this may be considered in the same spirit that is written. The truth being my only object.

JOHN HALL.

Gorman, N. C.

Remarks:—Adam is the figure of Jesus Christ who then was to come, Rom. 5:14. Paul so treats this matter as a great mystery, Eph. 5:32. Eve was made of a bone of Adam who said this is now bone of my bone and flesh of my flesh. She shall be called woman because she was taken out of man.

Adam was the first man and was of the earth earthy. He was first created and then formed. The second chapter of Genesis records more fully than the first chapter the man-

ner of the formation of God's creation. Every plant was made before it was in the earth, Gen[ 2:4, 5. Also the Lord God formed man of the dust of the ground (7th verse,) which shows that Adam was first formed. All animals were brought before Adam and he gave them names, but none was found suitable to be a companion for him. Then the deep sleep fell on him and God took the rib from him and made a woman, and brought her to the man. Adam said this is bone of my bone and flesh of my flesh. Here is the mystery of Christ and the church in this type.

What do we know of these things except what the word declares? I am sure if God reveals anything to us it is according to his word.

P. D. G.

Wadesboro, N. C.

Dear Brother Gold:

We now have a lot and a very good house on it in Wadesboro: but regret to say that we have so far been unable to get the same paid for. If any brother or sister or friend is impressed to help us it will be highly appreciated.

We have only six members. It looks like we will have to sell our house and lot unless we get some aid.

Your unworthy brother,

ADAM GREEN,

Clerk.

I have published a little pamphlet entitled "A Brief History of the Old School Baptists." It has fifty double columns, thirteen pages and runs from John the Baptist to the present day.

The fifth and sixth chapters are devoted to the history of Pilgrim Primitive church, which is the oldest one in Texas, and runs from 1833 to 1847. I expect to yet publish the history of this church up to 1869.

The price of my history is 25 cents post paid. Send orders to J. H. FISHER, Graham, Texas.

## ZION'S LANDMARK

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

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

Volume XLII - - No. 9

Wilson, N. C., MAR. 15, 1909

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

### WHY.

I have received many inquiries as to why I do not write for the Landmark. I will not attempt to give all the reasons, but will try to answer principally by writing more, "if the Lord will." Besides having been somewhat cumbered with other things which required time to discharge them, I have had but little mind to write. I have had about my usual interest of mind to preach, but not to write. I do not regard myself as being a ready writer, only being able to write, such as I do, when I have a mind to write, which is only now and then. I am frequently filled with uncertainty as to whether I should attempt to write at all, especially editorially.

I sometimes fear that my whole life has been more that of an adventurist than a matter of fact. My reasons of a hope sometimes appear insufficient to sustain a well-grounded one, and fear, therefore, that mine is not well grounded. My experience would rather discourage than comfort but for the saying "Mine heritage is as a speckled bird." My life is much checkered—many things remaining without interpretation, many things to discourage, with only one now and then to encourage. But, after all, when I recount the blessings which have been bestowed upon me all along the way I have come, and consider the vileness

and sinfulness of my carnal, depraved nature, I must say that goodness and mercy have followed me all the days of my life; and sometimes when I am given some degree of liberty of thought and power of expression, I feel that I shall dwell in the house of the Lord forever.

How wonderfully strange is the experience of one who is made to see his sinful self all defiled and polluted by sin, and to feel the workings of sin in his members, made strong by the law warring against a law which desireth better things—the law of his mind—the law of the spirit of life; having by the one law the knowledge of sin, and by the other the knowledge of life; by the one being dead unto **sin, and by the other alive unto God.**

What a precious thought, that the existence of life does not depend upon the evidences thereof, nor the lack of them. Eternal life once bestowed is ever there whether its presence is realized or not. By this life is the child of God preserved, and is therefore as imperishable as the life itself. When this life, by its mysterious power, sends forth its vital pulsations, we have evidences of its existence, and are made to rejoice; but when we have not its vital influences, we mourn and long for a restoration of the joys of salvation. Therefore, whether we live, or whether we die, having this life, we are the Lord's and shall live for ever and ever in the Paradise of God.

In the infinitely wise provision of God it is so arranged that we shall, while in this pilgrimage, be made to see and learn the ways and wages of sin, and the way and gift of eternal life, through Jesus Christ, our Lord. It is as essential, therefore, that we should know the depths and abounding of sin as that we should the greater depths, heights, and abounding of that sin hath reigned unto death, be-

fore we can know that even so grace shall reign through righteousness unto eternal life, by Jesus Christ, our Lord. righteousness unto eternal life, by Jesus Christ, our Lord.

Sin must become exceeding sinful before grace can become exceeding gracious and precious. The life of a child of God is not one of uncertain experiment, but one of certain experience. Eternal life is designated to dwell in this tenement but a brief period, and then to burst forth and embrace and comprehend eternal immensity. Mortality is to be swallowed up of it, and so vitalized by it, that future being is now, to us, incomprehensible. How infinite the theme! how glorious the thought!

What a blessed and gracious privilege to have a hope that anchors the soul, both sure and steadfast, which binds us in everlasting strength to the full realities of a better and ever glorious resurrection.

P. G. L.

"Woe unto them. They have gone in the way of Cain." Jude 11.

What a wonderful epistle is that of Jude—short, incisive, discriminating—showing the difference between sheep and goats, true and false teachers.

Those who censure Primitive Baptists for earnestly contending for the faith once delivered to the saints, and exposing all false ways, would do well to consider what Jude says, and what all the Bible writers say, before they hastily condemn them.

The greatest conflict of the ages, of time, is that between Christ and anti-Christ—between the true and the false. In the eyes of the world the false appears tempting and attractive enough to please, while the doctrine of God our Saviour appears objectionable enough to enlist them against it.

It is stated in this brief chapter of Judge that certain men have crept in unawares who were of old ordained to this condemnation—ungodly men turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. Such men were of old ordained to this condemnation. They have an appearance of being religious, but they are ungodly men. What is their mark, or how are they known? They have gone in the way of Cain. What is his way? He depended on his own works for righteousness. He brought of the fruit of the earth, the labor of his own hand, to please God with. The earth was cursed for man's sake. Cain did not feel this. He did not confess the name of the Lord.

Abel felt he was a sinner, therefore, feeling this by faith he comes trusting alone in the Lord for righteousness. But Cain not only did not believe in Jesus, but he loved self and his own works—the work of his own hand—and besides that he hated God, and hated his brother, and slew him, and defended his conduct. He hated his brother who accepted of the Lord, and slew his brother.

Now the Lord's people never feel to rebel against God—if they are not accepted. They feel they are sinners, and that the Lord is righteous, and cannot do wrong. They will justify the Lord, and they do hate themselves. They could not hate those whom the Lord loves and accepts. They cannot say the Lord is unjust if he does not save them. They are glad the Lord saves any one, and they feel that if the Lord casts them off he is righteous. Their faith in God is such they know he cannot do wrong.

But Cain hated his brother, and slew him, showing he was wicked. How different are the Lord's humble ones! When the Lord accepts any of his people how glad the little ones are, and

they will praise God for it! If the Lord accepts A and gives witness of it, B, if he is a believer in the Lord is so glad of this, and loves A, and rejoices with him. We know that we have passed from death unto life, because we love the brethren, for he that loveth is born of God.

But Cain was of that wicked one, therefore he hated Abel, and slew him. There is enmity between the seed of the woman and the seed of the serpent.

The seed of the serpent or the wicked are proud, self-willed, want their own way, are righteous in their own eyes, do not submit to the righteousness of God. They speak evil of those, things they know not. But they corrupt themselves in such things as they know naturally as brute beasts know things. They love money or run greedily after the error of Balaam for reward, supposing that gain is godliness. They are sensual, devilish. They are murmurers, walking after their own lusts, speaking great swelling words, having men's persons in admiration because of advantage. Such persons as are fascinating, influential in the world, they flatter and desire to allure into their churches, in order that they may have gain. They love covetous practices. Now the Lord will sling all these out. He will cast the bad away. They shall perish in their own corruption.

Abel was meek. He did not resist Cain with carnal weapons. He was humble. He suffered for righteousness' sake.

P. D. G.

#### TO A DEAR SISTER.

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Rom. 6:12.

As clearly as light doth make manifest, each child of God is painfully conscious of indwelling sin in his mortal body. I know that in me, that is in

my flesh, dwells no good thing. Oh wretched man that I am, who shall deliver me from the body of this death? There is no power by which the child of God can rid himself of this lust of the flesh. To suppose that a child of God is without this is a contradiction of Scripture. Every abomination and lust of death or flesh afflicted a child of God. Hence, feeling these lusts of the flesh working in him to bring forth fruit unto death, and having vile, foolish thoughts and the law of sin in his members leading him into captivity, the child of God often feels, "Is it possible that I am a Christian?"

The command is, Let not sin therefore reign in your mortal body. Why should it not reign? Because we are dead indeed unto sin, but alive unto God through Jesus Christ our Lord. It is true that all that are baptized into Jesus Christ have crucified the flesh with the affections and lusts. This is because they are dead to the law, by the body of Christ. How do I know this is so of me? If it is I hate sin and it distresses me, and I long to be free from it, as our sister describes her case.

What we are dead to we cannot take pleasure in. No one that is quickened together with Christ can ever take any delight in sin. But there is a great difference between being dead to sin and being dead in sin. When one is dead in sin it gives him no trouble at all. When one is dead to sin it fills him with grief. It is the child of God who is afflicted.

But let him remember that he is in no sense a debtor to the flesh. The flesh can never help any in the salvation of a sinner. We, therefore, are not debtors to the flesh.

Therefore let not sin reign in your mortal body. Do not yield gratification to the flesh. Deny it. Resist the devil. He works in the flesh. But he is a conquered foe. We are not to

be subject to the devil or the flesh.

If you had no sense of vileness what need would you feel for a saviour or deliverer from sin and death.

"Be afflicted and mourn." God's people are an afflicted and a poor people, and this makes them mourn. We mourn because we are sinners. We fear we are not born again. In perfect love of God will cast out this fear. How often have I felt how can I be a child of God, and feared. But the fear of the Lord is to hate evil. Nothing but the perfect love of God can comfort such an one. When we can feel and see that God's love is everlasting and hides all our sins, then we can rejoice in that perfect love that casts out all fear.

But we must mourn because of our afflicted state. Blessed are such mourners for they shall be comforted. We should remember those in need of worldly goods and help them by ministering unto them, and we should visit the fatherless and widow or distressed ones in their poverty, distress and affliction.

P. D. G.

Brother Gold, I would like to see your views on the 51, 52 and 53 verses of the 27th chapter of Matthew: "And behold the veil of the temple was rent in twain from the top to the bottom." What was the veil under consideration? Did all that is included in these three verses transpire or come to pass about the time of the crucifixion and resurrection, and if so, where is the holy city where they went and appeared unto many? It is evident that the centurion and they that were with him saw the earthquake, and feared greatly, saying truly this was the son of God.

Yours in hope of eternal life,  
W. A. GOURLEY.

Brother W. A. Gourley requests my views of rending the veil of the Tem-

pie, Matt. 27:51-53. There was a tabernacle made of two parts. The first was the sanctuary. After the second veil the tabernacle which is called the holiest of all. Heb. 9:1-8.

Each one had its own furnishings. Into the first went the priests always accomplishing the service of God. But into the holiest of all went the high priest alone only once a year.

This signified that while the first tabernacle was standing the way into the holiest of all signifying heaven was not yet open.

This first or outer tabernacle made nothing perfect: yet all the things of that tabernacle were sprinkled with blood of bulls, goats, sheep, etc. Now while this first tabernacle was standing, and this worship which made nothing perfect there stood the veil of the temple closed, shutting off entrance into the most holy place.

The priestly service could not put away sin. What a reminder, what a prophecy was this worship of the imperfection of all earthly worship. The blood of earthly animals could be of no avail in ending sin, or of purging the conscience from dead works. Further what a prophesy was this of the need and of the coming of a better worship.

There must be shedding of blood. There must be a testator. Without the death of that testator his will is of no force.

Now Christ is come by a greater and more perfect tabernacle not made with hands, or no part of the first tabernacle. Nor by the blood of bulls and goats does he enter into the holy place which is heaven itself, but by his own blood he enters once into the holy place having attained eternal redemption for us.

The vessels of the tabernacle and the people must be sprinkled with blood as a type, for they were patterns; but

the heavenly things must be purified with better sacrifices than these. What are the heavenly things that must be purified with better sacrifice? The sheep of Christ, those for whom he laid down his life, for Jesus enters into heaven for the redeemed family of God, and there he appears for us, and because he lives we live also. The new covenant of grace, the golden censor of pure incense or praise to God, the ark of the covenant, or place of perfect security against all harm, the golden pot that had manna, typifying the bread of life, Aaron's rod that budded and the tables of the covenant, the everlasting or new covenant of grace. The blood of Jesus sanctified all these, and the mercy seat where he meets with his people in peace and love.

Christ was once offered to bear the sins of many. When he offered himself the most awful and fearful display of the wrath of God against sin was thondered from heaven, and answered in the trembling and astonishment of earth. The sun was darkened, there was a mighty earthquake, the graves of many were opened and many came out of their graves and appeared unto many. The centurian said surely this was the son of God. But the veil of the temple which had been closed so many hundred years was rent or divided from the top to the bottom, showing that there is an open door into heaven and Jesus crucified is that open, holy way. Through his flesh or his obedience unto death comes the salvation of God. There is an open door consecrated through the veil that is his flesh into the holiest or heaven where he has entered for us, and we are accepted in him, and our standing is in him, and we are complete.

The veil represents the flesh. Moses put a veil over his face showing that the Jews could not see to the end of

that which was to be abolished. That darkness of polluted flesh—the veil—is on the hearts of men under the law. But Jesus came in flesh that was holy and rendered perfect obedience in the flesh, and in his crucifixion the darkness is done away, guilt is gone, there is an open door into heaven in and through the flesh or sufferings of Jesus. This is a consecrated or holy way. We are accepted in him whose blood cleanses from all sins.

All the things contained in these three verses are such as the veil rent from top to bottom, and the earth did quake, and rocks rent, and the graves were opened. The earth cast out her dead. The mighty throes of earth, as of a woman in travail caused the graves to open, and many of the saints which slept arose. Surely this was the most fearful, solemn and wonderful display ever beheld by men.

"Well might the sun in darkness hide,  
And shut his glories in;  
When Christ the mighty maker died,  
For man the creature's sin."

The holy city was Jerusalem—not the Jerusalem in bondage that crucified Jesus—but the Jerusalem that is free, that is the mother of us all.

These saints after the resurrection of Jesus appeared unto many. Men did not with their natural eyes see them. There is no evidence that any man with his natural eyes saw Jesus after the resurrection, for natural eyes cannot see a spiritual, risen Saviour. He appeared unto his disciples—showed himself to them. So these saints appeared unto many. It is one thing to be in the flesh and see things that are natural. It is another thing to behold the spirituality and glory of the resurrection life. It is one thing to be in the Jerusalem that is in bondage where our Lord was crucified, and quite another thing to walk about Zion, to behold her towers, and mar-

well her bulwarks, and tell that to the generation following. It is one thing to be in the flesh and by the dark waters of Babylon while the mockers are asking you to sing one of the songs of Zion, and it is quite another thing to be in the spirit on the Lord's day and hear the new song sung that gives glory to God and to the Lamb.

P. D. G.

## OBITUARIES

### PEARL MINTER.

On October 1st, the death angel visited the home of Mr. and Mrs. Buck Minter and bore away their loving daughter, Pearl. She was born Nov. 24th, 1889. She contracted typhoid fever and after a lingering illness of several weeks she passed from her earthly home to dwell with those gone before. All that loving hands could do was done but they could render her no service. She leaves father, mother, brothers and sisters to mourn their loss. Pearl was not a member of any church but was a believer in the Primitive Baptists. She is gone but not forgotten.

"A precious one from us has gone;

A voice we loved is stilled,

A place is vacant in our home,

Which never can be filled.

"God in His wisdom has recalled

The one His love had given,

And though the body here slumbers,

The soul is safe in heaven."

By a Friend.

### R. L. AND MALISSA A. SHREVE.

Dear Brother Gold, and to the Household of Faith:

I herewith send you the obituary of R. L. Shreve, son of Elder Robert and Sallie Shreve, and Malissa A. Shreve, his wife. R. L. Shreve was born in North Carolina in 1869 and died in Danville, Va., Jan. 30th, 1907. Malissa, who was the daughter of J. R. and Mary T. Bryant, Spring Garden, Va., was born Oct. 22nd, 1870, and died Sept. 8th, 1907. They were united in the holy bonds of matrimony Oct., 1889, so

which union was born eleven children, nine boys and two girls, whom they leave to mourn their loss, besides a large number of relatives and friends. It is with a sad, sad heart, yet not as those who have no hope, for us to part from them. They were both devoted Christians and we feel that our loss is their eternal gain. We read, "blessed are they that have part in the first resurrection and over such the second death hath no power." We believe Jesus has newness of life, for their works showed renewness of life, for their works showed they had the sweet council of Jesus. They were loved by all true Baptists and all lovers of truth.

I have spent many happy hours with them in singing praises to God, and talking of what Jesus had done for them. But they are now gone to sleep with Jesus until the morn of the resurrection when they will awake in his likeness.

Brother and sister Shreve joined the Primitive Baptist church at White Thorn in 1871, and on account of convenience were transferred to Mt. Springs by letters about ten years ago. The church has lost faithful deacon and members.

The services were conducted by the writer.

A Friend.

Spring Garden, Va.

#### DEACON IVEY R. BAKER.

The subject of this sketch, Ivey R. Baker, was born in Pitt county, N. C. He was the son of John B. and Licity Baker, and was born the 24th day of January, 1842. He in his young days enjoyed life to its fullest extent. Just prior to the late civil war he attended school in Goldsboro, N. C., and when the war commenced he volunteered and went to Virginia and was wounded. After he got well enough to return to the army he bought a horse and joined the cavalry, not being able to march. He spent the latter part of the war in eastern North Carolina doing picket duty.

In 1866, the 26th day of November, he married Miss Annie M. Hardy, daughter of

Lemuel E. and Elizabeth Hardy. After marriage he moved from Pitt to the southwestern part of Greene county, and lived there until December 19th, 1901. He then sold his land in Greene and moved to Johnston county, and bought one of the finest tracts of land in that county, though it was considerably run down.

He served his county, Greene, for several years as a justice of the peace and school committeeman. His first wife bore him five children, one son and four daughters, two died in infancy.

After the death of his first wife, which took place January 4th, 1875, he married Miss Martha Whitted, of Durham, N. C., on the 3rd day of February, 1876. She bore him one child that died in infancy.

In the year 18—he was convicted of sin and was shown what a great sinner he was and his lost condition, and without mercy he was forever banished from the presence of a holy and just God; but through the atoning blood of Jesus, who came to save sinners, he professed a hope in Jesus and was received a member of the Primitive Baptist church at Bear Creek in Lenoir county, and was baptized by Elder Isaac J. Taylor, and remained a faithful and worthy member until the year 1885, when he, with his wife, took letters of dismission and for convenience united with the church at Newborn's at their September meeting, 1885. At their June meeting, 1886, he was ordained deacon by Elder L. H. Hardy, T. B. Lancaster and J. W. Gardner, the Presbytery, and filled the office with credit to himself and satisfaction to the church.

After he moved to Johnston county, he with his wife and daughter applied for letters of dismission and united with the church at Little Creek in Johnston county, and remained a faithful member until called to go home above, which took place on the night of the 10th of December, 1908.

He had been greatly afflicted for many years with a complication of diseases, but his death sickness was indigestion in its acute form. He died almost suddenly. Thus passed away a good and faithful citizen,

a kind and loving husband and father. He leaves to mourn a good wife, one son and two daughters, and several grandchildren, and the church, but their loss is his eternal gain.

May the Lord be praised.

Written by request of the family.

LEVI J. H. MEWBORN.

#### ELIZABETH CARTER.

Just after noon on the 5th of March, my dear and precious mother departed from me. She was the wife of Whitford Carter and daughter of Clifton and Mary Haigley and was born Feb. 10th, 1824. She departed this life Mar. 5th, 1907, making her stay on earth 83 years and 23 days. She was confined to her bed one week and seemed to have no disease only complaining of weakness. She bore her sickness with much patience, never murmuring at anything but seemed to be perfectly reconciled that the Lord's will should be done and said she was only waiting for him to call her home, and we hope she has entered that home not made with hands eternal in the heavens there to dwell amid angels forever blest.

She professed a hope in Christ over thirty years ago and joined the Primitive Baptist church at Matrimony meeting house and was baptized by Brother McNeally. She remained a faithful member of this church until the Baptists built a new meeting house and organized a church at Shiloh near her home, when she got a letter and joined there, as she was too feeble to get to Matrimony often. She enjoyed going to her church meetings so much and went as long as she could. I well remember on several occasions she would start to church but would become so exhausted she would have to turn back and would shed tears because she was not able to go. How sorry I did feel for her, words fail to express. I told her I would write the brethren to come and have preaching at her home, which they did several times. She enjoyed both the preaching and singing so much. She had been a sweet singer herself and would always take

her hymn book and try to help, but her voice was so weak she could not. I have seen her shed tears often when she tried to sing.

My dear mother, was, I think a true Christian and she spent her life in trying to do all she could for her children as long as she was able. Her precious hands were always ready. She seemed never to tire of doing all she could for me. Mother raised ten children, all living and all married except myself. The cruel war took from us our dear father, so we have had to travel through this poor world with no kind earthly father to guide and protect us. But oh, I feel we had as good and kind a mother to counsel us as any children ever had. But she has gone and left us to mourn our loss which is her eternal gain. She begged us not to grieve for her, and I know she is at rest. It is so hard to give up; everywhere I go I miss her so much. I feel I am left alone without a friend, but hope when I am called to die and leave this world of trouble I may meet my dear mother where parting is no more. "A dear and precious one from us has gone. A voice is hushed and stilled. A place is vacant in our home which never can be filled."

Written by her loving daughter,

Stoneville, N. C.

MARY.

#### MRS. MARTHA A. I. ALMAND.

Mrs. Martha Almand died at her residence in Atlanta, Ga., Feb. 14th, 1909, at the advanced age of 84 years. She was the widow of Wm. D. Almand, who passed away Nov. 15th, 1903. She leaves a host of friends and relatives to mourn her absence and while we know she lived to a good old age, we grieve to give her up, but cannot wish her back again believing our loss is her eternal gain, as we believe she lives in eternal bliss where Jesus is. O happy thought!

She leaves seven children, five daughters and two sons, Mrs. M. E. Marks, C. Almand, Mrs. C. A. Cooper, Mrs. Liza Webb, Mrs. Rila Henry, Mrs. Ella Corley

and I. D. Almand, also two brothers and three sisters.

Mother was a strong and consistent member of the Primitive Baptist church ever filling her seat when her health would permit.

It was a delight to be with them and her house was a home for them when they could visit her. She often spoke of dying and craved to depart and be at rest. She asked those around the bed to sing the song, "all is well." All is well, she repeated the words but her breath was too short to sing.

She was confined to her bed about three months before her spirit was released of its prison of clay to soar away to God who gave it.

Paul says if this earthy tabernacle were dissolved we have a building not made with hands eternal and on high. Yes, she was ready to go and when the kind summons came, child, your Father calls, come home! her spirit quickly sped away to join that happy throng in singing and praising Jesus the blessed Lamb of God. Oh, may we be prepared to meet her with all the rejoicings of the Lord, where suffering and sin and sorrow are felt and feared no more. Dearest mother thou hast left us,

Here thy loss we deeply feel;  
But 'tis God that has bereft us.

He can all our sorrows heal.

Written by her oldest daughter,

MARY E. MARKS.

Atlanta, Ga.

#### MRS. MINERVA MITCHELL.

Sister Minerva Mitchell departed this life at her home near Gideon, March 20th, 1897, in her 76th year. She was the widow of the late A. M. Mitchell a Confederate veteran who died suddenly about five years ago.

They were married in 1857 and five sons were born to them. Gideon and Turner are deceased and Robert, Edgar and Wirt survive them besides one sister, four brothers and a host of relatives and friends to

rejoice their loss, but we hope their loss is her eternal gain.

The deceased had been a consistent member of the Primitive Baptist church for about forty-five years and enjoyed the confidence and esteem of the brethren but by afflictions was debarred from attending meetings often. We confidently hope she has been released from all her sufferings to a new life of joy, peace and happiness with saints gone before and now rejoices with them in heaven where sickness, sorrow, pain and death are felt and feared no more.

I can say that I have been spiritually and personally acquainted I hope, with this dearest for the past five years and have in my weak way tried to serve Wilson church, to which she belonged, as moderator, and I can truthfully say that none knew her but to love her. Her orderly walk, godly conversation and great patience in tribulation were bright jewels that she wore. I visited her a few times during her affliction and it seemed she had the greatest amount of patience of anyone I ever knew. Her heart and mind were led on to the love of God and she seemed to be perfectly reconciled to God and wanted his will done and not hers. She delighted in going to church and seemed to enjoy preaching so much, and at times she filled her seat when she was not able. She seemed to feed so sweetly on crumbs that fell from her Master's table, but now her faith is turned into sight and her hope into possession.

"A precious one from us has gone,

The voice we loved is still;

A place is vacant in our home,

Which never can be filled."

Children and grand-children, I pray you may follow her bright example and be blessed to meet her in heaven. Written by the request of her son for publication in Zion's Landmark.

J. J. JOYNER.

#### CORRECTIONS IN THE OBITUARY OF MRS. SUDIE HUNT GOOCH.

In 2nd paragraph a sentence should read,

"Knowing that she did not understand the doctrine I believed in which, if I make no mistake, is as dear to me as life itself, I never at any time asked or requested that she go with me to my church. I knew her religious views before our marriage, and should I have tried to unduly influence her I would not have been worthy to be her husband."

In 5th paragraph it should read, "She took all the treatment prescribed by the doctors and seldom missed staying out in the open air from nine to ten hours each day during the coldest part of last winter."

In 6th paragraph, "For He has promised to be with His people through the sixth trouble and not forsake them in the seventh. I feel that this was fully verified in her case," etc.

In the 7th paragraph, "If I am not mistaken in my own heart this morning I feel like God is in every thing, and whatever He does with me or any one else will be all right," etc., also in same paragraph, "But God alone has spoken peace to my soul." Also in same, "I have thought many, many times I would love to feel religious as you do, and if God ever showed me that your way was best I would love to go with you, but at the same time I felt it would be a cross to me to endure the thoughts and feelings I am sure my former friends would have on the subject." Also in same, "I don't find any soul food in mine, so I may have it stopped, and if I do you need not subscribe for me."

In 8th paragraph, "The following was written the 18th of April and a day or two later."

In the 9th paragraph, "They seemed so true and real." Also in same, "Yet Christ came to call sinners to repentance, not the righteous, so surely there is hope for me."

In the 10th paragraph, "Remember me to Mr. Simpkins and tell him I should like for him to pray for me." Also "I do not think you could have caused me to feel as I have, but to keep other people from thinking so I am glad it happened while I

am here and you there."

In the 13th paragraph, "And from that date has ever contended for salvation by grace and grace alone, and contended with preachers in Asheville, that visited her after her deliverance." Also in same ("her own words to me.")

In the 14th paragraph, "Who had met to pay their last respects to one who had not an enemy on earth that I know of and as pure a lady as it was possible for finite beings to be."

In the last paragraph, "May the Lord enable me to say, not my will but thine, O Lord, be done."

#### GEORGIA WEST.

It is with a sad and heavy heart I make the attempt to write the death of a friend as feel it my duty to write something in memory of him.

Georgia West was born in Tyrrell county, N. C., Sept. 3rd, 1890, and died from the effects of a fall from a moving car Feb. 12th, 1909. In the fall he was horribly bruised and he lived only seven days after the accident. His health was comparatively good up until that time. After his hurt he continued to get worse though all that family, friends and good physicians could do was done to keep him with them. But the good Lord called him and they had to give him up.

Poor boy, he hated to leave this world, but I hope he has only fallen asleep in Jesus' arms to rest forever more.

Not long ago he filled his place,

And sat with us in love;

But he has run his mortal race,

And never can return.

Perhaps our time may be as short,

Our days may fly as fast;

Oh Lord impress the solemn thought

That this may be your last.

We cannot tell who next may fall

Beneath Thy chastening rod;

One must be first, but its coming to all,

So prepare to meet your God.

Written by

M. L. HARDY

## ROSANNAH KING.

By order of the church here at Wilmington, I will write a few lines in memory of Sister Rosannah King, wife of the late Joseph King, who died Dec. 3rd, 1861.

Sister King was born Jan. 2nd, 1821, and died in the 88th year of her life, April, 1908. She was baptized in the fellowship of the church at Wilmington in the year 1862 by Elder Aaron Davis. She was the mother of nine children, five of whom survive her, J. W., J. M., B. R., J. P. and W. M. King, the two former being prominent elders in the Adventist church. Her children, grand-children and great-grand-children number over one hundred. She was a fond mother, a faithful Christian, devoted to her church to the last and a true friend to all. She died in full triumph of faith in the hope of a better resurrection.

E. E. LUNDY.

Scranton, S. C.

## W. M. MONSEES.

Clement, Saturday and 2nd Sunday in March.

Smithfield, Monday.

Bethany, Tuesday.

Beulah, Wednesday.

Upper Black Creek, Thursday.

Wilson, Friday.

Upper Town Creek, Saturday and 3rd Sunday.

## ISAAC JONES.

Durham, Saturday night before the first Sunday in April.

Mt. Lebanon, 1st Sunday.

Flat River, Monday.

Wheeler, Tuesday.

Prospect Hill, Wednesday.

Arbor, Thursday.

Pleasant Grove, Friday.

Wolf Island, Saturday and 2nd Sunday.

Reidsville, Sunday night.

Pleasantville, Tuesday.

Sards, Wednesday.

Greensboro, 3rd Sunday night.

## J. E. ADAMS.

Newport, Saturday and 3rd Sunday in April.

Wildwood, Sunday at 4 p. m.

Morehead City, Monday and at night.

Beaufort, Tuesday.

North River, Wednesday.

Davis Shore, Thursday and at night.

Nelson's Bay, Friday.

Hunting Quarter, Saturday and 4th Sunday.

Portsmouth, Monday night and Tuesday.

Hog Island, Wednesday and at night.

Cedar Island, Friday, Saturday and 1st Sunday in May, as the brethren arrange.

Goose Creek Island, Tuesday night and Wednesday.

Beulah (Hyde Co.), Thursday.

Rose Bay, Friday.

Tiny Oak, Saturday and 2nd Sunday.

Mason's Point, Monday.

Brethren, arrange appointments around the Lake un'til Saturday and 3rd Sunday at the church on North Lake.

East Lake, Tuesday and at night.

Kitty Hawk Banks, Saturday and 4th Sunday.

Elam (Powells Point), Sunday night and Monday.

Then Elder Meads and others arrange to the 5th Sunday.

I would like to visit the Eastern Union if I can reach. Elder Lundy thinks necessary, he can change these appointments.

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WILSON, N. C.

# ZION'S LANDMARK

Published Semi-Monthly at Wilson, N. C.

PRIMITIVE OR OLDSCHOOL BAPTIST

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OF THE  
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CHURCH

P. D. GOLD, Editor

Wilson, N. C.

P. G. LESTER, Asso.

Floyd, Va.

**\$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.

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

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

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

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

All brethren and friends are requested to act as agents.

All names and postoffices should be written plainly.

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

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

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

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

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I trust every reader will try and secure a new subscriber for the Landmark. Our expenses are heavier and an increased circulation is necessary to enable us to make anything.

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# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

Dear Brethren Gold and Lester:

Feeling my inability and having very little education, but for relief of mind and by request I will try to write something to be published in the Landmark if you think proper.

I was born in Franklin county, Va., Nov. 21st, 1875. My father and mother being Primitive Baptists, I was raised up under that head. Although my father was a minister and I loved my parents, I could not believe the doctrine they advocated. I believed just as every unregenerated one believes—that I could get religion just when I wanted it, and just like every one, I was not ready yet. I was young, in the bloom of life and this world was good enough for me. I was satisfied with the ball-room and card table, but why I did not remain in this condition I cannot tell unless it will do to apply the doctrine of the Apostle Paul, "I was alive once without the law, but when the commandant came sin revived and I died."

I of course believed that I was without the law. I thought I had as good a father and mother as could be anywhere. I believed they were honest in their worship but I could not believe like they did. I was satisfied with my present condition and the time of my conviction I can't name. On the morning of the 5th day of March, 1893, my dear mother departed this life, leaving seven of us children, all of whom are living and united with the church.

Four of us belong to the Primitive Baptist church at Lynville and three members of the Missionaries at Roanoke, and it seemed to me that my mother's death would almost kill me. That was the first trouble I ever had and it seemed there never would be any more peace here for me. But I could not give up my bad habits. I continued going to dances and would dance and drink brandy to try to drown my troubles, but the more I would do to drown them the worse they would become.

I went on in this way for four years, until 1897, when I thought they would have to send me to the asylum. I would be at work and suddenly find myself crying and I could not tell what it was, as I still believed I could get religion just when I wanted it. Yet there was something about it I could not understand. I would think over the past and would think I was as good as anyone else and at other times my life would seem very bad to me. I had lots of arminians to tell me, just as they had told others, that I had religion and didn't know it. Some said I was just as good as I ever would be.

I attended meetings of the different sects, but they could not make me believe anything like that. I guess I was a peculiar person to them and if I was not to them, I was and am yet a mystery to myself. I would study my case over and wonder, why am I thus.

I once thought I was just as good as anyone and now it seemed that I was the worst and had been the worst sinner on earth. It seemed that all I had ever done was before me and it was all bad. I could not think of one thing I had done that was worthy of example. My whole heart's desire and prayer to God was, "Lord be merciful to me a sinner." It seemed to me that everybody had forsaken me. Though brother and sister Basham, with whom I was living, were as good and kind to me as anybody could be, and others were also, still I felt to be cast off. I felt that my case was an outside one and didn't see how God could be just and save me. Still I could not help begging him for his mercy.

One morning in September, 1897, I was at work by myself, when this burden, it seemed to me, got to be greater than I could bear. I felt surely I was going to die and that eternal punishment was my eternal doom and I tried to ask the Lord to forgive me. Every breath was, "Lord be merciful to me a sinner," and this burden left me. It seemed to me that was the brightest day I ever saw. It seemed that every thing was praising the Lord, and I thought I would never have any more trouble. But before twelve o'clock it seemed something said to me, "you are deceived about this," and my trouble began again right then. So it is just that way still. There is a continual warfare, the old man and the new man, one against the other, the spirit and the flesh. As it is written, the elder shall serve the younger, which I think means the flesh shall serve the spirit.

Now it is not my desire to sin. Paul says, to will is present, but how to perform that which is right I find not. So then it is no more I that do it but sin that dwelleth in me, so then I with my

mind do serve the law of God but with my flesh the law of sin and death.

For fear I might weary one reading this I will close. Asking you to use your own pleasure about publishing this, I am as ever,

Your unworthy brother in hope,  
T. R. PLYBORN.  
Glade Hill, Va.

#### TESTIMONY.

Elder P. D. Gold, Dear Brother :

I have for some time felt to write a few lines for your consideration, and if this should be published I aim to give some testimony why I am a Primitive Baptists if one at all.

We understand that it is according to God's mercy that we are saved, not according to our works. I understand the word to mean something for nothing or in other words kindness, tenderness to the one that has offended. Now this being true those that are preaching works are not true. There are only these two, the church of God and the world profession don't alter it, but grace and mercy will. If it was as those modern preachers preach it, it would destroy mercy from the fact that they say and do live, but we believe that it is live and do. That is testimony. We read that straight is the way and narrow is the gate that leadeth to life and few there be that find it, but wide is the gate and broad is the way that leadeth to destruction and many there be that go in thereat. Now who is it that is teaching the broad way? Now the wayfaring man, though he be a fool, could not err therein.

Those wide gate teachers and broad way teachers will tell the people that the Lord will save them all if they will just let Him. I tell them that is a weak God. I would be afraid to trust Him after He has made the world and made it for his own purpose and then can't control it. Such teachings as

that are robbers of his glory and power or rather dishonor Christ. No one can trace out the sorrows of his soul under the chastening hand of God, the struggles of his poor soul, his fears, doubts and conflicts and say that God helped me there, could teach me such stuff. But it is just what the world believes. By their fruit ye shall know them. Those preachers going around teaching free agency; no one is saved by free agency. Paul proved that by saying, not of works, but according to his mercy are we saved, to the testimony.

I understand Paul to write that he was confident that he that hath begun a good work within you would perform it. So you see they are denying the testimony. They are like whited sepulchers, outwardly appearing beautiful but inwardly full of dead men's bones and uncleanness. They are preaching their own sufficiency, but the scriptures teach we are not sufficient of ourselves to think anything but our sufficiency is of God.

My conclusion is that no one who has ever seen himself or herself as they are can believe such things. He feels and knows that in himself there dwells no good thing. I was made to believe this was so in the year 1879 on Monday night after the 4th Sunday in August, and the older I get the stronger I am in the faith, for I believe it is according to the power that worketh in me that I write and teach. I have been braced, I hope, by the most precious visions, one of which I will relate, I hope, for the comfort of some of God's little ones. When resting on my bed one night there came a man down through the top of the house, took hold of me and rubbed his face on mine and embraced me and when he left me he said Paul in the plainest language. No one could tell my feelings. I felt less than little and tears ran down my cheeks. I felt too un-

worthy to be visited by the angel of the beloved Paul and I have a hope that this was one of those ministering spirits sent forth to minister to them that shall be heirs of salvation.

And again I was in a beautiful room and saw a choir of angels like girls elevated and I was seated in front of them. They held books and sang, "Let your light so shine," and after seeing this beautiful vision I felt encouraged, knowing that one could not let his light shine unless he had light.

Brother Gold, your counsel is good; I love to read after you and all the writing brethren. It is a great comfort to me. Hope you all may be spared to write much more.

Your brother in hope,  
WM. H. HODGES.

Sontag, Va.

Dear Uncle Levi:

Your letter came some time ago, but I have waited to answer and hope I have waited in prayer to the Lord for I would not like to write that which is not true.

Saul and David are very remarkable characters in the Bible. Saul was a man after the heart of Israel and David was after the heart of the Lord. Saul was a man of high stature, from his shoulders and upward above his brethren, while David was little and the youngest in his father's house. He was of no public note but an humble keeper of sheep. Saul was of a jealous spirit, but David trusted in the Lord.

The Lord appointed Saul king to punish the rebellion of Israel, but he appointed David king that the hearts of Israel should be turned unto the Lord. There can be no better spirit to punish evil doers than the spirit of jealousy, and there can be no such sure service rendered by any other than the spirit of love and fear of the Lord.

There is as vast difference between the spirit of the Lord and the evil spirit that went out from the Lord. This last is the spirit that generally moved Saul. It was the spirit of jealousy and the love of self. Being possessed of this one cannot be humble. Any appearance of humility would be to lift up self, to bring praise to ones self. This spirit is cowardly until it thinks it has the advantage and then it is very bold. The Lord sends this spirit on which the wicked depend and by which they are moved to destroy them in their wicked works. The cases of Saul and Ahab are cases in point.

While this evil spirit from the Lord worked in Saul to destroy him and make a final end of his kingdom, the spirit of the Lord worked in David to the praise of the Lord. This same evil spirit from the Lord worked in Joseph's brethren to destroy him, but the spirit of the Lord worked in Joseph to the praise of the Lord and to the salvation in the house of Jacob. This evil spirit from the Lord worked in the Jews and made them cry out against the Lord: saying: "Crucify Him," away with Him from the earth," etc. While the spirit of the Lord was with Him, enabling Him to offer Himself without spot to God to purge our consciences from dead works to serve the Lord. Wherever this evil spirit from the Lord is it only takes a touch and it is ready to show its serpentine head and to fasten its fangs in its hated victim, but if the spirit of the Lord be in that victim, He will deliver him even though he does it in the caves of the rocks, the wilderness or in the enemy's land.

This spirit began to appear in Saul against David when Saul fled from before the face of Goliath and thus humiliated Israel and disgraced the name of their God, who had promised to succor them and be their shield and put their enemies to flight before them.

The Lord had not said that He would overcome and destroy all their feeble enemies, but the strong and the weak were to be destroyed together. What was Goliath but a lump of clay in the hands of the great eternal potter? He could destroy him by the hand of the shepherd boy as well as by the hand of a mighty host.

The spirit of the Lord was in David and he saw nothing too hard for his God to do. Therefore he did not look on the awful stature of this uncircumcised Philistine. By the spirit of God he ran to the battle and smote the Philistine dead and delivered Israel. This the evil spirit from the Lord could never do.

Now, the fire of the spirit of the Lord began to spread and the women of Israel were caught in the holy fire and they sang, "Saul hath slain his thousands and David his ten thousands." This aggravated the evil spirit from the Lord which was in Saul and he became a crazy man and his heart filled with murder and caused his whole heart to be set on destroying David.

The spirit of the Lord was also in Jonathan and he made a covenant with David and gave him his armor. This was saying to David, God has made thee king instead of me. However, the same spirit was in both of them and their souls were knit together in a love that passed the love of woman.

This the more enraged the evil spirit from the Lord which was in Saul and he gathered his armies to kill David and took oaths (resolutions of the people) to kill him.

This is as far as this evil spirit from the Lord can go. It is the spirit of murder and will eventually end the life of him who is moved thereby. He that taketh the sword shall perish with the sword. Not by it but with it. That is, the sword shall perish and he that taketh it shall perish with it. He that

leadeth into captivity shall go into captivity for the mouth of the Lord hath spoken it.

Should not the humble servants of God take courage and rejoice in the Lord? Praise ye His holy name forever.

I have done the best I could in describing the difference in these two spirits and their workings and I send it to you instead of the Landmark, and when you have read it, if you think proper you are at liberty to send it.

I have written so much and feel so much of my inability to do justice to any Biblical subject that I find myself shrinking back from the task.

We are all in usual health. The Lord abundantly bless you all.

Your loving nephew,  
L. H. HARDY.

Dear Brother Gold:

I guess my time is out for the Landmark, so you will find \$1.50 by enclosed check for which you will please send it to me for another year. I have been taking it for some time and I always try to pay in advance. I think if every one could do the same it would be much better for you.

I am glad to be able to pay for it, for it would grieve me to do without it, as I enjoy reading it so much. The sisters write such good letters—Sister Louisa Edwards, Mattie Luper and others. I wish so much I could write as they do. It seems I can't express my feelings as I wish to.

Brother Gold, do you think a Christian dreads death? I feel so low down and so much in the dark most of the time I fear I am not one. I feel so helpless. I know if I am saved it will not be by anything I have done or ever will do. It seems to me I have never had the evidence I read of others having. I so often call on the Lord to have mercy on me. I believe the Lord is able to save to the utmost all who

come unto God by Him. If I only could know I was one of that number how happy I would be. I think I surely do love the Baptists and their doctrine. Brother Gold, if I knew I was as good as I think you are, I would be satisfied.

If you have time, please write and tell me what you think of my case. I would be glad if I could see you and talk with you. Pray for me, a poor sinner in distress. I hope you will excuse my badly written note and pardon mistakes for I am full of them. Your unworthy sister, if one at all.

MRS. J. M. SHARP.

Intelligence, N. C.

Elder P. D. Gold, Dear Brother:  
Landmark.

We have been readers for a long time and find in its publication what we believe and hope we love.

The sinner is saved by the grace of God, and manifested by his Son, Jesus Christ, to us.

Good works but prove what is wrought by him and are an effectual evidence of the saints' desire to honor and obey him in spirit and in truth. Christ is the cause of our salvation and he alone will finish the work in righteousness. The birth of the child manifests that he lives and is heir to all the inheritance he received of the Father for him. Hence if it is undefiled and will not fade away, what he has by hope will be fulfilled in his lot by that which is reserved for him when all other things fade away.

Many of the writers we do not know personally, but we love them for the truth they know and enjoy.

Your editorials are especially to me very comforting, as they are pointed and clear in the ideas they intend to convey.

Many of your trials as an editor I do not know from a personal way, but I am impressed that you have many of

which you do not publish. If we as readers could know more of them we possibly could relieve you in a way that would make your life more comfortable.

I have thought a faithful editor should be faithfully rewarded by his brethren.

Let the household know occasionally your troubles and be free to let them bear a part of your burdens.

Continue our paper and strive in the future as you have in the past to hew to the line, and square or judge with the square of the righteousness of Jesus Christ and Him crucified.

Affectionately your brother in hope,

G. M. FETTER.

Raton, N. M.

Remarks:—I desire to express my appreciation of the kind words of Elder Fetter. It is my desire that my life may be a labor of love in the patience of hope.

I could not express my anxiety and care in my continual yearning that the brethren may dwell together in love and peace, and that Zion may prosper.

No one knows except those in like position what is the expense, labor, toil and anxiety of my daily life. But that is all freely endured if I may be of use to the cause of truth.

I thank brethren that help me in my labors.

P. D. G.

Dear Children of the Kingdom of our God:

My heart and mind has been so full for the last several days and to you my spirit turns but how helpless I do feel yet I want to speak encouragingly to Zion. We are all travelling in this wilderness land, many are our sorrows and conflicts. Let none think that the others do not have their woes, for we all have them, some in one way, some in another, and we get to where at times, we know not

what to do, nor which way to turn, but remember this is the end of the earth and Jesus says, "Come unto me all ye ends of the earth and be ye saved;" and again, "These are they which have come up through great tribulations and have washed their robes and made them white through the blood of the Lamb." This means through suffering, "For if ye suffer with him ye shall reign with Him." Oh! glorious thought, but how our flesh hates to suffer; but remember Jesus was made a gazing stock. He suffered all kinds of humiliation, and then his precious head was crowned with thorns, His precious hands and feet were pierced with those terrible nails, driven through them, and His precious body, swinging as it were, just holding to the awful cross, by those four nails. None of us ever suffered such agony as this, for three dreadful hours, and it was all for poor lost hell-desiring sinners like me. Oh! kindred when I think of all this, I want to put my hand on my mouth and say to this wicked heart of mine, cease thy murmurings. How I want to come up to the standard of a true worshiper of God, but the longer I live the more imperfection I see in my sinful self. I was in company a few hours ago with some people who said they believed that there were people in hell for whom Christ died. Oh! I said, you deny the power of God. I came home, went to my room and shed bitter tears to think that my dear Saviour should be thus dishonored. But, oh, it did make Him so much more precious to me, how glad I was that I believed He died for me, and I saw in all my sorrows He didn't need any help. He was all-sufficient—a whole Saviour. Yes, I have long ago seen that if He had dealt with me justly, I'd now be in hell lifting my fruitless cries where mercy never could have reached me; but His gracious ear heard my feeble

plaintive cry, and mercy was extended to even me.

Dear children, "Behold the bridegroom cometh, and remember the wise as well as the foolish arose and trimmed their lamps. What are the lamps? The profession we have made. Oh! how clean it should be, but just think of what must take place in the church of God to trim the lamps. Discipline. Dear kindred, I can't do the things that I would, but it does seem to me I want to follow Jesus and I pray to God both day and night for myself and you all, 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."

Affectionately,

BETTIE Z. WHITLEY.

Dear Brother Gold:

I send you this to publish if you see fit. I felt like I must write. You don't know how those pieces in the Landmark concerning you touched me, but it made you only that much dearer to me, for we came immediately in sweet fellowship. Oh! how I have suffered from that very cause debt inasmuch that at one time I thought my reason would be dethroned, but God was so merciful to me. If I had the means you should never suffer another hour from this cause, i. e., if I had sufficient means. Oh! how my heart did agonize when I saw Brother Shaw's appeal in the Landmark. He is very dear to me for Jesus' sake. Can't you come to see us before very long? My love to Sister Gold. Asking a continued interest in your prayers for this poor worm, and my family. I close in sweet Christian fellowship,

B. Z. W.

Washington, N. C.

Dear Bro. Gold:

As I am sending my dues for the

Landmark, I feel like writing a little. You can read it and if you think it wholesome food for the readers of the Landmark, you are at liberty to publish it. I will ask you to be the judge in this matter.

The Scripture which is on my mind is found in Psalms 23:1: "The Lord is my shepherd. I shall not want."

This is a saying of faith, of one whose heart has been purified by faith, one who has been brought through the furnace of affliction and learned by experience that vain is the help of man; that cursed is the man that trusteth in man or maketh flesh his arm.

No man naturally, can truly and deep down in his heart say "The Lord is my shepherd." It is only the faithful in Christ Jesus that can and do talk that way. Those who have been brought through the furnace of affliction and tried and refined as gold is refined, and made to see that in their flesh dwells no good thing, but in the Lord there is strength. It seems to me the Psalmist uttered the language of every heaven-born child of God, both individuals and collectively. But sometimes doubts and fears come into our hearts, and we wonder if the Lord is my shepherd. We know that the foundation of God standeth sure, having this seal, the Lord knoweth them that are His. We know that all His precious promises are sure and certain to all those who are included in the holy covenant of love. We know that all for whom Christ died will be saved with an everlasting salvation, but the question that so often troubles each and every one of us is this: Am I one of that number for whom Christ died? It seems to be an individual case with us. Can I say of a truth, deep down in my heart with the Psalmist: The Lord is my shepherd. I shall not want."

When we come to examine our-

selves we find that we are sinful and vile, that from the sole of the foot, even unto the head, we are full of wounds, bruises and putrifying sores. At times we get down in the valley of humiliation and tribulation, darkness comes upon us and our hope seems almost gone, we feel that we have raised the substance and caught the shadow, and in our distress we cry unto the Lord and inquire: "Is there no balm in Gilead; is there no physician there?" Then the Lord whose ears are ever open to the cry of his children, hears our cry, speaks peace to our souls and we are lifted up upon the wings of His love, and our hope is renewed and we are filled with joy. Then we can say "surely goodness and mercy will follow me all the days of my life and I shall dwell in the house of the Lord forever."

How good it is when we are blessed of the Lord to rejoice in His name and offer up the sacrifice of thanksgiving, and declare His works with rejoicing. No doubt every one of the Lord's children would be glad to remain in just this condition all the time, but they cannot, and I feel like it is best for us that we cannot, for if we were never in tribulation or distress, we would never know what it meant to be delivered from them. Then again, we would know nothing of Christian patience, experience and hope, which the Apostle Paul says tribulation works in us. I believe that when we are down in the valley we are not liable to get into much trouble nor cause others trouble. We are not liable to stir up trouble or discord in the church, but we strive for the things which make for peace and look upon our brethren with honor preferring one another.

Jesus is the good shepherd who gave his life for the sheep. By the offering of Himself once, he has perfected forever them that are sancti-

fied. His work is a perfect work, nothing can be added to or taken from it, and John says "We love Him because He first loved us." He loved the church, His bride, before the foundation of the world and purchased her with his own blood. Therefore we are not redeemed with such corruptible things as silver and gold, but with the precious blood of Christ as of a lamb, without blemish and without spot. Therefore the church is secure in Jesus. The Lord looks on the church through Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption. And we are not only willing, but we desire to follow Him as dear children. He is to us the one altogether lovely and the chiefest among ten thousand, and we are the apple of His eye, the object of His love.

The latter part of the text says: "I shall not want." O how good it is when one can feel this deep down in our hearts. That Jesus will supply us every thing that is needful, for in Him all fulness dwells. He does not say he will give us all we want. No, that would not be best for us. He will not give us any thing that would be detrimental to us. But He gives us such things as we need, such things as would prove a blessing to us and glorify God. Then let us take courage, dear children, inasmuch as Christ has done so much for us and follow Him who is the shepherd and bishop of our souls, and may each and every one of us be so blessed of the Lord that we can say: "The Lord is my shepherd, I shall not want."

In this blessed hope,

J. E. HERNDON,  
Manchester, Va.

Mr. P. D. Gold, Kind Friend:

I have thought several times I would write. Feeling to know what you would say or think would not change

it one particle, yet I do believe that one that has the gift you have, and long experience can tell whether it is the dealing of the Lord, or whether it is one that is easily wearied, and that it is natural things that are disturbing them. Part of the time I have not natural energy enough to run my domestic affairs, and I have more on me than I can tell any one. Every thing I can think of seems to be a failure, and I do not care to be bothered with any one. Then I think I am not capable of having the cares of a family on me, and I must be sorer than any one else. But I do not remain this way very long.

Then again it seems like every thing is favorable for me, and nothing but the good Lord's blessing has followed me all my days. It seems to me I am weaker than an yone else, and when I go to meeting I fear it is in a hypocritical way, and no reality in it. But I know I love to go and hear the preaching, for I can hear it ringing within myself for several days after coming home. There is only about one thing I know, and that is that I do love many of the members of the church, and some of them I use to almost hate, and this is a mystery to me.

But I do not love them all alike. I am talking about old Primitive Baptists. When I go to meeting and am out on the church yard my whole desire is to be in their company. I do not feel fit to be there, but that does not keep me from wanting to be there. Years back if you wanted to make me miserable just put me in their company.

What I used to love I now hate. But why is it if any of it is of the Lord I have not an experience of grace like others? I do not know the very time this change took place as many claim to know.

I believe that where the Lord begins

a good work He will finish it, and I am waiting for His appointed time.

I would like to do my duty if I knew what it is, yet I do not want to be too hasty. I do not want to deceive you people.

I had rather not sign my name. A friend to the truth.

Remarks:—Our friend whose name is a secret to me is quite right in saying I can do nothing against the truth, nor do I want to. If I am right I would like for what I do to be for the truth.

Our friend's case is one not more mysterious than many others.

The symptoms are plainer to others than they are to the patient. I am vexed likewise about business, and feel unfit to be numbered with the Lord's people, and am wearied with serving, and my life is a failure.

Again I at times rejoice and cannot recount the Lord's mercies. Again I praise the dead that are dead. At times I feel what a blessing it is to live. Are there not two manner of people in me? Am I able to keep myself?

Our friend tells many of the signs that follow them that believe, such as loving the brethren, loving to hear preaching, loving some Baptists better or more than some others. Well, if you love the obedient ones better than you do the disobedient ones is that a bad sign? You are afraid you do not go to preaching from the right motive, yet you know you love the brethren. All this is telling an experience, yet you wonder you do not have an experience like others, because you cannot tell when, how or where this change which you know you have felt took place. It does not say we know we have passed from death unto life because we can tell just when, how or where we were born again; but we know we have past from death unto

life because we love the brethren.

If our friend would do like some others have done, go to the church or friends as Jesus said and tell them what great things the Lord has done for thee, and hath had mercy on thee, then you would receive the answer of a good conscience towards God, and go on your way rejoicing.

P. D. G.

Dear Brother Gold:

I feel like I want to write you of some of the feelings I had when I was quite young.

I felt to be a sinner before God and without his mercy I could not live long. I couldn't sleep at night but would get up and ask the Lord to have mercy on me a poor sinner. And sometimes I felt that it was a sin for me to try to pray, but could not help trying.

I went on in this way for over two years before I hope the Lord delivered me from my sins; until these words came to me: 'Take up the cross and follow me, I am meek and lowly, I am your father and besides me there is no other. I was made to rejoice in the Lord and claim him for my Saviour and I felt that I loved him above everything else. I felt that my troubles were all ended but it was not for long. I soon began to fear I wasn't a Christian and I became impressed to join the church, but felt I could not do that as I was not fit, still at the same time I couldn't stay away satisfied. I stayed away as long as I could though, and when I joined a burden was taken from me and I felt happy in the act and was made to rejoice.

Brother Gold, do with this as you think best.

From a sister in Christ I hope,  
MRS. C. J. WILLIFORD.  
Elm City, N. C.

Elder P. D. Gold, Dear Brother:

By special request, I endeavor to relate a dream which I had about the year 1898, and in that connection will quote Isaiah 6:1: "In the year that King Uzziah died, I saw also the Lord, sitting upon a throne, high and lifted up, and his train filled the temple." The interest that I felt and now feel in the matter, so fills me with emotion that I can hardly relate it. My attention was first drawn by the call or whistle of a train and Elder D. S. Webb said, All aboard this train. It was asked: "What train?" and he answered: "It is the Lord's train." It raged from west to east through all the earth and supported alone by the power of God. And the ministers of God were calling and saying, come on and get on board the Lord's train. Elder D. S. Webb was on the west end of it; Elder J. D. Vass came up on the Southwest side; Elder Isaac Jones on the South side and Elder Isaac Webb on the east, all calling, "Come on and get aboard of the Lord's train. I thought I heard thousands of voices, in all directions, of people who came flocking, calling for tickets to get upon the train of the Lord. Many of them I knew, while many I did not know. I thought Elder P. D. Gold was in a place like a postoffice which appeared as clear as crystal, and lined as with pure gold. He was handing out tickets to the Lord's people, to those to whom they belonged—to the whole house of Israel.

This train was in no way supported by the earth. All whom I knew commenced soon after this to join the Primitive Baptists and in the last ten years about one hundred and twenty-five have become members of Fellowship church. Only one woman of them of my acquaintance is remaining out. I thought my dear companion who was then living, was on the train,

also our five deceased children were of that throng, with the children of God.

Dear brethren, when you feel to remember one so unworthy as I, please pray for me, for I deeply feel as the poem says, "I am alone in the world."

Truly,

DAVID DAVIS.

Hillsville, Va., R. F. D. No. 2, Box 31.

Dear Brother Gold:

I received a letter from my dear daughter a few weeks before her death which I would like for you to put in the Landmark. Some of the sisters have asked me to send it to you for publication. I went to see her in her last days and left her getting along well as I thought Sunday, and early Monday morning I got a phone message saying she was dead.

Oh, what a shock it was to me. It seemed like I could hardly bear it, knowing she had so many little children to care for, still I felt she was so much better off. She told me so many times about her feelings and ups and downs. That is why I believe if any are at rest she is. She had some of the truest dreams I ever heard of. She dreamed a few years before she went to Danville that they were going to some city and that her husband would not live long after they moved and that she would quickly follow her husband. And that came true. He lived a little over a month after they moved there and she only seven months after his death. She dreamed a few days before her death that she and her husband were together going up through the prettiest rooms she had ever seen and she felt so happy.

She had the hymn book and Bible in her bed when she breathed her last and it seemed her mind was always on heavenly things.

I could write more of her, but as it

takes up so much time and space, I will stop. My love to you and Sister Gold. Remember me in your prayers.

Written by her mother,

MARY T. BRYANT.

Spring Garden, Va.

Elder P. D. Gold, Dear Brother:

I feel so miserable this morning I will make the attempt to write to you if the Lord will direct my pen, for I know without Him I can do nothing. I have made several attempts to write but when I read it over I would find it so imperfect like myself I threw it in the flames thinking no one wishes to know of my troubles and would fear it was not of the Lord. But it seems to me I have borne my troubles alone as long as I can. Every time I get low down and miserable it comes very forcibly to my mind to write you, and I know the Lord does all things right and if it is His will for me to write I will do the best I can, for I know I am nothing but a poor sinner and if I am saved it is by the grace and mercy of God. And if God be for us who can be against us? All our earthly friends may forsake us but our God has promised if we will trust Him He will never leave nor forsake us. And He is not slack in His promises. What more do we need than such a God. Can we not endure all things for Christ's sake, who has promised to be with us in the sixth trouble and in the seventh he will not forsake us? Oh, I feel like that is enough.

The greatest joy of my life is when I can hear Christ preached in its purity and have an ear to understand. Then my mind is raised from the things of this vain world to things above. Oh, I am so sick of sin and sinning that I sometimes find myself longing for that sweet rest in Jesus and be freed from the cares of this weary world.

A few days ago I was thinking, Oh,

would it not be so much better if I could depart and be at rest. I arose and took the Bible and it opened at the first chapter of Phillipians and my eyes fell on the 23rd verse, and it read: "For I am in a strait betwixt two, having a desire to depart and be with Christ," which is far better than the 24th verse which read: "Nevertheless to abide in the flesh is more needful for you," and I finished reading the chapter which was beautiful to me.

I know God's ways are right, He does all things well, and there arose a prayer in my heart to God to make me reconciled to His will no matter what it was. I have had a great deal to endure, but I can look back and see how my God has lead me through it all and how merciful he has been to me. He can do all His pleasure and the gates of hell shall not prevail against it.

Dear brother, if I have done wrong by writing, I hope you will forgive me and look over my imperfection. I felt like I was almost driven to do it, as I was driven to the church for I felt that I should die if I did not go. There was a burden upon me choking and crushing my very life away when I left home that morning. I wanted to offer to the church but was afraid I would not, but I believe I was enabled to pray to God to give me strength to offer and He did. I went but could scarcely tell them anything. My heart was too full to speak but they received me, and it seemed to me that if they had not it would have killed me. I don't feel like I could have carried that burden much longer and as soon as I was received there came a peaceful feeling over me and my burden was gone. But I wanted to be baptized and the next day I was baptized and then I was perfectly happy. Not a sorrow or care of any kind.

I had never thought of being so hap-

py in this world. I felt that I was cleansed by the blood of Christ, and when I am so low down in sorrow I am taken back to that happy day, when Jesus washed my sins away and it brightens my little hope. Sometimes it is small, then again it is sufficient. I would not give it for ten thousand such worlds as this.

My evidence is not so bright as some but thy grace is sufficient. That is a sweet thought to me sometimes. I cannot write one-half what I feel, so will stop. I never intended writing so much, but have written for peace of mind. If you see fit you may publish, if not throw it by and all will be well. Remember me and my little family in your prayers. I feel we need the prayers of all God's dear children. May God bless you in your old age is my prayer. Love to you and all the household of faith.

Your little unworthy sister I hope in  
Christ,

LULU MEWBORN.

Fountain, N. C.

My Dear Father and Mother:

I will try and write you a few lines this beautiful morning and try and tell you some of my feelings. For the last month or two I have been very low down in the dark valley of woe. I could not see my way through and am made to mourn all the day long. I am made to say, surely the goodness and mercy of God has gone forever, why hast thou forsaken me. Oh Lord, deliver me from this burden. It seems that sometimes it is more than I can bear and surely I am deceived and never knew the Lord. Why am I thus tossed to and fro? I feel like Paul, to be the chief of sinners; who shall deliver me from this body of death? I try to read the Bible and there is no comfort there. I take up the hymn book and try to sing, but

all sounds are lifeless and dull to me. Why am I forsaken and feel so lonely and sad? I felt like my dear father, mother, brothers, sisters, brethren and friends had all forsaken me, yet they haven't done any harm. I am made to wonder if it all is for my many sins. Oh Lord, have mercy on me; I know I am a sinner and it is by the goodness and mercy of God that I am saved if saved at all. I fear sometimes I am deceived, that I am not what I hope to be. I have so many evil thoughts. I feel that, what I would do I do not and what I would not do I do. Sometimes my heart feels so sad and cold I can't shed a tear over my many sins. My way seems so dark sometimes I fear I will stumble and fall. When I do feel my Saviour is near and with me it seems so short I am left in doubts and fears. I feel as the poet says:

"I am a stranger here below,

And what I am 'tis hard to know.

I am so vile, so prone to sin,

I fear I am not born again."

Oh! Is there any one like me.

When I got up this morning, I felt that I was cast away and that no one cared for me, and I began to think of how I use to go to church with my dear husband and see the dear brethren and sisters and hear good preaching and singing, and now to think I can't go, that he is not here to go with me, and my heart was filled with sorrow. All at once I began to sing and it seemed my poor heart was filled with love and joy to overflowing. I felt that I loved everybody and every song sounded so sweet to my poor soul. The birds even seemed to be singing praises to God and the trees also seemed to be bowing down in praises to Him. Everything I looked at was praising Him. For a while I was made to say, surely the goodness and mercy of God has been with me all my days, and I knew it not, bless the Lord O

my soul, bless His holy name.

I know if I am saved it is by the grace of God. I don't feel like I ever did anything in all my life, that all the goodness I ever did came from above and shall return to Him.

I will stop writing as I fear I will tire you with my scribbling. If I had the education and words to express myself I would not mind trying. But I have done the best I could in my weak way.

These few lines leaves us all well at present except the baby, who is teething. I was quite sick last week and had to have the doctor, but am very well now, for which I thank the good Lord. I hope you are all well. Give the children my love and tell them their oldest sister has not forgotten them, that I think about them every day and wish that I could see them. Tell them they must write to me if I don't write to them, that I am always glad to get a letter from them. You all must come soon and write soon and tell me of your feelings. Remember me at a throne of grace.

Your poor afflicted daughter,  
MALISSA SHREVE.

I have published a little pamphlet entitled "A Brief History of the O'ld School Baptists." It has fifty double column, thirteen em-pages and runs from John the Baptist to the present day.

The fifth and sixth chapters are devoted to the history of Pilgrim Primitive church, which is the oldest, one in Texas, and runs from 1833 to 1847. I expect to yet publish the history of this church up to 1869.

The price of my history is 25 cents post paid. Send orders to J. H. FISHER, Graham, Texas.

Married, on March 3rd, at the bride's residence near Pelham, N. C., Mr. John H. Walker, of Reidsville, N. C., to Mrs. Fannie Hodges, by L. H. Hardy. The Lord's blessing rest upon them.

# ZION'S LANDMARK

P. D. GOLD, — — — — — Wilson, N. C.

P. G. LESTER, — — — — — Floyd, Va.

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

Volume XLII — — — — — No. 10

Wilson, N. C., APR. 1, 1909

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## ACCURSED FROM CHRIST.

Brother B. F. Hancock requests my understanding of Romans 9:3. "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

In this declaration there is one of two things evident, that Paul spake after the manner of men, by the Spirit, because of the hardness of their hearts, or without command according to the sympathies and ties of nature. Or that this separation from Christ was not in the Spirit, but in the flesh. It does not seem possible for him to have spiritually or otherwise desired spiritual, eternal separation from Christ, but that he felt willing to forego all spiritual comfort here in this life, if by that his kindred could be saved.

It is natural and proper for the servants of God to-day to earnestly desire the salvation of sinners, whether kindred or not, provided it be the will of God to save them. It is possible, but hardly probable, that woman may forget her sucking child. It is probable that we may earnestly, to ourselves, desire the salvation or spiritual comfort of our kindred in the flesh, and may, with propriety, ask the Lord to have mercy upon them, knowing at the time that the will of God must be done. "My heart's desire and prayer to God for Israel is that they might be saved." Rom. 10:1.

Paul did not thus desire as though the word of God had taken no effect (Rom. 9:6); but knew that they were not all Israel which were of Israel.

We know that God knows his own elect and will save them, but we do not know them, only as they are manifested by birth of the Spirit.

While we must, both by command and willingness of mind, ascribe salvation, and the glory and honor of it to the Lord, yet it is not inconsistent with our call to the work of the ministry to entertain a general interest in the salvation of any one. Or in other words, it is not consistent for one who is saved to manifest indifference in the salvation of others. But we should not allow this interest to move us to set up Arminian auxiliaries for the salvation of sinners—such as trying to use ourselves as instruments, and our preaching as means for advancing the work and kingdom of God. Nor should we so draw back as to manifest no interest whatever in the work of salvation and who is saved.

There are two classes either of which I will call Arminians. One preaches and practices the doctrine of Job's miserable comforters, and the other that of the devil. One says you must begin the work and keep working unto the final perseverance or you will be lost forever and ever, and the other says go on, let them alone, if they are among the elect God will bring them out, and will save them.

Acquaint now thyself with God and be at peace; thereby good shall come unto thee. If thou be the Son of God cast thyself down for it is written: "He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him: It is written again, Thou shalt not tempt the Lord thy God." Matt. 4:6, 7. See Deut. 6:16-21.

To be utterly indifferent is as bad,

or worse, than to be over zealous, doing that which is not commanded.

Paul finally confines himself to the spiritual Israel among those who were called Israel. So in point of spiritual comfort and soundness in the faith, we should specially testify of and to those who have tasted that the Lord is gracious.

Paul, no doubt, had reference to the spiritual portion of his kinsmen—Israel. He was of Israel, of the tribe of Benjamin. He bore them record that they had a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, went about to establish their own righteousness, and had not submitted themselves unto the righteousness of God. They had been bewitched by claimed that they must be circumcised and keep the law of Moses. Paul saw how they were blinded, and had great heaviness and continual sorrow in his heart for them. He could give up his comforts for them, that they might have true knowledge of God, and enjoy the righteousness of Christ.

The weight of the ministry to-day certainly embraces the welfare of every one to whom the Lord has appeared. It is to feed the sheep and lambs, false teachers—men of Juda, who not simply those within the fold, but which are without. It seems to me that those outside of the visible church require much more attention than they generally receive, more than those in the church. The church is evidently the home of all who believe in Jesus. The very fact that one believes, and yet does not come to the church, is sufficient evidence that he is in some way blinded, or is induced by a seducing spirit to overrate the general condition of the child of God, or underrate himself, or both.

No doubt the true minister of the gospel has great sympathy for any and every one who desires to do right;

but sometimes he may be, and no doubt often is, over cautious about exhorting such, and encouraging them by stirring up their pure mind by way of remembrance, for fear he might use some bible language used by arminians in the wrong place. The scriptures are addressed to the people of God, and may be used freely and fully with reference to them. There is no danger in reasonably urging them to action according to the scriptures.

In performing the work assigned to us we need have no fear of overstepping bounds and doing something which the Lord alone can and must do. His work is above before and beyond our work. We believe the Lord will bring his people into the church at his own appointed time and yet we appoint the first, second or third Saturday in each month and say that is the time for them to come in. According to the scripture any time, day or night is the time, the accepted time—the day of salvation. So far as we have any thing to do with it the Lord's time is all the time. In whatever sense the servant is authorized and commanded to minister it should be readily and promptly done. "As ye have freely received, freely give."

Those who are deceived or bewildered in any way and thereby hindered from coming to a knowledge of the truth and acting accordingly are to be pitied rather than blamed. They should have our sympathies rather than censure, called for rather than driven away, comforted rather than discouraged, drawn nearer by affectionate entreaties rather than allowed to drift about and away, from careless indifference to their condition and needs. They should be teachers; but from some cause they have need to be taught what be the first principles of Christ. They should be able to eat meat, but must be fed with milk. At heart they know the truth, but their

heads have been turned away by doctrines of men and devils—seducing spirits—which hold men's person in admiration because of advantage. This is a carnal, temporal advantage, and those who seek it care nothing really about the salvation of sinners. They make merchandise of what they term the gospel, and overturn the faith of some, and causing others to make shipwreck of theirs.

My desire is that the people of God might be one in doctrine as they are one in experience and in Christ.

P. G. L.

#### SCRAPS.

A friend requests my view of Acts 2:21 and 3:19, 20: "And it shall come to pass that whosoever shall call on the name of the Lord shall be saved."

The blood and fire and vapor of smoke represent the ending and removal of the legal heaven, continuing until the death and resurrection of Jesus.

Blood represents death, fire denotes the consumption of all the works of the flesh, and vapor of smoke the darkness in the hearts of such as are in the region and shadow of death. The soul under conviction of sin experiences all this. The tearing-down and removal of the foundation we once depended upon is a time of great distress.

Great signs appear. The day of judgment is come, and the sinner is brought in guilty, and the devouring element of fire consumes. The life is required, and darkness seizes the soul. But this is the time of Jacob's trouble. The crucifixion and resurrection of Jesus is preached, a new dispensation is ushered in after the removal of the old one, and the Lord Jesus is come to receive his kingdom, and he will save us. These are the last days in which God will pour out his spirit on all flesh, or the Gentiles as well as the Jews

shall have the gospel preached unto them; and therefore it shall come to pass that whosoever shall call upon the name of the Lord shall be saved, for salvation is equally as free to Gentiles as to Jews—as free to the jailer at Philippi as to Saul the Jew. Peter was shown this in the salvation of the Gentile Cornelius, hence he said, I perceive of a truth God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted with him. This was announced when Jesus said, "All power in heaven and earth is delivered into my hand. Go ye therefore into all the world, and preach the gospel to every creature." For Jesus had removed the middle wall of the partition that separated between Jew and Gentile. Thus of the twain he made one.

P. D.

#### MARKS.

"It is an honor for a man to cease from strife; but every fool will be meddling." Prov. 20:3.

It seems that there will always be strife. It is the employment of contentious, wrangling people to make fusses. They do this under cover of faithfulness. It is no mark of a lover of peace to hear one say he must be faithful, and contend earnestly for the faith once delivered to the saints, if he is a rash man. The man that contends earnestly (truly, sincerely, having tasted mercy, and having a foretaste of salvation), bears with patience and with long-suffering endures. He does not make a man an offender for a word. There is much difference between stubbornness and sticking for a ceremony or tradition, or some pet notion not taught in scripture, and the faithful regard of a lover of good men and of gospel peace.

It is an honor for a man to cease from strife. By strife is meant the passionate, angry conduct or conten-

tion of people that become enraged about anything. It matters not what the matter of contention is. It may be for something right in itself, but if anger, malice and bitter feelings are aroused that is all wrong.

Striving in anger is always wrong about anything. It is an honor for a man to cease from strife.

But every fool will be meddling. There are a good many ways and opportunities for fools to show themselves. Such opportunities for the fools never seem to be wanting. There is always a supply of both. For instance, brethren get into a wrangle about some matter, and it often is about such a matter as wise men would not strive about. For instance one will see a mote in another's eye, and will make a noise about it, when there is a beam in his own eye, and the bigger the beam the greater the noise he will make about his poor brother. One will strive to make feet-washing a test of fellowship when the Bible does no such thing. It is a good thing to wash feet, and when brethren know these things they are happy if they do them. Anything the Lord teaches us to do if we know it we are happy when we do it. It is a plain command that those that believe should be baptized. We tell such of this duty. But shall we quarrel with them if they disobey? It is plainly taught that we should minister of our carnal things or worldly goods to those who have preached the gospel to us; but some of our brethren do not observe this. Now shall we bear with them, or withdraw from them? Covetousness is plainly condemned. It is plainly declared in scripture that we should withdraw from every one that is covetous; but it is nowhere said that we should withdraw from one who does not wash feet.

Suppose a fuss gets up about feet-

washing, and a discussion arises. Every preacher that comes along that is a fool will want to be meddling in this strife. Usually there is some tale bearer that will be telling one side or the other, and thus widen the breach; and you can tell who the fools are by noticing the ones that are very active in taking sides and speaking of the trouble, or scattering flames before the winds of anger. A wise man would rather hear nothing about this strife, but be allowed to go and preach what the Lord gives him, and not what some man gives him.

When brethren get in such strife that they will not listen to counsel for peace, let them alone, just leave them alone, and do not notice them until they suffer awhile feeding on husks, and then they will desire to return home; and if some preachers get heady and contentious, and seek to have their own way, after proper admonition and reproof to them, if they persist we had better not allow them to come among us to trouble us.

P. D. G.

I have received from one whose signature is "a little friend in deep distress," requesting my view of David being Christ's earthly father. When we notice the scriptural account of matters such as genealogy, and compare it with our manner of reckoning we note this difference. We say father, grandfather, great grandfather, etc. Now the Bible does not use such language. Abraham is the father of many nations. If we are Christ's, then are we Abraham's seed. David was the son of Abraham though born hundreds of years after the death of Abraham, and many generations were born between them.

Christ was made of the seed of David according to the flesh, Rom. 1:3, but declared to be the Son of God with

power according to the Spirit of holiness by the resurrection from the dead. Between David and Christ are 28 generations, Matt. 1:17. The meaning is that according to the flesh he descended or came of the house and lineage of David, yet he had no earthly father. His mother was a virgin after Christ was born. He is the seed of the woman—not the seed of any earthly man. His mother was of the house and lineage of David as also was Joseph, his supposed father. The seed of the woman should bruise the serpent's head. The seed of Adam was defiled. But Jesus comes into the world holy, undefiled. See Luke 1:28-36.

All this is fulfilling prophecy that one should occupy the throne of David and reign over the house of Jacob forever, who should be made of the seed of David according to the flesh. Acts 13:23, Isia 9:6-8. By or in the resurrection from the dead he is proven, declared or shown to be the Son of God with power by the Spirit of holiness.

The Jews to this day charge that Jesus was unclean, illegitimate in his birth, yet he was the only one ever born holy of woman. The mystery of bringing Christ into the world a holy seed is the blessed truth in which and through which the lost sinner—the vile sinner—hath hope toward God. Jesus bore all the shame and guilt of sinners living holy, overcoming guilt, removing iniquity, and making an end of sin.

After he had fulfilled the law for his people, and was crucified or delivered for our offences, God raised him from the dead, and in his resurrection we are begotten again unto a lively hope, and are justified from all things from which we could not be justified by the law of Moses. This is accomplished through the faith of Jesus. This faith comes from Jesus who trust-

ed in God, and gave us a measure of this faith, hence it is from faith to faith, looking unto Jesus the author and finisher of our faith. Thus we are the seed of Christ, the nation born in a day where there is no such thing as son, grandson, great grandson, etc.—but all are one in Christ Jesus, neither male nor female, neither bond nor free.

Our friend laments such a deep sense of unworthiness, and declares such a great hungering to be a child of God, and such love for the Primitive Baptists. Would it not be in accord with the teaching of scripture to be baptized and put on Christ, and cast the burden on the Lord who sustains all the weary and heavy laden, and all such learn of him and find his yoke to be easy and his burden to be light, and find rest unto their souls:?

P. D. G.

#### A STRANGE THING.

A sheep is proverbial for quiet, harmlessness and innocence. But some flocks of sheep are queer.

A good brother narrated to me recently the conduct of a pet ram.

A goat came on the premises of this pet, humored sheep. At once they began a fight. But their manner of fighting was so different it required about two days to get them drilled into business. The sheep walks backward some steps and then plunges forward with the gathering force of a running speed, and butts with much power. As the goat turns partly around then rising pitches against his antagonist. As the goat would see the sheep coming he would thus turn round and rear on his hind feet, and the sheep would miss his aim. After about two days of this skirmishing they began their execution; for the goat learned to stand and receive the hard blows of this sheep, and it was

soon perceived that the ram was hurting himself worse than he was the goat. So that they drove off the goat. But after that this goat was P. H. J. and its head and horns were fastened in the fork of a tree where the sheep finding it began butting it and knocked off one of his own horns, and would have killed himself had not the goat's head been hid from him.

Is there ever displayed in a pet preacher, or over indulged Baptist, such a temper as this, so that he would kill himself fighting a real or imaginary, a living or a dead enemy?

It is not good to praise men too much. When one wants to fight and rule he will destroy himself if allowed to do so.

Fighting goats is a poor business for sheep.

When we return railing for railing, we are in a goat-fight. When we attempt to take vengeance in our own hands we are heavy losers. The Lord fights the battles of his humble people. But when we are inclined to fight we cannot tell whether our enemy is dead or alive, and butting it will hurt us about as much if it is dead as if it is alive.

P. D. G.

## OBITUARIES

### RAYMOND STOWE.

Brother Gold:

I will try and write the death of little Raymond Stowe, son of Raleigh and Nannie Jon Stowe. He was born June 14th, 1907, and died Feb. 12th, 1909. He was a bright little sun beam sent to cheer their home but the good Lord called him to His home which is a better place than this. He was sickly for a long time, but we thought it was teething, but he became so bad off they sent for the doctor, who pronounced it chronic constipation and gave him some medicine which seemed to help him.

On Friday he seemed much better so he got up to put on his bonnet and told his

mother good-bye. His mother answered, "I can't stand it for you to tell me good-bye." He then turned to the rest of us and told all good-bye and wanted his father to carry him to the pig-pen. That didn't suit him and he wanted to go farther and his mother brought him to my house. He still wanted to go so she took him back home, but when they reached there he didn't want to go in the house. Finally he was persuaded, but he soon got worse. Another doctor was sent for, who said he had meningitis. After this he never noticed anything, but lived until the following Friday. All was done for him that doctor, parents and good friends could do, but they did not stay the hand of death.

Brother Oakes talked at the grave and sang:

"The little babe has gone to rest,  
And he shall sleep, but not forever;  
There will be a glorious dawn;  
We shall meet to part, no never  
On the resurrection morn."

Written by one who loved him,

A. N. OAKES.

### ELDER L. P. ADAMS.

Resolutions of respect to the memory of the late Elder L. P. Adams, pastor of the churches at Oak Forest, Hannah's Creek and Clement, all of Johnston county, N. C.

Resolved, 1st: That in the death of the esteemed brother, elder and pastor, the church has sustained an irreparable loss, the community a kind friend, neighbor and good citizen, his family a devoted father, one who cared well for his household.

2nd: That while we deeply mourn our sad bereavement, we desire to humbly bow in submission to the will of Him who doeth all things well and for the best.

3rd: Resolved further—That we extend heartfelt sympathy to his bereaved family, his children and grand-children, and most especially to his dear devoted daughter-in-law, our dear sister, Mrs. Catherine Adams, who so kindly and tenderly cared for and waited on him through his afflictions. May the good Lord bless her and her dear chil-

aren. May they be blessed to follow the good example and precept of their dear grand-father. And may the churches remember his counsel and godly admonitions and instruction. We feel that all of us would do well to follow his example and godly life. Peace be to his dust.

4th: Resolved—That a copy of these resolutions be recorded on the church book and a copy be sent to Zion's Landmark for publication and the same be adopted by the church at Oak Forest.

Done by order of Conference Jan. 23rd, 1909.

J. E. ADAMS, Moderator,  
G. W. MASSINGILL, Clerk.  
G. R. MASSINGILL,  
J. A. MASSINGILL,

Committee.

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#### CASSIE VIOLA THOMAS.

Dear Brother Gold:

It is the request of the bereaved ones that I should write the obituary of sister Thomas, wife of J. C. Thomas and daughter of Peter Parcell and Nancy, his wife, age 37 years, ten months and three days, who died at the residence of her mother and youngest brother in Roanoke, Va., Aug. 4th, 1908.

She was survived by her husband, mother, two brothers and one little daughter, Mable Thomas, four and one-half years old, also one dear cousin, Mariah Ashworth, who has watched over her so kindly since her childhood.

She died with tuberculosis of the throat and all that loving hands and medical aid could do was done for her but of no avail, the Lord saw fit to take her to himself, to a better and brighter world than this. She suffered for two long years after praying that the Lord would take her home, and at his good and appointed time He took her home and she passed away as sweetly and as easily as a light going out. Yes, Brother Gold, she died just like you so beautifully described the death of the saints in one of your discourses in Roanoke at the association. I often think what a blessing

that the Lord sends his servants to comfort in time of trouble.

She often said to her dear old mother, when she would see her in so much trouble, "I hope if it is the Lord's will that we both will be to a corpse at the same time." She talked freely about death and told the writer when she visited her that she was ready to give up the battle if it was not for her dear husband and little girl who had been so much comfort to her.

She seemed to have the very image of Christ in her face when talking about death. Her life was one to be remembered by those who knew her. Her heart-broken husband wondered since she was so humble, quiet and so kind to all around her why she should have suffered so much. But that is not for us to know. God's ways are not our ways, and what He does is surely right, although it may seem hard; we must submit as He never does wrong.

Her funeral was preached at her mother's residence in Roanoke by the two brother Hursts and the remains carried to Greenhill cemetery, there to remain until the resurrection morn when the Lord will call all His elect home where we hope to meet her and shake glad hands.

So weep not, dear ones, as those without hope, for we believe our loss is her eternal gain.

Written by her cousin,

MARY V. ASHWORTH.

Roanoke, Va.

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#### MAGGIE BLACKWELL

Elder Gold:

I will try to write of the death of my dear niece, Maggie Blackwell, the youngest daughter of Bettie and W. P. Blackwell. She was born July 1st, 1892, and died Sept. 14th, 1908. Maggie was a girl of very firm character. She was a meek, dutiful and obedient daughter, ever ready to do all she could for her dear father and mother. She leaves two sisters and two brothers to mourn their loss which they deeply feel.

She never made a public profession of re-

But from her conduct during her sickness I am made to feel and believe that she is at rest with Jesus. I do not feel that little Maggie is dead but has only gone to sleep in Jesus where none ever wake to weep. Sleep on, dear Maggie, for I am sure we all love you as we did when your body was racked with pain. She died of typhoid fever. Blessed are the dead that die in the Lord, yea saith the spirit, for they do rest from their labors and their works do follow them. But, oh, you are going where we will not hear your sweet voice or see your smiling face again in this world. Yes, I believe she is at rest for her dear brother told me the Friday night before she died Monday morning that while he was sitting up with her she seemed to be listening when all at once she began waving her hands, and right then I believe she was changed from nature to grace.

So dear father, mother, sisters and brothers, forever cease your weeping, for she has gone and left a sinful world and will no more suffer pain or death.

Good Lord, do enable us to kiss the rod with which we are smitten, and make us realize that the Lord giveth and the Lord taketh away and blessed be the name of the Lord, and I do hope to meet her some day in heaven where parting will be no more.

The funeral services were conducted by Elder Willard when she was laid to rest in the cemetery at High Point. Pray that her people may meet her never to part no more.

Written by her loving aunt,

ELIZA BLACKWELL.

#### MATTIE WILLIS.

It is with a sad and heavy heart I make the attempt to write the death of my dear sister, although I feel it my duty to write something in memory of her. Her death has brought the bitter cup of sorrow to the lips of relatives and friends.

Mattie Willis, the subject of this simple memorial, the daughter of G. A. and Louisa

Mason, was born Feb. 11th, 1882, and died Jan. 31st, 1909, making her stay on earth 26 years, 11 months and 20 days. She was married to J. L. Willis, Aug. 26th, 1902, unto which union three children were born. She leaves behind a husband, three children, father, mother, five sisters, three brothers and a host of relatives and friends to mourn their loss, but our loss is her eternal gain.

She was the soul of honor and did to others as she wished to be done by, and was beloved by all who knew her.

It is sad to stand beside the bed of the dying and watch life's ebbing tide drifting the loved one slowly, perhaps, but surely into the great ocean of eternity, but when there comes the whispering from parched lips, "Oh! how beautiful, I want to go home," it brings balm to the wounded heart.

Just as the church bells rang Sunday morning the soul of Mattie Willis took its eternal flight heavenward to claim the reward promised for her goodness and faithfulness in Jesus while here.

Although she did not have any choice church, she attended all when she had the opportunity.

Six weeks prior to her death she was seized with that dreaded typhoid fever, and all the skill of our physician, added to the ministrations of our loved ones, friends and neighbors could not keep her longer with us, for He had said, "Well done thou good and faithful servant, enter thou into the joys of thy Lord."

She was ever good natured, kind and attentive, a dutiful daughter, loving sister, good mother, and faithful wife. She is gone, gone never to return.

Let us cast our burden on the Lord and submit to his will. He will sustain us and we will be able to exclaim in a glorified voice, "Lord, I thank thee that not my will, but thy will be done." Though it was hard to part I would not have her back in this sinful world for I believe she is fully enjoying the sweet rest of heaven. "Oh, the morn'g, the golden morn'g,

We shall see it bye and bye,  
 Faith beholds it in the distance  
 And its dawning draweth nigh;  
 Here we part for time is fleeting,  
 Ever fading from our sight;  
 But in yonder, happy morrow  
 We shall never say good-night,"  
 Written by her dear sister,

ETTIE MASON.

Atlantic, N. C.

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OZIE BEATRICE LENEAVE.

Dear Elder Gold:

I will with a sad heart endeavor to write a few lines in memory of my little granddaughter.

She was born Oct. 20, 1907 (and died Sept. 17, 1908). She was a sweet little bud to be taken away so soon. It is hard for one that loved her as I did to stand by her bed and see her breathe her last breath, but she fell asleep calm and easy.

Her disease was dysentery. She was sick only one week, and all was done for her that loving hands could do, but we could not keep her with us for her time had come. Christ said suffer little children to come unto me, for of such is the kingdom of heaven, and I believe she is at rest.

I hope when I leave this world that I may meet the two little grand-children in heaven where we will surround the throne of God, and sing redeeming love, and there I hope to see their face and join to praise the Lord.

Written by her grand-mother.

LaGrange, N. C.

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ELDER W. W. BARNES.

Elder W. W. Barnes is dead. The end came at the home of his son, Mr. J. S. Barnes of Swan Quarter, N. C., on Saturday, November 1, 1908. He had been in declining health for some time, and his death was not unexpected. He was born in Edgecombe county, N. C., on June 27, 1824. Consequently, his earthly pilgrimage continued 84 years, four months, and four days. For twenty-six years he had been a citizen of Hyde county, having come from Wilson county in January, 1852.

On June 9, 1845, he was happily married to Miss Mary Eure. To them were born two children. One of these died in infancy. The other (Mr. J. S. Barnes) survives him. His faithful wife, on June 1, 1892, after sharing his joys and sorrows for forty-seven years, breathed her last. The death of his child and the death of his wife carried sadness into the heart of Bro. Barnes. These were sore afflictions. But while passing through the dark and dreary valley, his faith in God abiding, he could look up, and say: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

He crossed the line of three score years and ten, and reached a good old age. For about forty years he preached in the Primitive Baptist church to which he was strongly attached. Many to whom he preached are still living. They can look back through the years, remember his ministry, and recall the messages that fell from his lips.

We visited him several times during his illness. His body grew weaker, but his faith did not fail him. He was ready to go. He was tenting on the river's bank, waiting, patiently waiting for the call to come from the other shore, to pass over and rest in the shade of the trees. It came. He heard and his eyes closed in peace. The victory was won. His spirit passed peacefully over and was welcomed on the other side, "Forever with the Lord." His spirit can now unite with other redeemed spirits and sing before the throne:

"Glory to God! All our dangers are o'er,  
 We stand secure on the glorious shore;  
 Glory to God! We will shout ever more,  
 We're home at last."

May the family ties, broken, be united in the great hereafter.

E. C. SELL.

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LIZZIE SPAIN.

By request of D. R. Spain, I will try to write a short sketch of the life and death of his wife, Lizzie Spain. She was born March 31st, 1875, and died Jan. 15, 1909, making her stay on earth 33 years, nine

months and fifteen days. She was a devoted wife and mother, filling both of these positions well. She feared God and loved his works, and gave God all the glory and praised Him to the end.

She leaves a weeping husband and five children, mother and father, two brothers and two sisters, together with a host of relatives and friends to mourn for her.

She was taken in the night of the 13th of January with a congestive chill, called her husband and told him she was cold. He soon put on more cover and in a short while she became so warm she began to throw it off, then her husband said I will go for your father and let him come and give you some medicine, which he did. Her father came, gave her medicine and thought she would soon get better; but she continued to grow worse and died at half past three o'clock on the 15th of January.

She joined the church at Beulah, Hyde county, on Saturday before the 4th Sunday in June, 1895, and was baptized by Elder L. S. Ross the following Sunday, and lived a consistent member of the Primitive Baptist church until her death, always filling her seat when possible.

We hope by the grace of God to be prepared to meet her in the happy beyond, when this day of life is done.

By request of her husband I send this for publication.

E. E. LUNDY.

**BELLE THOMAS.**

In loving memory of my sister's little daughter I desire to write a few lines to the Landmark in loving remembrance of her.

Belle Thomas was the daughter of Mr. and Mrs. E. L. Thomas, and was born November 4th, 1889 and died November 3rd, 1908, lacking one day of being nine years old. She was sick just a short while: never gave up until the day she died.

We didn't think she was seriously sick until just a few minutes before she passed quietly away.

Oh! what a shock it was to the family. She was the oldest one of the children, and the only girl, and loved best by all the family. She was a sweet and lovely little girl with a sunny disposition.

She was the joy of the home, and it was so hard to give her up, but alas, her time had come to leave this world of trial, and none can stay the cold hand of death.

We miss her gentle and humble countenance. Her loving voice is silent in the tomb, but her ever loving ways will never be forgotten.

She was buried Thursday evening November the 5th in the family graveyard in the presence of her sorrowing relatives and friends.

She always went with me every spring to the graveyard to help set out flowers, and this spring she is not here to go with me, but has gone to return no more, gone to that beautiful land of peace and happiness where pain and sorrow enter not.

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

Dearest Belle, farewell, fare thee well,  
Fare thee well till the resurrection morn.  
On earth thou couldst not dwell,  
Heaven is thy home.

Written by a loved one,

REMA TAYLOR.

A report has gone out that Elder W. B. Williams is dead. We are glad this report is not true. He is alive and well, he writes me.

P. D. G.

I have a copy of Hassel's History of the Baptists. If any of your subscribers want one I will sell it. I don't think I will be able to read it any more, as the time of my departure is not far off. I paid \$2.50 for it.

Your brother in tribulation.

J. E. HILLSMAN.

Gladys, Va.

Dear Brother Durand:

Your compliments, "Songs in the Night" are before me, and in reading the beautiful and sublime contents of the little book I can but wish that more of his hymns had been included in the publication. In connection with the bright reflection of the gracious truth of the blessed gospel taught to God's people in the revelation of salvation there is a distinctive individuality in the beautiful manner of expression in the line of thought which presents the hymns as a new born day full of life and light, and as fresh and refreshing as the dews of the morning. While you read them your own thoughts are filled with a sweetness strangely familiar, while your heart is filled with "Songs of the night."

P. G. LESTER.

Floyd, Va.

#### "SONGS IN THE NIGHT."

Years ago these sweet songs were uttered and written by a brother of Elder S. H. Durand, who fell asleep in Jesus soon thereafter.

There is also a marvelous account of the manner of his passing through the Jordan which was given back for Israel.—for every Israelite.

The price of the book is 50 cents.

Send for it to Elder S. H. Durand, Southampton, Pa.

P. D. G.

The spring session of the Bear Creek Association will convene with the church at Jones Hill, Stanly county, N. C., commencing on Saturday before the first Sunday in May, 1909.

An invitation is extended to Primitive Baptists to attend. If coming by rail get off at Albemarle, but in advance notify any of the following brethren, who will convey and entertain you, to-wit: J. S. Little, J. F. Green, J. A. Little, Big Lick, N. C. Should you get to Albemarle during the night, I will ask Brother Dean Furr to look after you.

J. W. JONES.

Marshville, N. C.

#### UNION MEETINGS.

The Skewarky Union is appointed to be held with the church at Moratoc, near Plymouth, N. C., Friday, Saturday and 5th Sunday in May.

The Contentnea Union is appointed to be held with the church at Tysons Saturday and 5th Sunday in May.

The Black Creek Union is appointed to be held with the church at Wilson Saturday and 5th Sunday in May and Elder G. W. Boswell is appointed to preach the first sermon.

P. D. G.

Wadesboro, N. C.

Dear Brother Gold:

We now have a lot and a very good house on it in Wadesboro: but regret to say that we have so far been unable to get the same paid for. If any brother or sister or friend is impressed to help us it will be highly appreciated.

We have only six members. It looks like we will have to sell our house and lot unless we get some aid.

ADAM GREEN,

H. M. WILLIAMS, W. R. HELMES.

Concord, April 14, at night.

Salisbury, 15.

Albemarle, at night.

Liberty Hill, 16.

Jones Hill, 17 and 18.

Clark's Grove, 18, at 3 p. m.

Crooked Creek, 19.

They will need conveyance.

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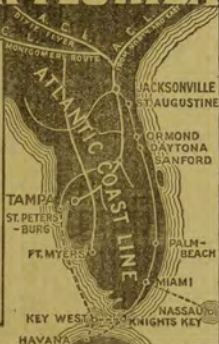
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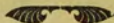
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**Wilson, N. C.**

# ZION'S LANDMARK

Published Semi-Monthly at Wilson, N. C.

PRIMITIVE OR OLDSCHOOL BAPTIST

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P. D. OLD, Editor

Wilson, N. C.

P. G. LESTER, Asso.

Floyd, Va.

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## THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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

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All brethren and friends are requested to act as agents.

All names and postoffices should be written plainly.

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

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

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

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

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THOS BELL.

Lawyer's Spring, April 28.

Pleasant Grove Thursday.

Walton, Friday.

Thence to Bear Creek Association,  
Saturday and 2nd Sunday, Mt. Pleasant.

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

Elder P. D. Gold, Dear Brother:

I was looking over some of my old letters today and found one that Elder John C. Hall wrote to me Dec. 31, 1900, and I think I promised you to copy it and send it to you for publication. After reading it over again I promised my wife that I would sit down at once and comply with my promise to you. Please place it upon the pages of the dear old Landmark so that every old Baptist who reads the Landmark may know what was the views of that able and gifted man of God on the subject of predestination.

I want to say as Brother Corn's name is mentioned in this letter that Brother Hall held Brother Corn in high esteem, dearly loved him and appreciated him as a brother.

Brother Gold, I was foolish enough, if you wish to term it that Elder J. C. Hall was the ablest and most gifted man I ever saw. He was a truly model man, his walk, deportment and godly conversation was so good. I think the good Lord put it into his mind to write some on these deep mysteries in order that the Lord's people might be built up and strengthened. I enjoyed his writings and want this letter put in print that others may enjoy it.

This leaves us in common health. Hope you and Sister Gold are well and that you both will come to our association in May. It is held with the church at Ephesus, Pittsylvania county, Va., and commences on Friday be-

fore the first Sunday. Your little brother with a precious hope in Jesus,  
Z. T. TURNER.

Figsboro, Va.

Elder Z. T. Turner, Dear Brother and Family:

Your highly esteemed and much appreciated letter reached me in due time and made us all glad to hear that you all were in the enjoyment of a reasonable portion of health. We are able to be about. I was very sorry indeed to hear of Brother Andrew Turner's condition or what his condition was when you wrote.

After I penned the above lines the thought rushed into my mind, he may be in heaven, and if so you should rejoice at his condition. I have enjoyed many pleasant hours at his hospitable home, but in all probability will never see his face in life again. But if he has gone I have no doubt but it is his great gain while it is the church's loss. I feel to sympathize with his family though none can fully enter into the feelings of one bereft of a companion but those who have experienced that sad loss. Death spoils our comforts and saddens our lives. In my loneliness I often think of death as Job said to his comforters: "Though I speak my grief is not assauged, and though I forbear, what am I eased! But now he hath made me weary. Thou (death) hast made desolate all my company." Job 16:6-7.

I grope in deep and bitter sorrow,

most of the time. My children are all to me that children should be in shape of affection and kindness, and we get along together as smoothly and as calmly as a summer morning. But there is a vacancy that can never be filled, and I have no idea will ever be sought to be filled. My age forbids it. I feel to adopt the language of the poet and say, "I'll go alone and sigh and mourn my dear and absent love." But why, oh why, should I mourn and murmur, I haven't a doubt that she is at rest. But in my affections she lives and will live while memory keeps its throne. "The Lord gave and the Lord taketh away, blessed be the name of the Lord." Job 1:21.

Well, I am glad to hear that you and Brother Corn had a pleasant tour in Bedford and Franklin. Sister Divers told me that he and you had considerable conversation upon predestination while at their house on your return from Bedford. I feel somewhat astonished at Brother Corn at the stand he takes in regard to this important subject. As he is ready to admit the foreknowledge of God and that all things come to pass just as God saw from the beginning that it would and that nothing frustrates God's predestination and to then talk about God's permissive decrees. Does God permit anything to take place contrary to his eternal purpose? Surely if God permits anything to come to pass he must have seen it from eternity, for he is in one mind and who can turn him and his soul desireth even that he doeth. Job 23:13. Did not God see every event that ever has, is now or ever will take place on earth or in heaven or in the open space between earth and sky and even in the dark abode of hell? Certainly he did. Then we stultify ourselves when we try to make it appear that he did not predestinate every event to bring to pass just

what he saw from the beginning. I mean from the time there was none but God. I maintain there is nothing can take place to frustrate every event that God foresaw. It is weakness to say if this is so it would make God the author of sin. God is not the author of sin but God saw sin in all its awful deformity and saw exactly what sin would do to the race of Adam—involvement in his death. So his wisdom provided a remedy in Jesus the Christ for just as many as will reach heaven. No more, no less. And if sin was not seen by the Lord in the very man Adam that was then uncreated, I ask with significance why or wherefore should grace be given in Christ before the world began? God's predestination did not force man to sin for he needs no forcing, but sinned without being deceived for his will was to eat of the forbidden tree. Man was not made a spiritual man when he was made, but a natural man. He was upright before his transgression. But we must recollect that man at his best estate is altogether vanity and man's vanity tends to sin. That God predestinated Adam's fall I haven't a doubt for I could not believe in predestination if I did not. If no transgression, no sin of course. If no sin, no need of grave, for as sin reigned unto death even so might grace reign through righteousness unto eternal life by Jesus Christ for he came to save sinners. Why should it be said, Him being delivered by the determinate counsel and foreknowledge of God ye have taken and by wicked hands have crucified and slain? Acts 22:3. Can it be possible that he should be delivered by the determinate counsel and foreknowledge of God, and yet He, God, not foreordain every act that should take place to bring about this event? Nonsense to argue otherwise. Oh, but this was for the benefit of his people.

Well, now let us hear why he should ordain all good things for his people and let all bad things wag on by chance. Job said, and truly so: "Thou speakest as one of the foolish women speaketh. What shall we receive good at the hands of God and shall we not receive evil? In all this did not Job sin with his lips? Do not those who speak against these things speak as foolish women? Certainly they do.

Let us read 2nd Chron. 18th chapter: God would make it manifest that Micaiah was a true prophet. See how it is brought about. Jehosaphat agreed to go up to Ramoth Gilead. Jehosaphat would have the king of Israel inquire of the word of the Lord. Therefore the king of Israel gathered together of the prophets four hundred men and said unto them, shall we go to Ramoth Gilead to battle or shall I forbear? And they said, go up for God will deliver it into the king's hands. But Jehosaphat is not satisfied and said, is there not here a prophet of the Lord besides, that we may inquire of him? The king of Israel said, there is yet one man by whom we may inquire of the Lord but I hate him. Micaiah is called and the prophet said go. At first Micaiah said go, but this was only to mock the four hundred. The king suspected that this was not the message from the Lord to Micaiah, so he adjured him to say nothing but the truth. Then he said I did see all Israel scattered upon the mountain as sheep having no shepherd and the Lord said these have no master. And the king of Israel said to Jehosaphat, did I not tell thee that he would not prophesy good to me but evil? As much as to say I don't believe what he has said. Again did this true prophet of the Lord speak thus; therefore hear the word of the Lord. Now mark: "And the Lord said who shall entice Ahab, King of Israel, that he may go up and fall at Ramoth

Gilead? And one spoke saying after this manner and one spake after that manner. Then there came out a spirit and stood before the Lord and said, I will entice him, and the Lord said unto him, wherewith. And he said I will go out and be a lying spirit in the mouth of all his prophets. And the Lord said, thou shalt entice him and thou shalt also prevail, go and do even so." Now, therefore, the Lord hath put a lying spirit in the mouths of these prophets and the Lord hath spoken evil against them. Zedekiah, the son of Chenoaniah came near and smote Micaiah on the cheek and said, which way went the spirit of the Lord from me to speak unto thee. Micaiah told him when he should see. The king of Israel had Micaiah put into prison and ordered that he be fed with bread of affliction and with water of affliction until I return in peace. Micaiah let him know that if he returned in peace then hath not the Lord spoken by me. Read 2nd Chron., 18th chapter. Now what I want with this is to show the sovereignty of God. He has no need to force evil spirits but they volunteer. Ahab is doomed to die and therefore must needs go up to Ramoth Gilead, although the true prophet told him he would not return. God put a lying spirit in the mouth of all his prophets and they prevailed. He believed them and so goes up to Ramoth Gilead, puts the battle in array, disguises himself and yet one draws a bow at a venture, strikes him and wounds him and at about the going down of the sun he dies.

God's purpose is accomplished in a wonderful way. As with Ahab so it will be with all false theories, false faiths, false teachers, be it me or you or any one else. About the going down of the sun they will all die. For when the sun of time shall go down all things not related to the true church will pass away or die. Hence God's

foreordination of all things and all events is established by his word. Can it be wicked to believe and teach that the same-lying spirit from God is put in the mouth of all false teachers, murderers, liars, whoremongers, rapists, extortioners, adulterers, fornicators, false swearers and all other opposed of God's sovereign rule over universal empire? I think not. Doth not he see all my ways and count all my steps? Job 31:4. This being so it is a source of much comfort to me, that the Lord knoweth me altogether. No vile assassin can by any means take one of my steps from me. Not even a hair shall fall from my unworthy head without his command. All and every thought that has entered my mind was decreed by him. He has ordered every grievous sigh that I ever heaved or that I shall ever heave. All will be of him and he knoweth the number. Every groan that shall ever be extorted from me is numbered by my God. Every pain that is to rack my frail body has been numbered by him. Every word that I have or shall speak, every hymn of praise, every hand shake with the saints and every real joy that shall gladden my soul is fixed by him and Holy is his name.

This, Brother Turner, is my God and my hope, and though he slay me yet will I trust him and glory in his sovereignty. I own that in my early pilgrimage I did not think of these things as I now do, but held things in common with many precious brethren who do not see with me now. But God has caused the scales to fall from my eyes as I hope and now I see I see him as he is. The I AM, that I AM—the eternal and wise disposer of all things.

I rejoice that Brother W. H. Hodges and yourself hold me in such high esteem, but I believe that before God I am far below the standard among the

dear old Baptists is my humble opinion, and of a truth I think you are greatly mistaken. Oh, I am too vile. If I can only enjoy the love and fellowship of the Baptists that will be honor enough for me without thinking for a moment that I am the standard. For indeed if I am worthy to be anything it is to be a Baptist. He that cometh after me said, Jesus shall baptize you with the Holy Ghost and with fire. It takes that to make a Baptist. Hence all real Christians are baptized wherever found, either Jew or Gentile.

I hope, Brother Turner, you and family will pardon my weakness in writing you such an unreasonably long letter. I have not written half what I wanted but prudence says stop.

My children join me in Christian love to you all. Come to see us when you can and write often. Your humble brother I hope,

J. C. HALL

Gogginsville, Va.

Elders Gold and Lester:

It has been on my mind for some time to write you. I have been putting it off and promising the good Lord if He would spare me that I would try to express my feelings to the brethren. As far back as I can recollect, I have had serious thoughts of death, and realized I was a sinner. I read in the Landmark what others had experienced and thought if I could have an experience like theirs, I might know that I'd been born again. When I was growing up, I desired that the Lord might change me from nature to grace.

Even when young I realized that there must be a change in me, before I could be in fellowship with the people of God. When I was 17 years old my troubles increased. I was in a most distressed condition. I thought I was going to die, and without hope. I felt that my pleasures on earth were at

an end. I was not any comfort to myself or anyone else. I would take my Bible and go to the woods where I thought no one would see me, and read, and try to pray to the Lord to deliver me. I felt that my prayers were not heard. I went about with my head bowed down. I did not know what ailed me. Sometimes I feared I was losing my mind. I thought if it was the Lord working in me I would know when I was delivered, but I did not. It was with me as expressed by Christ to Nicodemus in the 3rd chapter of John: "The wind bloweth where it listeth," etc. In about two years I was impressed to offer to the church—that was a task, as I felt to be a poor unworthy one, not fit to be among the dear people of God, though it was my heart's desire to be in fellowship with them.

On Saturday before the 4th Sunday in June, 1895, I went before the church at Beulah, Hyde county, N. C., and was received for baptism that evening. I felt fearful that perhaps I had done wrong. I prayed the Lord if I had that something might prevent my going next day.

Sunday came, all seemed well with me. These beautiful words were presented to my mind as though they had been verbally spoken:

"Oh, do not be discouraged,  
For Jesus is your friend,  
And if you lack for knowledge  
He'll guide you to the end.  
Neither will He upbraid you,  
Though often you request,  
But give you grace to conquer,  
And take you home to rest."

These words gave me great comfort. I was baptized by Elder L. S. Ross, and I felt glad and rejoiced that He had enabled me to do what He had impressed on my mind.

My prayer to God is if I am deceived to undeceive me. May the Lord re-

member His people everywhere in my prayer.

LIZZIE SPAIN.

Dear Brother Gold:

As my subscription to the dear old Landmark has expired you will find \$1.50 for renewal. I feel I can say truthfully the Landmark is so much comfort to me I would find it very hard to get along without it.

Brother Mode Willard is the pastor of our church and preaches once a month. We are to have a union meeting the fifth Saturday and Sunday in May, if it is the Lord's will, and will be held at the Crossroads church, near Summerfield, Guilford county, N. C., and I would like very much for you to be here with us at that time.

Brother Gold, I hope the Lord will spare and prosper you in this glorious work and when you have finished the work assigned you, may you have a crown of righteousness eternal where all is peace, love and happiness, for God is not unmindful to forget your work and labor of love which you have shown toward his name. "In that ye minister to the saints and administer." Hebrews 6:10; also in Paul writing to the Hebrews 11th verse "and we desire that everyone of you do show the same diligence to the full assurance unto the end for the promised blessings of God are to those who do his will."

As I drifted farther than I expected will close.

Yours in hope of eternal life.

P. O. FERRELL.

Summerfield, N. C., R. F. D. No. 2.

Dear Brethren and Sisters:

Permit me to come again through the welcome pages of the Landmark. I am a vile, corrupt sinner still, without the gracious and soothing influence of our dear devoted redeemer accompanying me through the dreary desert

land where, oh where, would the green oasis appear?

I have been sitting tonight, thinking, thinking over my past, lonely pilgrimage, the joys, sorrows, mountain, which by the faith of his son I have survived until the present time. Would that my poor broken heart was attuned continually in praise and adoration for such bountiful mercies lavished upon me. It is through such trying sifting scenes my soul has to pass, that I am often bowed with grief and fear to my shame, I am unfit for a place in the kingdom below. My harp has been hung upon a willow for the past month. Mother has been quite ill with heart trouble, which has caused much desolation to prevail in my own life center. God, I am constrained to believe, is going to raise her in health once more. What is home without a mother? This question has manifested itself to me more than once during her illness. And those who have been thus stricken only know the pathos of such sorrow. Like the Psalmist David, my life is full of moans and groans. "I am like a pelican of the wilderness; I am like an owl of the desert; I watch, and am as a sparrow alone upon the housetop." It is said, God's people are like birds, they sing sweetest when caged. If this be true and I am one, the melody of my songs is heard by others and not me, because I find no enjoyment in my limited twitters. Anything but music and harmony prevails as I swing daily backward and forth upon my lowly perch. My spiritual advancement does seem so slow and tedious. But I do not envy my dear precious kindred's liberties as they flit by the open air of golden, happy freedom, or because the Lord has given them more brilliant plumage. No, no, I desire to be reconciled to my little place in earth's great sphere.

I have thought though during my hard imprisonment that my ardent na-

ture which craves love and sympathy, was almost really an affliction. When the cold, gray clouds of distress and loneliness hang over my uncovered head, with the whistling winds of adversity blowing sharply around me as now, it is then I look longingly for a kind word, an approving smile or a spiritual line from those whom I term my friends. Such illuminating rays from the sun of righteousness make me lift up my head and spread abroad my wings and clap them for joy and gladness; such delicious crumbs dropped on purpose from the beautiful quiet fields of our spiritual Boaz, make me sit and dream of that glorious harvest time, when the door of hope, the window of faith will be forever turned into sight, and I, even I, will be delivered from my lonely exile and into the blessed liberties of the son of God.

Now when I look down upon myself I cannot behold any someliness within nor without, but then, oh then, I hope to hear from Canaan's goodly borders, accents sweet and rare from the voice of my beloved saying, "Thou art all fair, my beloved, thou art all fair, there is no spot in thee." The joy and ecstasy of such sublime musings seem almost too good to be verified in poor sinful me. Yet God's word is true. He never lies. Now, have I a companion in Israel, one who instantly travels this road of bleak bereftness? If so, dear one take courage if you can. This fiery path of tribulation leads to eternal bliss. We cannot so readily understand these dark, despondent, gloomy feelings, together with such trying events at present, but some day we will know, and be known even as we are known. Adieu, kind friends.

Your sister in hope,

ANNIE CRISP.

Tarboro, N. C.

Dear Elder P. D. Gold:

As Mr Gower is about to write you. I have concluded to drop you a few thoughts, to try to express to you my appreciation of the reading matter contained in the Landmark. I have had access to its columns from early girlhood. My father subscribed for it when Elder Bodenhamer commenced publishing it.

The writing of Mr. R. G. Temple is much connected with my experience and hope of a blest immortality, if indeed I occupy that standpoint, though I feel like sometimes my hope is almost gone, and I haven't any hope of returning to the church any more here in this stormy life.

I think I will try to be contented with the Bible and the Landmark as long as I live; and you live to publish it and write the precious editorials. Oh! they have been so much comfort to me. tLap̄.ann uqno'ac am rd rd me for the last six years. I got to a point when I thought I would be King expressed it, "have to do one thing to keep from doing a worse one," yet have sense to know you ought not to do any of them.

It seemed to me that a snake had the wheel within a wheel in his mouth, and when his hold was broken loose it just went like a whirlingig. I was just miserable until it got quiet. I am so afraid of that snake I do not want to be hitched up with him; any more, if it is the Lord's will to protect me from his cunning and crafty power.

Elder Isaac Jones said "the people of God were the sharpest people on earth"; I tell you it's a question to me whether they are sharper than Satan or not. I have heard it remarked "That works of iniquity are as deep as God." I do not agree to this, because I feel like that the wisdom of God and his works are deeper and higher than all others.

Well, I must close. Pray for me, if one so unworthy as I can go to your memory when thus engaged.

OPHELIA A. GOWER.

Garner, N. C.

Dear Brother Gold:

I want to thank you for your kindness in writing to me of the departure of my dear cousin George W. Mewborn, whom I very dearly loved. I am from home and your letter reached me today.

I feel sure that with cousin George the old ship of Zion has furled her sails and gone safely over the stormy sea of life and anchored forever in the haven of eternal rest.

Like my poor self he sometimes had a stormy sea to face and the winds were contrary, they almost arose to the degree of the great Euroclydon, but with our great captain, Jesus, he was safe. It might appear at times that he was asleep or that he was altogether absent from the boat, but he was always there in time to keep the ship from sinking or if it sank or was beaten to pieces by the heavy waves, some piece of timber was prepared to take the helpless passenger ashore.

This last storm had been raging for some months and at times it appeared as if there was a lull and that it would subside altogether, but there was a wave reserved until that certain time. It came unexpectedly but surely and the passenger was at once thrown out on the shore, for which he had been looking for these several years past. There was a rock there but not one on which such a passenger could be killed and destroyed, for in this rock are the arms of sovereign mercy. These arms he had felt every time of need and in the end they awaited to receive one who had been their tender care for more than fifty years. There-

fore this rock is the life and not the death of those who love the Lord and whose trust is in him.

May this be our happy lot when we have been called to lay our armor by.

Your brother in hope,

L. H. HARDY.

Reidsville, N. C.

Elder P. D. Gold:

I feel constrained to make the attempt to write again to the Landmark, though except the Lord guides my pen it will be a failure, knowing that of myself I can do nothing, hoping and trusting that he will guide me in the way he would have me to go, and gently lead me as he leads his children to fountains of living water.

This year has been one of sore trials and troubles with me; yet I must praise him for his goodness and mercy to me through these many temptations.

It pleased the Lord to take from me two of my darling babies and mother during less than a year's time. I feel like it is a sore loss to me to be stripped of so many all so near together, but his holy and righteous will be done, and not mine, for he has all power in heaven and on earth to do as he sees fit, and how thankful I am that it is not left to poor sinful worms of the dust to do as we say.

I will leave in the midst of thee a poor and afflicted people and they shall trust in the name of the Lord. I feel like afflictions have been with me all the days of my life, and each year I see plainer how needful it is for such a poor sinful, wretched worm of the dust as I am following after the flesh and the lust thereof, forgetting the Lord and his wisdom. So you will see afflictions are needful for poor vile me.

"Let storms like a wild deluge come and clouds of sorrow fall, may I but safely reach my home, my God, my heaven, my all." I am often carried

back when I hope I felt the forgiveness of my sins. Just before I was delivered I walked in the house and took the mirror as I thought to look upon my face the last time, for it seemed that I could feel death covering my eyes; then surely I was going to the bed and lie down and die, never expecting to see anyone again; but as I was holding to the glass my burden left me, and a song giving praises unto God entered within, and the glory of God shone round about me. If I ever felt rejoiced in my life I felt so then, I believe. The singing was a continual thing with me for several days. While I was asleep the singing was within, and when I would awake I was still singing. Right at the time I knew not what so much singing in my breast meant, but thought it was concerning a hope in Christ, showing me I would have a hope in Christ some day, and I thought whenever I got to be an old woman and got to wearing my bonnet and apron then I would join the church. For all the Primitive Baptists around here were old and wore their bonnets and aprons, but to my surprise it was the Lord and not self that was leading me I hope, and I was made to go at the age of twenty-three.

I must close not knowing why I was impressed to write these few lines to you, hoping you will pardon me for all mistakes and bear with me in my weakness, hoping the impression is of the Lord, and not self, desiring with a sincere desire to do right and follow in the path that leads to life eternal world without end. Amen.

MRS. L. A. JOHNSON.

Dear Brother Gold:

It is by and through the divine mercy of an all-wise and fore-knowing redeemer that I am spared to this morning, of which I hope I feel thankful. But sometimes I feel as Job did: that

I will sit down in the ashes and wait for the Lord's appointed time for deliverance. I have so many trials and troubles spiritually that I almost give up, but the dear Lord has given me strength to bear them all so far. I trust he will continue to do so.

It is my desire in all things to do right, and do unto others as I would have them do unto me, but fall so short of my duty that sometimes I think I am out of the whole matter, that the Lord has turned a deaf ear to me, or I would not have so much trouble.

My husband was struck with another stroke of paralysis four weeks ago today and can't talk or use himself any yet. The doctor says he will not do any more work. We are both getting old and it takes my time to attend to him.

I am afraid I will lose my home. I owe three hundred dollars on it, and no way of making it with him in bed helpless. Why is it that I have such bad luck, if indeed it is bad luck? Sometimes I feel like it is all for the best, and then I think if I was one of God's children it would be different. But I do hope I am entirely willing for the Lord's will to be done.

If it is his will to cut me off both spiritually and financially it is all right, for he has the power and his will must be done.

I did not intend to write as much as I have done when I began, but wish I could write just as I feel, but cannot for the half has not been told. I hope you will have a mind to pray for me and mine in our affliction. I hope the Baptists in general will remember us. Your sister in hope of a better world,

MRS. J. J. SHIELDS.

P. S.—Our little church in Danville has had four additions in the last six months.

Elder P. D. Gold:

Dear Brother—I send the experience

of this dear sister for publication. It was such a treat to a poor sinner like me I feel as if it would be a comfort to God's people to read it. With best wishes to you and the dear old Landmark, I remain

Your brother I hope if one at all,

J. M. O'BRIENT,

Roxboro, N. C.

Dear Cousin Melvin:

I will try in my weak way to answer your good letter, for I felt it was good for me when I received it, and although I don't feel worthy to write to God's children and feel to be the least of all still I have been made to love them. All this week has been a time of rejoicing with me. I want to talk all the time. Cousin Melvin, I have wanted to tell you my feelings for a long time, but when I would begin to talk I would get so full I couldn't do anything but cry. But it seemed to me you were the loveliest people I ever saw. I wanted to live with the Baptists but I was such a sinner I didn't feel that they could fellowship me. I went to preaching Saturday night and felt like I could witness everything Brother Hall said. I feel so unworthy to say "brother." He came home with us Saturday night and told me next morning I had better go and talk to the church that day. I told him no, I was unworthy. I determined not to go. But it seemed I had to. So I went and tried to tell them what good things I hoped the Lord had done for me when, much to my surprise, they received me and I enjoyed baptism. I felt strong and good and wanted to go through with it, and when I came out of the water I wanted to laugh and felt like I had done my duty.

I have been in trouble for several years but tried to keep it to myself. I would go on in gay company and try to have a good time, but it seemed all my troubles would go with me. Sometimes it seemed I had more than

I could bear. And I was so disobedient last summer when my poor father and mother were so sick I felt I wanted to suffer for them. I felt like their sickness was trouble for me, for my disobedience. I came home and after retiring that night I was in so much trouble I tried to beg God for mercy on me a poor vile sinner, that I would try to do better. I cried nearly all night and felt as if I would never see the sun rise again, and if I died in that condition I was lost forever. But I felt like it would be just and didn't feel worthy of any of God's blessings.

I lay there and thought I would go to sleep and not disturb my dear husband. I shut my eyes and saw three men standing by my side; one said the middle man is Jesus. It seemed to me everything was lighted up and you don't know what a good feeling I had. It seemed all my troubles were gone. But in a few days they came back and I thought maybe it is imagination and you are deceived and it seemed my troubles were greater than ever.

I feel so much better since I joined the church, only feel just too unworthy to mingle with the little ones. I dreamed last night I went to Wheelers to join, but when the time came to be baptized I couldn't get ready. I felt that that was an evidence I was not fit to go. I told Brother Hall about it and he said he felt like that was an evidence that I was fit to go. I have wanted to join a long time, but felt too mean and I would look around and see so many outside who were so much better than I that I couldn't feel like I could go.

While I was at the water Sunday something said to me, "some more will soon follow you." I believe my father, mother and Mr. Long will soon join, and oh, how glad I would be to

see them come. I hope the good Lord will bring them in.

Cousin Melvin, I feel like I am worrying you with this letter, but the half has never been told. If you were here I feel like I could talk all the time. "I want to live a christian and die rejoicing." Those words have been on my mind for a week. I have felt for some time if I didn't join the church some of my people would be taken from me. The night Brother Simpkins and Brother Hall stayed with us, last November, I was miserable. I felt so mean and so unworthy to have such good people with me. I felt like I wanted to fall at their feet and ask them to pray for me, but I felt too unworthy to ask them. I didn't feel like they would have any confidence in me at all.

Cousin, I didn't think of writing this much when I began the letter. Please pardon and pray for me if you feel that you can pray for such an unworthy creature as I feel to be. May God bless, guide and direct us is my prayer. Please excuse me for writing so much but I felt like I was bound to tell it. I enjoyed your letter and am glad you thought enough of me to write. Write again for I certainly appreciate your letters, but I feel like they are too good for me. I am going to stop. Give my love to cousin Mand and come to see us real soon.

Your unworthy sister and cousin,

MOLLIE LONG.

Bushy Fork, N. C.

Dear Brother Gold:

On last Sunday morning I looked up at a house on a hill and saw how hard it was for it to be hid or for one to hide from it. The words came, "A city set upon a hill cannot be hid." I remembered the time when one hundred and thirty of us stood on the pier at Plymouth waiting for the boat to

come and take us to the Kehukie Association and how bright it was when the searchlight was thrown on us from on board. Then I felt how great a searchlight is the Holy Spirit of God that not only lights all around us but all within us, even to the most secret thought and searches us out altogether and knows us, thus revealing every shadow of darkness and exposing to our full view the truth that we are poor needy sinners. Showing us that the worst of all our enemies are in the most secret hiding places in our own being. I truly felt the truth of this and was led out in prayer to the Lord to keep me in the hollow of his hand and deliver me from myself.

Soon we started to our meeting and I looked out through the woods and saw the beauty of the sun shining through the ice-covered trees while the crystal tear drops from the melting ice caused almost a shower of rain and I was made to feel how good are the mercies of God to us in the coldest times of our experience and my heart became filled with thanksgiving to him who has kept me in all my troubles unto this day, and I felt that he is my father God and that he will not let me go.

It was a good place to be in and a good feeling to have. Like an oasis in the desert where I could sit and rest a little moment and drink water out of the flinty rock and eat the honey out of the lion's carcass. I would stay there always if I could, but even now I have been called to pass on and to again experience the gloom of the clouds and to have to song from the singing of the birds and the cooing of the dove.

Such appears to be my lot in this world and if I could not look beyond in a precious hope mine would surely be a case of despair. But bless the Lord the eyes of faith will look forward

and I hope and hope again. The Lord bless and keep you.

L. H. HARDY.

Elder P. D. Gold:

Dear Brother I Hope in Christ:

Surely the mercy of the Lord endureth forever and this poor being is a spared monument of God's mercy. You have been on my mind so much of late, dear brother with a desire to let you hear from me and let you know something of how I enjoyed Brother Dailey's sweet but short stay with us. Surely he did not know the wonderful scripture that been, as I hope and believe, given me during my deep sufferings, especially of late, but soul cheering thought there is one that knoweth all things and I hope hears the cry of the poor sinner like me.

Muc of the 23rd Psalm had been forcibly impressed on my mind from time to time and had been a source of great comfort during my trying sufferings of mind and body. I asked one of my children to hand Brother Dailey the Bible. He read the 23rd Psalm, commented some, speaking words of comfort and cheer, for they were as water to a thirsty plant and as food to a hungry soul. I dreamed I wanted you to know that I was so comforted and encouraged by his sweet words. While commenting on that scripture, especially this, "He restoreth my soul." Brother Gold, I don't know whether it was a dream or what condition I was in during the night after Brother Dailey had gone but it seemed I was so rejoiced I could hardly stay on the ground and on awaking I was aroused with this scripture, "The Lord is my shepherd, he maketh me to lie down in green pastures, he leadeth me beside the still waters, he restoreth my soul." Dear brother, it did me so much good I felt to exclaim in the language of the Psalmist, "Bless the Lord, O my soul, and let all that is within me bless

his holy name." I had seen much trouble over the following language, "The soul that sins shall die," and if my memory serves me right this scripture was forcibly impressed on my mind while I was in the sanatorium at Wilson and my sufferings were indescribable, for I feared I had committed some sin that would banish me from the peaceful presence of the Lord, and that the dear brethren and sisters could not fellowship me. Dear brother, if you have ever been brought so low by sin and disobedience you can sympathize with me. But I don't look upon you as being so disobedient, for I feel you are blessed to eat the good of the land.

I hope these few and imperfect thoughts will find you and Sister Gold getting along well. My health is slowly improving and I can sit up some but not all the time. I have just had a spell of bleeding at the nose, which usually relieves my head some. I have to get Irene to do my writing for me and I think this is about my second letter in about three years. Dear brother, I feel that I was shown to write to you also to our dear afflicted Brother Green at soldiers' home, Raleigh, by the following words being presented to my mind, "write, quench not the spirit; where the spirit of the Lord is there is liberty."

Dear Brother Gold, may the Lord bless you and yours now and forever and enable you to pray for me and my family. May the Lord forgive all that is wrong in this imperfect scribble and enable you to do the same. Accept much love for you and Sister Gold. Your afflicted sister I hope in christian love and fellowship.

EUGENIA A. HINTON.

The next session of the Dutchville Union will be held with the church at Wheelers Saturday and 5th Sunday in May.

## ZION'S LANDMARK

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

P. G. LESTER, Floyd, Va.

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

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### HOW DID CHRIST ACT?

He was placed in all the circumstances of trial, temptation, affliction, poverty, desertion, oppression, and suffering that could furnish an excuse of unfaithfulness, if he had been a mere man. Still the Godhead in him did not release or exempt him from any of this trial and sorrow, nor incline him to claim any exemption therefrom. "The cup that my Father giveth me shall I not drink it?" was his answer. He could have prayed to his Father, and He would have given him more than twelve legions of angels; but how then could the scripture be fulfilled that thus it should be.

The strengthening that God gave him was to enable him to endure to the full end of the suffering needful to make reconciliation to justice, and a complete atonement for sin. Was there anything in his birth, childhood or manhood that any natural man would have chosen as his lot? Who was as poor? Who was reproached as He was as being without an earthly father? Who was crucified as he was confessing the truth that he came from heaven? Who knew beforehand as he what manner of death awaited him, and yet steadfastly set his face to go to the cross? He said he had a baptism (death) to be baptized with, and how was he straitened until it was

accomplished. If a man should know from his early life that in middle life he should be cut off by the shameful death of the cross, and be numbered with transgressors, how would it burden him? With men there is some kind of hope that they will be spared extreme suffering. But Jesus knew the whole course of his life was predestinated, and that it consisted of sorrow greater than that ever appointed for any other.

When one suffers for no fault, one who is innocent, that does not so lessen the suffering that it is no trial, Jesus though holy and without sin, yet was made sin for the transgressors. All their guilt was laid upon him.

If Jesus had not suffered for the unjust there had been no merit for us in that suffering. All that he did and suffered was for others. He knew no sin. Inasmuch as He was holy what he did for us reconciles us unto God, not by anything we have done or believed. When we were enemies we were reconciled to God by the death of his Son.

Did Christ perform any miracle to relieve himself from suffering? Did he refuse to endure the pangs of hunger because he could turn stones into bread?

Did any of his followers petition legislators or the powers that be to help them convert men to the faith of Christ? No. They preached that Jesus is the Christ saying by Him all that believe are justified from all things from which they could not be justified by the law of Moses, and if not by the law of Moses then surely not by man's works, for the law of Moses is holy, just and good, but not one of man's works is just or good.

Did any one of the apostles ever request merchants or laborers of any sort to suspend their labors that they might help them convert the world? Did they ever ask the interposition of the

laws of nations in order that it might give them opportunity to convert men to the faith of Jesus?

There was manifested in Jesus and the apostles the utmost reliance upon the Lord God in all matters. They felt and held that God rules in heaven and among men. When they preached Jesus and the resurrection from the dead they trusted in God to make his word efficacious, knowing if God did not give the increase there would be no true increase, also knowing that as many as were ordained to eternal life would believe. When men murmured at Jesus for preaching what he did, He said, murmur not among yourselves, for no man can come to me except the Father that sent me draw him; and all that the Father giveth to me shall come to me. The perfect confidence Jesus had in his Father and in the ultimate triumph of truth is glorious. This faith in wonderful measure was given to the apostles, so that they with all boldness preached the Word of God, or the Lord Jesus who is the Word of God in its highest and most effective expression of life and glory. For that word never returns to the Lord void, but always accomplishes that which He pleases, and prospers in the thing whereunto he sends it. It is the Lord that adds to the church such as shall be saved, and He never adds any other kind, and nor can any man add a single one of that kind.

P. D. G.

#### WHY DO WE LOVE GRACE?

There should be good reasons why we love this doctrine. If there is no cause or reason for a matter then why cling to it? Be ready at all times to give a reason of the hope that is in you with meekness and fear.

1st. By grace are we saved? Paul says by the grace of God I am what I am. If by grace we are saved then

it is no more of or by works. Salvation cannot be by works, for if it is then it is no more by grace.

The grace of God bringeth salvation. It does not require it, but it brings it, causes it, produces it. By grace are ye saved through faith and that not of yourselves; it is the gift of God. Not of works: for we are his workmanship created in Christ Jesus unto good works which God hath before ordained that we should walk in them.

Second. The law covenant is the covenant of works. Jesus is the performer in the covenant of grace, for he is the covenant for his chosen people. They are chosen or elect in grace and grace is given them in Christ Jesus before the world began. So Jesus is the surety or covenant head and life of his people, not by giving them grace or strength to keep the law of Moses, but he is made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons. Jesus gives them eternal life. What the law could not do in that it was weak through the flesh, God sent his own Son in the likeness of sinful flesh, and for sin, and 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. Then the righteousness of Christ received by faith justifies us from all things from which we could not be justified by the law of Moses.

3rd. Now if it is impossible for one to be saved by his works of the law, and if it is impossible for one to be lost who is a believer in Jesus, and of the salvation by grace is not only sure to all the seed or children of promise, and if that salvation is so complete, glorious and wonderful that it shall be to the praise of the glory of the grace of God, and if it granted to them that work not—cannot work—

but that believe in God that justifies the ungodly, then why blame us for loving that blessed God-given doctrine? If nothing but this could save us, and this saves us so completely that we desire no other way of salvation, even if there were another way, then why should we not glory in this salvation?

One saved by the grace is saved by the Lord. Who could do things as well as the Lord does? Who shall lay anything to the charge of God's elect? Who is he that condemns? It is Christ that died. Yea that is risen again, who is even at the right hand of God, where he ever liveth to make intercession for us.

When the Lord shows us that salvation is by grace then why should we not contend for this? Would it not be sin in us to hold our peace and not shout salvation is of the Lord. The whale could no longer hold Jonah when he was brought to know that salvation is of the Lord. Never perhaps was a man more straightened than Jonah was when he was swallowed by whale, could see no one, hear no one, do nothing in the way of work. He did not even promise the Lord that if he would send him away from there he would preach to Nineveh. No, it was just a case of such helplessness that if God did not save him there was no salvation for him. Every power of the enemy must be removed and only the power of God could be seen and felt. Did Jonah make any mistake when he said salvation is of the Lord?

Now was it not right for Jonah to give all the glory to the Lord? Is it not right for us to do the same thing? What else can we do, or what else should we do?

When the Lord God is pleased to reveal his Son in us the hope of glory should not we love that blessed doctrine, and proclaim it on the housetops and everywhere, and to all people?

Go ye into all the world and preach the gospel to every creature. Why should we hesitate or doubt that God is able to save any creature that comes to him by Jesus Christ—that calls on the name of the Lord? This doctrine is worthy of all acceptation.

P. D. G.

#### FOR GOD IS LOVE.

1st. John 4: "He that loveth not knoweth not God; for God is love."

This is the most wonderful definition in the Bible it seems to me. While God is unsearchable and incomprehensible, the most blessed attribute of his character is love. Indeed love is the noblest principle found in the characters of the best men, so that if one does not love what is noble, useful, needful and praiseworthy, we feel nothing else can compensate for this fatal lack, nor atone for its absence. Among the greatest things in God's endowment in men faith, hope and charity the greatest of all these is charity or love.

The nearer men approach to the likeness of God the more of love they possess. For whatever is godly shows the spirit of God in man. If a man has no love of truth or holiness in him—no love of God or the brethren—then we know he is not of God, and has not a single noble principle in him. He that loveth not knoweth not God: for God is love. Every one that loveth is born of God. There is no sin in this holy love. Faith works by it, without charity or this love nothing that one does profits him any at all.

Should one desire to know the character of deity and is proven to be a sincere and humble seeker after the true knowledge of God, what would most delight him? Would it be a contemplation of his omnipotence, or justice, or knowledge, wisdom, or eter-

nity? These are all in the godhead without limitation, but would they so charm a vile, helpless, guilty sinner as they would produce in him a guilty fear? What the sinner needs is mercy, pity, compassion, forgiveness. When such a sinner is told God is love then hope springs up, for love is the fountain from which springs forth pity, mercy, compassion, salvation of the Lord. For where love leads then power, wisdom, justice all are led by love. Every attribute of the Godhead shines in the love of God, and his love leads and shines in every one born of God. The great love of God towards people while they were dead in trespasses and sins displays his mercy to unspeakable riches of compassion.

When our eyes are open to behold God's goodness in everything we see in what was once a desert the rose blossoms, a fruitful field where the wilderness is made glad. The smile of God's love shines in everything. All things work together for good to them who love God, to them who are the called according to his purpose. All things are become new and all things are of God who is love, and his love is in everything.

Moses desired to see God's face, but God said to him no man can see my face and live; but there is a place by me, and thou shalt stand upon a rock. And it shall come to pass while my glory passeth by that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by. And I will take away mine hand, and thou shalt see my back parts. This is his train of goodness. For God so loved the world that He gave his only begotten, his well beloved Son that whosoever believeth in him should not perish but have everlasting life. Greater love hath no man than to lay down his life for his friend, but God commends his love to us in that while we

were enemies Christ died for us.

We love God because he first loved us. His love to us causes us to love Him. The fruit of the Spirit of God in us causes us to love Him. He that loveth is born of God, for He is love. When his love is shed abroad in our hearts we cannot think evil of God. We cannot find fault of his way. Nor is there any greater joy than to have perfect love of God in us which casts out all fear.

What a hallowed place is this where we put off our shoes from our feet, and stand in the strength of God. Our God is a consuming fire, and burns all the chaff of our vile nature.

John is the disciple whom Jesus loved. He loved his own or all his disciples and he loved them to the end, yet He had special love for John who leaned on the bosom of Jesus, and to whom Jesus committed the keeping of his mother, and said to his mother to behold John as her son. Hence John dwells so much on the love of God who is love, and leaves no hope for those that do not love God. How dwelleth the love of God in a man who does not love his brother.

The law is fulfilled in love which worketh no ill to his neighbor. Love never wrongs any one; nor does it think any evil. For God is love, and if we do not love Him how can we hope to be like Jesus when he comes again?

P. D. G.

#### DEFENSE AND CONFIRMATION OF THE GOSPEL: PHIL. 1:7.

Does the gospel need any defense? That which is right needs no defense from attacks of the just. Men who love liberty are not afraid of an attack from such as love the right. From tyrants and oppressors they need fear attacks, for such men are enemies of freedom and justice.

Perhaps to some it may appear

strange that any one is an enemy of the cross of Jesus Christ, and of the gospel of salvation to sinners. Yet there is not another subject that has occasioned so much opposition and bloodshed. The reason of this is that the carnal or natural mind of man is enmity against God, and is not subject to his law, neither indeed can be; so that the carnal mind must be slain. The cross of Christ is the enemy of all wrong and sin, and hence the opposition of the natural mind against the gospel. The believer in Jesus wars against spiritual wickedness in high places. The adversaries of the gospel are all the enemies of righteousness and holiness, Satan the prince of the power of the air leading.

Saul himself was by nature an active opposer of the truth, and thought it was his duty to do many things contrary to the name of Jesus of Nazareth. All the energy of his nature was arrayed against that doctrine. He committed men and women to prison and to death, and thought he was doing the will of God in this course.

Perhaps no one was more fully and unreservedly devoted to the cause of Jesus than was this man whose name was changed to Paul. Perhaps no man suffered more than he did, or more willingly gave his life to the defense of the gospel, or was of greater comfort to the followers of Jesus.

He knew the nature of the human mind and the operation of the law that came by Moses. He knew what must be put in the place of what was renounced in leaving the world, and what was gained in following Jesus. He knew that the hidden things of dishonesty must be forsaken. Those things he once counted for gain were all forsaken and were counted as dung and dross that he might win Christ, and be found in him. What a radical, wonderful, thorough and glorious change is wrought in one who is trans-

lated out of darkness into the marvelous light and liberty of the Son of God. There is nothing lost that ought to be saved. Everything gained is invaluable and glorious.

Why then should this doctrine and course be defended?

Every part of the doctrine of Jesus is opposed by man. It is a new doctrine—not a polishing of what is believed in nature. It is so different from nature that it is all of God. By nature is meant the fallen and polluted character of man—not that upright state in which God created him.

Paul had deep experience of the villainess of man, and therefore deep experience of the gracious power of God that saved him, and that experience caused him to contend earnestly for the doctrine of God our Saviour. For one who is saved by the Lord can never say too much in favor of what God has wrought for him, or for what he has wrought for others that are saved from their sins. Nor can we ever tell how dear those are to us who believe what we believe, and who hate what we hate.

How did Paul know that these brethren were among the elect of God? Their fellowship in the gospel—being confident of this very thing that He who had begun a good work in them would perform it until the day of Jesus Christ. Also they were in his heart and hence partakers of his grace. Fellowship is one of the sweet words of the Bible. Love of the brethren is a sure mark of God's work in us. When we love them we defend what they love, we suffer with them in their suffering.

Every principle of corrupt nature opposes the gospel. Hence we are called upon to defend and confirm the gospel. The wiles of Satan and the deception of carnal reason must be exposed.

The confirmation of the Lord's work in the saints must be made. The preaching of the gospel by God's witnesses must be done. Saints must be showed and told again and again that this is the Lord's work, and such men as Paul are enabled to defend the marvelous work of the Lord. Every time this wonderful work is declared there is a great strengthening of this work in the saints, and hence a pulling down of the strongholds of Satan, and bringing every thought into obedience to the cross of Christ.

One charge that is made against the doctrine of grace is that it warrants and encourages the commission of sin. "Let us do evil that good may come." If where sin abounded grace did much more abound then the more we sin the more grace will abound. The answer Paul makes to this is, how shall we that are dead to sin live any longer therein? Our crucifixion with Jesus is the only way we are or could be dead to sin, and this is proven by our burial with Christ by baptism into his death, and our resurrection with and by him shows that we are new creatures in him. Then how can we that are dead to sin live any longer therein?

Those opposed to the righteousness of God, and that insist on their own righteousness charge that the predestination of God makes him the author of sin. But Paul proves that whom or as many as God foreknew he did predestinate to be holy and without blame before him in love, which is a perfect defense of the holiness of that doctrine, and proves that such as oppose the sovereignty of God are enemies of holiness, and that there can be no good works that God is not the author of.

What a wonderful defender of truth was Paul, and how valiant was he in the good fight of faith, and how vic-

torious was he—more than a conqueror through Jesus Christ.

P. D. G.

#### PURGING THE TEMPLE.

Sister Bettie G. Williams requests my view of John 2:13-17, "And the Jews passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting," etc.

The law of Moses required the Jews to bring their offerings to the temple and eat the passover—to take their lambs from their flocks and bring them to the altar and slay them.

This they had abandoned, and some kept oxen, sheep and doves on hand at the temple, and sold them in the temple, and the money changers were there to carry on the speculation for gain. Thus they had made the house designed for prayer a place of speculation for gain, and those in charge of the business were thieves and robbers, and they had made the house that was intended to be a house of prayer a den of thieves. This is the way they had perverted the true worship of God, and Jesus made a scourge of small cords and drove them all out of the temple, and overthrew the money changers' tables. For Jesus came to make all things new. He should purge his people of uncleanness that they might make an offering in righteousness. All the Lord's way had been corrupted, and the temple which should be a house of prayer for all nations they had made a den of thieves. The worship of God must be holy. Those that pray to God must not fellowship uncleanness. Those that pray to God must not regard iniquity in their hearts. They that bear the vessels of the Lord's house must have clean hands.

Jesus does cleanse the hearts of his people or purify their hearts that they

may make an offering in righteousness that the Lord may be glorified. For his people become the true tabernacle wherein God dwells and walks in them.

The disciples remembered that it was written, "The zeal of thine house has eaten me up," Psalm 69:9. The reproaches of them that reproached God fell on Jesus. The shame and reproach of the wicked conduct of the Jews fell on Jesus, and for the transgression of his people he was stricken. It was a false zeal that actuated the Jews. They pretended to great activity and much zeal in serving God. They compassed land and sea to make proselytes. They hated every one that reproved them in their oppression, false worship. They stoned prophets who rebuked them. They hated Jesus more than they hated any man that ever lived because every word he spoke was truth, and everything he did was holy. Jesus was a stranger to his brethren and an alien to his mother's children. When he wept and chastened his soul with fasting that was to his reproach. He made sackcloth his garment and was a proverb to them. The judges or those that sat in the gate spoke against him. He was the song of the drunkards. Never was one so hated as Jesus who was holy, harmless and separate from sinners.

To the eternal shame and reproach of man is his treatment of Jesus Christ. The Jews said his blood be on us and on our children, and to this day they are a scattered race without a scepter or government.

In the name of religion what speculation in money men are conducting everywhere. What zeal in their agencies for its collection they are manifesting, what great activity? What vast sums they beg for and collect to save souls they say.

A Jew might say what is wrong in

having oxen, sheep or doves on hand as a matter of convenience to furnish offerings to those that eat the passover?

The order under the law was for the man to go to his flock and take a firstling of his flock without blemish, and present it to the priest for the passover, and his people were to eat it. Thus he was to eat of the fruit of his own labor. Well would not some other way do as well? Could it not be substituted?

Christ said to his apostles "go ye into all the world and preach the gospel to every creature." Would it not be a quicker way to do a wholesome business by raising millions of money and pay men to go and preach? What do they preach when thus they are sent out by boards or institutions of men?

Why was Jesus so hated? Because he condemned their wicked course. If one in this day opposed the general and popular way of carrying the gospel as they call it he is hated and his name cast out as evil, and he is counted an enemy of all good works.

P. D. G.

#### IN ALL THEIR AFFLICTION.

Jesus stands from the foundation of the world as a lamb slain, Rev. 13:8; which is also finished on the cross, 1st Pet. 1:19-20. He then is righteousness of his people from the beginning. For in the beginning was the word. In due time that word was made flesh and dwelt among us, and lived in holiness, and died a holy sacrifice for the sins of his people, and put away sin by the sacrifice of himself.

Man is a sinner, not merely from his birth, but he sinned in Adam. The fountain is polluted, and sends forth only bitter water. The stock or nature is corrupt, and therefore all the offshoots, all the offspring, is sinful. Jesus therefore stands up as the holy one identified with his people as their

life and righteousness, from the beginning. His life is set over against theirs. In all their affliction he was afflicted. Why? "For he said, Surely they are my people, children that will not lie: so he was their Saviour." They were chosen in Jesus Christ before the foundation of the world, as he stood for them, not to prevent their sinning, not as one saying, I will see that they sin not; I will keep them from sinning. But he stood a lamb slain from the foundation of the world—one for the many—the surety bearing their sins—and in that sense they are without sin, or children that will not lie. They are pure, but it is all in Jesus. Christ bare his people and carried them all the days of old, and in him they are without fault. In his love and in his pity he redeemed them. Isa. 62:8-10. In this obedience, then, they are without fault, or children that will not lie; yet as sons of Adam they are all sinners, all gone astray, and by nature children of wrath even as others. Was he not thus a perfect Saviour, a glorious high throne, the place of our sanctuary from the beginning? How blessed that we have this standing! Blessed be the God and Father of our Lord Jesus Christ, who hath blest us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Eph. 1:3-4.

The predestination of God causes our adoption as children of Jesus Christ, and provides final and perfect holiness. Then Christ is our Alpha and Omega, the beginning and the end, the first and the last.

God commends his love to us in that Christ died for us while we were sinners. For if when we were enemies to God we were reconciled to him by the death of his son, much more being reconciled we shall be saved by his

life. In addition, we have also received the atonement, which is, in substance, as by the disobedience of one many were made sinners, so by the obedience of one shall many be made righteous; or, wherefore, as by one man (Adam) sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned; so by the obedience of one (Jesus) shall many be made righteous. We then are one with Adam in the transgression, and sinned in him. This part of the atonement we receive in conviction for sin, and we die in Adam, or feel the justice of God in our death sentence. The revelation of Jesus Christ brings the righteousness of God to light in our justification in Jesus. This is the wonder of the atonement and its glory. Thus we receive after we have the sentence of death in us, and feel the justice of God in our condemnation.

How wonderful, glorious, gracious, blessed, complete and perfect is the salvation of our God!

P. D. G.

#### WRITE, BLESSED ARE THE DEAD.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea saith the Spirit, that they may rest from their labors; and their works do follow them," Rev. 14:13.

John was an eye witness, an ear witness, a hand witness, a heart witness of the Lord Jesus and of the kingdom of heaven. That which he had seen with his eyes, and heard with his ears, and handled with his hands of the Word of Life he declared. To merely read of these things in books is not sufficient to constitute a witness.

John heard a voice from heaven which spake unto him. The voice is from heaven therefore it is the truth,

for nothing unclean or uncertain ever comes from heaven, nor does such a voice ever speak to the unclean.

In the multitudinous noise of voices and tongues with their interpretations among men there is babel, but no such voices as these come from heaven. Surely the ear must be circumcised to hear, and the eye must be single to see the truth. God's operations are every where, yet if one perceives God in the multitude of events it is as the still small voice. For God is not in the fire, nor wind, nor earthquake; yet they are the things that natural men tremble at. It is no uncertain voice that speaks from heaven.

John is commanded to write. For the things that John heard and saw, or that were told him in secret he was to proclaim on the housetop. No men since John's day were inspired as he and the other apostles were. Their word is final. The things they spoke and wrote were committed to faithful men, one generation after another, and thus we are to contend earnestly for the faith once delivered unto the saints. No new revelation or no new doctrine has ever been declared since. It was once and but once delivered unto the saints.

Pilate said what I have written I have written. It becomes unchangeable when it is written. It is as true today as it was when first delivered or written.

What was John to write then? "Blessed are the dead which die in the Lord. This is no natural reward as the wages of sin. It is a state of corruption. There is no death in Jesus. To fall asleep in Jesus and be embalmed in his unchanging holiness is surely precious, for precious in the sight of the Lord is the death of his saints. This is no fancy writing, no novel or fable. No holy man of old ever wrote from his own imagination, or from a vision of his

own heart, or from a supposition. But these writers and speakers wrote or spoke what they were moved by the Holy Ghost to write. Hence every word they wrote or spoke was true in the sense intended or declared. As a faithful witness tells only what is already true, and was true before he testified, and he testified to it because it was already a fact or done, so John wrote things of prophesy or that shall be. Here he wrote blessed are the dead. What dead? The dead that die in the Lord from henceforth. One help with a man that fears God is he knows there is no lie of the truth. To him it would be sin to utter that which is not truth, or to withhold more than is meat, or to pervert the word of the Lord, or the meaning of scripture. That is one guide with a gospel preacher. He desires to be as the mouth of the Lord to separate between the precious and the vile.

There is no blessing to any that die but do not die in the Lord. Them that sleep in Jesus are blest. They are alive unto God. Whether we live or die we are the Lords: no man liveth or dieth to himself. God is not the God of the dead but of the living.

From the time the dead die in the Lord they are blest. This then is a wonderful state. They rest from their labors. Labor and rest are different—opposite states or conditions. Labor comes first. When the laborer ceases from his labor then he rests. Ones work being finished, complete rest follows. As long as any change or addition or subtraction must be made with the labor that is being performed there is no rest. When God finished the six days labor of creation he saw it was all very good and He rested from his work. When one ceases from his own work he enters into rest. What a glorious thing to enter into God's rest. God's work is perfect. He that believes in God rests in this perfect work.

This is the work of God that ye believe on him whom he hath sent.

To die in the Lord is to be crucified with Christ. They that labor and are heavy laden when the life, death and resurrection of Jesus is revealed in them do cease from their own works—they rest from their labors from henceforth and their works do follow them. Their works do not go with them and commend or introduce them to the Lord. But the fruit they bear proves they are dead to the law by the body of Christ and that they are risen with him. These signs follow them that believe. God ordains peace for them, for he has wrought all their works in them.

When one is dead to the law by the body of Christ he is loosed from that law, that being dead wherein he was held, that he should be married to another even to him who is raised from the dead, that he should bring forth fruit unto God.

The works of God's people from the days of righteous Abel do follow them and speak good things.

P. D. G.

Elder P. D. Gold:

Please give your views on 22d chapter of Proverbs, especially 1, 7, 8, 9-16-22 and 27 verses through the Landmark.

S. E. R.

Remarks—To choose a good name is greater than to make a good name. If one has wisdom to choose a good name that will secure a far better name than one can make. For the good name the Lord gives is far greater than any thing any poor mortal can earn. The desire for the loving favor of God is also greater than any favor that men could earn. By grace are ye saved, and not by works.

The rich own the poor, and the borrower is servant to the lender.

We know that this is true natural-

ly. Worldly riches tend to steal away natural affection and kindness, and make their possessor oppress the poor. But he that soweth iniquity shall reap vanity. When a man becomes rich he sows iniquity, and he reaps vanity. What a delusion it is to trust in the rod or scourge of wealth!

They that gather riches heap to themselves sorrow upon sorrow. But he that hath a bountiful eye, or that loves to distribute to the poor—that sees no fault, but much to admire in afflicted Joseph—shall be blessed, for he giveth to the poor. Blessed is he that considereth the poor. He that hath dispersed abroad is walking in the footsteps of Jesus, who said, it is more blessed to give than it is to receive.

16. He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want. He is not merciful to the poor. He that gives to the rich does it to increase his own wealth or honor, and he is accursed in this selfishness. Love, pity, bowels of compassion to the poor, is greater than all worldly honors or wealth.

22. Rob not the poor because he is poor. We are not to despise the poor. In doing this we reproach their maker. God's people are poor and humble folk. Poverty of spirit is an unmistakable mark of sonship with God. The afflicted are apt to be in the gate, the place of judgment, crying for mercy. Take heed that ye despise not one of these little ones in the gate crying for mercy.

27. Do not become surety to a stranger. He that strikes hands, or becomes surety to a stranger, shall smart for it. If you are surety for the debt of another you must pay it. Now if you have nothing to pay, the creditor will take away your bed from under you, and then where will you rest?

You cannot stand responsible for the sins of yourself, nor of any one. Jesus

is the great surety. Cleave to him and you will have a bed to rest upon.

P. D. G.

## OBITUARIES

### GEORGE WASHINGTON MEWBORN.

George Washington Mewborn was born in the year 1856. He was the third son of George Mewborn and Nancy L., his wife, and the grandson of Elder Parrot Mewborn, Sr. His twin sister died in infancy, his father soon after his mother while he was yet quite young.

We grew up boys together and were very familiar. When he was quite a young man he manifested a thirst for knowledge and closed out all of his little property and entered the school of Col. A. C. Davis, which was then located at LaGrange.

He was very studious and soon acquired a good knowledge of books. He was a man of good executive ability and his skill in managing schools and school work was seldom excelled. He was a natural born teacher and student. Col. Davis once told me he had rather put a child of his under Prof. Mewborn than any man he ever saw. He taught a number of schools in different sections and like all successful men he had his friends and his enemies.

Soon after he finished his student days he married Miss Bettie Peacock. This was in 1885. To them were born four children, two boys and two girls. One of the boys died when he was one year old and the other at eight months of age. The daughters are yet living. His good wife proved to be a helpmate to him in his school work for she possessed that special gift and was educated at the Salem Moravian College. They equipped their oldest daughter for the school work and now she is a help to her mother in carrying on their school.

Prof. Mewborn attained the degree of Bachelor of Science. At the time of his death he was principal of a school near Taylors in Wilson county. He had been quite ill all the fall and suffered much. He had been a sufferer with Bright's disease for

ten years, and this with its usual combination of diseases led up to his death in the town of Wilson on the 1st Sunday in December, 1908, and on Tuesday following his remains were laid to rest in the family cemetery within one-eighth of a mile of where he was born.

He was ever a believer in the doctrine of salvation by grace as taught by the Bible and preached by Primitive Baptists. He as often told me that he rejoiced that we had such a grand-father and that all his children and so many of his grand-children had been given grace to believe the same truth that he believed and so ably preached.

I do not know the date of his conviction or of his deliverance, but for some years before he came to the church he showed in his love for the blessed truth that deep down in his heart there was an indelible hand-writing, not the Mene, Mene, Tekel, Upharsin, which sealed the fate of Babylon's host, but the blessed covenant of mercy which manifested that he was washed in the blood of our dear Saviour.

The Lord blessed him to satisfy the church at Hamilton, in Martin county, N. C., of this fact for on the first Sunday in August, 1903, he was received and that afternoon was baptized by Elder M. T. Lawrence whom he loved very much.

While he rambled much in his professions as teacher and doctor of optics, yet he held his membership with the church at Hamilton until the day of his death.

All over the country he has left many warm hearts to remember him and in many minds monuments have been erected to his memory but in none other so great as in those of his loving wife and sweet daughter who must now battle with life's tempestuous waves without his advice. But there is one, even God, whom he loved, to watch over them as judge and father. He left besides these, three brothers and one sister with a host of relatives and warm friends to mourn, but all in the blessed faith and hope that his trials have ended

and that he is resting with his dear Lord in glory.

The Lord keep his wife and daughter that they may be pure in his eye and prepare them to meet him in glory.

By a loving cousin,  
L. H. HARDY.

Reidsville, N. C.

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#### ALFORD T. FORBES.

The entire community was saddened last Sunday morning when it was learned that the infant child of Mr. and Mrs. Joe Forbee had been seriously burned while playing around the fire-side that morning. Its clothing had caught on fire and the little body could not withstand the ravages of the flames, and on Monday morning, Mar. 1, 1909, the bright, beautiful spirit winged its way back to God who gave it, having spent only fourteen months on earth.

"We give thee but thine own,

What'er the gift may be;

All that we have is thine alone,

A trust, O Lord, from thee."

No ore on earth will the baby hands reach out in loving appeal to mother and father. No more the childish prattle is heard from its little lips. The parents' hearts are filled with sorrow and the home is lonely now, but they should find sweet consolation in the thought that their beautiful little darling has gone to live with God and has missed this earthly life of trouble and care. Yes, we should rejoice over the entrance into the pearly portals of a young and innocent one because we know it is safe and secure from all sin.

Such trouble seems hard to bear and we sometimes halt and wonder at God's divine plan, but this is his way in dealing with his children and we must bow in humble submission and say, "Thy will be done, O Lord, and not mine. Thou art omniscient; thou knowest best."

Dear parents, this beautiful little soul has only gone before to await your coming. It is but another link to draw you nearer, separation will not be long, and the precious little spirit will be there with a halo around

its angel face to welcome you both into the holy city, the land of eternal bliss.

Written by a friend.

Farmville, N. C.

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#### ISAAC JONES.

High Point, 3 p. m. Saturday before the 3rd Sunday in April and Sunday at 11 a. m.

Greensboro, at night.

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#### UNION MEETINGS.

The Skewarky Union is appointed to be held with the church at Moratoc, near Plymouth, N. C., Friday, Saturday and 5th Sunday in May.

The Contentnea Union is appointed to be held with the church at Tysons Saturday and 5th Sunday in May.

The Black Creek Union is appointed to be held with the church at Wilson Saturday and 5th Sunday in May and Elder G. W. Boswell is appointed to preach the first sermon.

P. D. G.

The next session of the Pig River Primitive Baptist Association will be held with the church at Ephesus Friday, Saturday and 1st Sunday in May.

All lovers of truth are invited to attend. Those coming by way of Rocky Mount will be met at 1 o'clock Thursday. Those coming by Franklin Junction will be met Friday morning at 9 o'clock and conveyed to place of meeting about two and one-half miles from station. Passengers will be met by J. T. Jefferson and Brother Elias David at Penhook.

By order of the church.

W. W. BLANKENSHIP,

The following changes Elder Lundy makes in Elder J. E. Adams' appointments:

J. E. ADAMS.

Newport, Saturday and 3rd Sunday in April.

Wildwood, Sunday 4 p. m.

Hollywood, Monday.

Morehead City, at night.

Beaufort, Tuesday night.

North River, Wednesday.

Brother A. J. Lawrence will meet him at Gloucester Wednesday morning.

Straits, Wednesday night.

Davis Shore, Thursday night.

Nelsons Bay, Friday night.

Hunting Quarter, Saturday and 4th Sunday.

Portsmouth, Monday and Tuesday nights.

Hog Island, Wednesday night.

Cedar Island, Saturday and 1st Sunday in May.

Jones Bay, Tuesday night.

Goose Creek Island, Wednesday.

Beulah, Thursday.

Rose Bay, Friday.

Tiny Oaks, Saturday and 2nd Sunday.

Masons Point, Thursday.

North Lake, Saturday and 3rd Sunday.

East Lake, Tuesday night.

Kitty Hawk, Saturday and 4th Sunday.

Elam (Powells Point) Sunday night and Monday.

Elizabeth City, Tuesday night.

Flatty Creek, Wednesday.

He will then go back to Elizabeth City and take the train for Creswell Thursday evening and be at Eastern Union at Concord Friday, Saturday and 5th Sunday.

Some one meet him at Creswell Thursday evening.

Bethlehem, Monday after Union.

The next session of the Dutchville Union will be held with the church at Wheelers Saturday and 5th Sunday in May.

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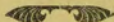
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**Wilson, N. C.**

# ZION'S LANDMARK

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PRIMITIVE OR OLD-SCHOOL BAPTIST

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P. D. GOLD, Editor

Wilson, N. C.

P. G. LESTER, Asso.

Floyd, Va.

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## THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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

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All brethren and friends are requested to act as agents.

All names and postoffices should be written plainly.

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

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

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

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

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The 147 session of the Contentnea Union is appointed to meet with the church at Tysons, in Pitt county, N. C., and to commence on Saturday before the 5th Sunday in May, 1909.

L. J. H. MEWBON.

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

A LITTLE REMEMBRANCE TO  
ELDER P. D. GOLD ON HIS  
SEVENTY-SIXTH  
BIRTHDAY.

Just seventy-six years ago today,  
(So your father's records say,)  
A man-child entered your father's  
fold,  
Whom he pleased to call, P. D.  
Gold.

The child was small and helpless then,  
The Lord took him under his own  
hand;  
To care for him with mercies rare,  
To raise him up under his tender  
care.

All these years sin has found a place  
In the carnal mind, that wilderness,  
From tender childhood on mother's  
breast,  
To ripe manhood, now so blest.  
In looking back through these pilgrim  
days,  
Not one moment of self-born praise  
Can you see or think or speak of at  
best,  
But with rich mercy you have been  
blest.

It is this hand that oft reproved you,  
yet  
You'll trust him who does not for-  
get  
Nor sins remember against his love,  
But with eyes of pity looks from  
above.

And comes to save his heart's delight,  
And for them to overcome in the  
fight;  
For 'tis his to save and his alone;  
In him you trust for strength to  
come.

Thus in his fold he brought his sheep,  
And by his hand his soul does keep  
Within the walls of his blessed fold,  
This sheep is found in P. D. Gold.

Yours in hope and love,  
L. H. HARDY.

EXTRACT FROM "PRECIOUS  
REMEDIES AGAINST SA-  
TAN'S DEVICES," BY  
THOMAS BROOKS.

Satan hath his devices to hurt the  
saints, and one great device that he  
hath to hurt them is by tempting them  
to be strange, and then to divide, and  
then to be bitter and jealous, and then  
to "bite and devour one another" (Gal.  
v. 15). Our own woeful experience  
is too great a proof of this. The Is-  
raelites in Egypt did not more vex one  
another than christians in our day  
have done, which has caused a sad  
consumption to fall upon some. Now  
the remedies against this device are  
these:

Remedy I. Against this device of  
Satan dwell much more upon each oth-  
er's graces, than upon one another's  
weakness and infirmities. It is sad  
to consider that saints should have

many eyes to look upon their brethren's infirmities, and not one eye to see their graces; that they should use spectacles to behold one another's weaknesses, rather than looking glasses to behold one another's virtues.

Tell me, saints, is it not a more delightful thing to look upon that which is excellent in others, than upon their infirmities? Tell me, what pleasure, delight, or comfort is there in looking upon the enemies, the diseases, nakedness of our friends? Now sin, you know is an enemy, disease, nakedness of the soul; and what a heart hath that man that loves to look upon these! Grace is the choicest flower in the christian garden, it is the richest jewel in his crown, it is his princely robes, the summit of his royalty; and therefore is the most pleasing and delightful object for a gracious eye to look upon. Sin is darkness, grace is light; sin is hell, grace is heaven; and what madness is it to look more at darkness than at light; more at hell, than at heaven. Tell me saints, does not God look more upon His people's graces, than upon their weaknesses? Surely he does. He looked more at David's and Asaph's uprightness, than their infirmities, though they were great and many; he eyed Job's patience more than his passion; "Remember the patience of Job"—not a word of his impatience. He that drew Alexander, who had a scar upon his face, drew him with his finger upon the scar. God puts his finger upon his people's scars, that no blemish may appear. Ah, saints! would that you esteemed it your highest glory, in this particular, to be like your heavenly father; by so doing much sin would be prevented, the designs of wicked men frustrated, Satan outwitted, many wounds healed, many sorrowful hearts comforted, and God more abundantly honored.

Remedy II. Solmenly consider, that

love and unity make most for your own security and safety. We shall be invincible, if we be inseparable. The world may frown upon you, and plot against you, but they cannot hurt you. Unity is the best bond of safety, in every church and commonwealth.

Remedy III. Dwell upon those commands of God that require love one to another. When your hearts begin to rise against each other charge the commands of God upon them, and say to your souls, Hath not the eternal God commanded us to love them that love the Lord? And is it not life to obey, and death to rebel? Therefore look that you fulfill the commands of the Lord, for his commands are not easily reversed but are like those of the Medes, which cannot be changed. Oh! ponder much upon these commands of God. "A new commandment give I unto you, that ye love one another, as I have loved you, that ye also love one another." It is called a new commandment, because it is renewed in the gospel, and set home by Christ's example, and because it is special and remarkable above all others. "This is my commandment, that ye love one another, as I have loved you. Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. Let brotherly love continue; love one another, for love is of God, and every one that loveth is born of God, and knoweth God." O dwell much upon these precious commands! that your love may be increased one to another. In the primitive times it was much noticed by heathens that in the depth of misery, when fathers and mothers forsook their children, christians (otherwise strangers) stood by one another, and their love of religion was firmer than that of nature. O that there were more of this spirit among the saints in these days! The world was once destroyed by water for

the heat of lust, and it is thought it will be destroyed by fire for the coldness of love.

Remedy IV. Dwell more upon those excellent things wherein you agree, than upon those things wherein you differ. If you did thus, how would sin in your heart be subdued, your love raised and your spirits united one to another. You agree in most things, you differ but in few; you agree in the weightiest things, as concerning God, Christ, the Spirit, the scriptures, etc. You differ only in those points that have been long disputable amongst men of great piety and learning. Shall Herod and Pilate, Turks and Pagans, bears and lions, tigers and wolves, yea, shall a legion of devils agree in one body? And shall not saints agree, who differ only in non-essentials as have little of God in them, and that will never hinder their meeting together in heaven?

Remedy V. Solemnly consider that God delights to be styled the "Prince of Peace," and "King of Salem," that is, King of Peace; and the Spirit is a "Spirit of peace." The fruit of the Spirit is love, joy, peace, etc. (Gal. v. 22). Oh! why then should not the saints be children of peace? Certainly men of fiery, forward spirits cannot have the sweet evidence of their interest in the God of Peace, in the Prince of Peace, and in the Spirit of Peace, as those precious souls have who follow after the things that make for love and peace. The very name of peace is sweet and comfortable; the fruits and effects thereof pleasant and profitable, more to be desired than innumerable triumphs; it is a blessing that ushers in a multitude of comforts.

Peace and love among the saints is that which will secure them and their mercies at home, yea, it will multiply them, and engage the God of mercy to crown them with the choicest bless-

ings; it will render them terrible, invincible, and successful abroad; love and peace among the saints will put the counsels of their enemies to a stand, and render all their enterprises abortive; it is that which doth most weaken their hands, disappoint their hopes, and bring them down.

Remedy VI. Make conscience of maintaining peace with God. Ah, christians! I am afraid that your remissness herein has occasioned much of that bitterness, and caused many of those divisions which are among you. You have not endeavored as you should to maintain peace with God; and therefore it is that you have so dreadfully broken peace among yourselves. The Lord hath promised that "when a man's ways please him, he will make his enemies be at peace with him." How much more, then, would God make the children of peace to keep peace among themselves, if their ways did but please him! All creatures are at his command. Laban followed Jacob with one troop, Esau met him with another—both with hostile intentions; but Jacob's ways pleasing the Lord, he by his mighty power so orders it that Laban leaves him and Esau meets him, both with a kiss; he hath an oath of friendship of one, tears of the other, and peace with both.

Remedy VII. Dwell much upon that near relation and union there is between you. This consideration had great influence upon Abraham's heart. "And Abraham said unto Lot, Let there be no strife: I pray thee, between me and thee, and between my herdsmen and thy herdsmen, for we are brethren." That is a sweet word in the Psalmist, "Behold how good and how pleasant it is for brethren to live together in unity!" And as they are brethren, so are thy fellow-members. "Now ye are the body of Christ, and members in particular." And again: "We are members of his body, of his

flesh, and of his bones." Shall the members of the natural body be serviceable and useful one to another, and shall the members of this spiritual body cut and destroy one another? It is against the laws of nature for the natural members to wound one another? And is it not much more against the law of nature and grace for the members of Christ's glorious body to do so? And as you are all fellow-members, so you are all fellow-soldiers under the same captain of salvation, the Lord Jesus, fighting against the world, the flesh and the devil. And as you are fellow-soldiers, so are you fellow-sufferers under the same enemies, the devil and the world. And as you are fellow-sufferers, so are you fellow-travelers towards the land of Canaan, the new Jerusalem that is above. "Here we have no abiding city, but we look for one to come." The heirs of heaven are strangers on earth. And as you are fellow-travelers, so are you fellow-heirs of the same crown and inheritance.

Remedy VIII. Dwell upon the miseries of discord. Dissolution is the daughter of dissension. And how doth the name and the way of Christ suffer by the discord of saints! How are many that are entering on the ways of God hindered and grieved, and the mouths of the wicked opened, and their hearts hardened against God and his ways, by the discord of his people! Remember the disagreement of saints is the devil's triumph; and is it not a sad thing for christians to give Satan cause to triumph? It was a notable saying of one, "Take away strife, and call back peace, lest you lose a man, your friend, and the devil, your enemy, rejoice over you both."

Remedy IX. Seriously consider, that it is no disgrace to be first to seek peace and reconciliation, but rather an honor. Abraham was older and more worthy than Lot, both in respect of

grace and nature also (for he was Lot's uncle), and yet he first sought peace of his inferior, this hath God recorded to his honor. O how doth the God of peace by his spirit and his messengers, pursue after peace with poor sinners! God first proclaims peace to us: "Now, then, we are ambassadors of Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." God's grace first comes down to us, and who can resist such blessed and bleeding condescension, but souls in whom Satan, the god of this world, reigns indeed? God is the injured party, and yet he first seeks peace with us. "I said, Behold me—behold me, unto a nation that was not called by my name." How does the richness and freeness of his grace break forth and shine upon poor souls! When a man goes from the sun of righteousness, even then the beams of his love and mercy follow us. Christ first sent to Peter who had denied him, and the rest who had forsaken him: "Go your way, and tell his disciples and Peter that he goeth before you into Galilee; there shall ye see him, as he said unto you." Ah, souls! it is not a low, but a God-like action, when we are wronged by others, to be first in seeking after other's peace; such works show that God is with a man's spirit. Christians, it is not matter of liberty, whether you will or will not seek after peace; but it is matter of duty that lies upon you—you are bound by express precepts to follow after peace; and though it may seem to fly from you, yet you must pursue after it. "Follow peace with all men and holiness, without which no man shall see the Lord." Peace and holiness are to be pursued with the greatest eagerness that can be imagined. "Depart from evil, and do good; seek peace, and pursue it." The Hebrew word that is here render-

er "seek," signifies to seek earnestly, vehemently, affectionately, studiously, industriously. "And pursue it." That Hebrew word signifies earnestly to pursue, being a metaphor taken from the eagerness of wild beasts or ravenous fowls, which will run or fly both fast and far rather than be disappointed of their prey. The Apostle presses the same duty upon the Romans: "Let us follow after the things that make for peace, and things wherewith one may edify another." Ah! you forward, ill-tempered christians, can you look upon these commands of God without tears and blushing?

Remedy X. is for saints to join and walk in the ways of grace and holiness so far as they agree—making the word of God their only touchstone and judge of their actions. That is sweet advice the apostle gives: "I press towards the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded; and if anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereunto we have already attained, let us walk by the same rule, let us mind the same thing." Christians, Zion loses much, and you lose much, and Satan gains advantage by this that you do not, that you will not walk lovingly together, so far as you conscientiously may, in the ways of God. It is your sin and shame that you do not, that you will not pray, and hear, and confer, and mourn together, etc., because that in some less things you are not agreed. What folly and madness it is in those, whose way of a hundred miles, fourscore and nineteen lie together, yet they will not walk in company, because they cannot walk the other mile together; yet such is the folly and madness of many christians in these days, who will not do many things they may do, because they cannot do every-

thing they should do. I fear God will whip them into a better temper before he hath done with them; he will break their bones and pierce their hearts, but he will cure them of this malady. And be sure you make the word the only touchstone and judge of all persons and actions. "To the law and the testimony; if they speak not according to this word, it is because there is no light in them." It is best to make that the judge of all men and things now, that all shall be judged by in the latter day. "The word (saith Christ) that I have spoken, the same shall judge him in the last day." Make not your dim light, notions, and opinions the judge of men's actions, but still judge by rule, and plead, "It is written."

When a vain, importunate man cried out in contest with a holy man, "Hear me! hear me!" the good man answered, "Neither do you hear me, nor I thee: but let us both hear the apostle." Constantine in all the disputes before him with the Arians, would always call for the word of God, as the only way, if not to convert, yet to stop their mouths.

Remedy XI. Be earnest in self-judging. "For if we would judge ourselves, we should not be judged." Were christians' hearts more employed in judging and condemning themselves, they would not be so apt to judge and censure others, nor be so bitter against those who differ from them. There are no souls so fearful to judge others as those who most judge themselves; they are always careful to make a right judgment of men and things. They tremble to think, speak, or do evil against anyone. They always put the best construction, and give the most favorable interpretation of men and things, because they are acquainted with their own weaknesses and frailties. I have one request to make of you who often judge of

other men's state, but never of your own, and often rashly and falsely: Dwell every morning a little upon the following scriptures: "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." "Judge not according to appearance, but judge righteous judgment. Let not him that eateth not, judge him that eateth; for God hath received him." Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will manifest the counsels of the hearts; and then shall every man have praise of God."

Remedy XII. Above all, labor to be clothed with humility (1 Pet. v. 5). Humility makes a man peaceable among brethren, fruitful in well doing, cheerful in suffering, and constant in holy walking. Humility fits us for the highest services we owe to Christ, and yet will not neglect the lowest service to the meanest saint. Humility can feed upon the meanest dish, and yet it is maintained by the choicest delicacies as God, Christ, and glory. Humility will make a man bless him that curses him, and pray for those who persecute him. An humble heart is an habitation for God, a scholar for Christ, a companion of angels, a preserver of grace, and meet for glory. Humility is the nurse of our graces, the preserver of our mercies, and the great promoter of holy duties. There are three things humility cannot find on this side heaven. It cannot find fulness in the creature, nor sweetness in sin, nor life in an ordinance without Christ. And there are three things an humble man always finds on this side heaven: an empty soul, a full Christ, and every mercy and duty sweet wherein God is enjoyed. Humility can weep over other men's weaknesses, and

joy and rejoice over their graces (1 Thes. i. 2-6). Humility will make a man quiet and contented in the meanest condition, and keep him from envying other men's prosperity. Humility honors those that are strong in grace, and puts two hands under those that are weak. Humility makes a man richer than other men, and teaches him to judge himself the poorest among men. Humility will see but little at home. Ah, christians! through faith be the champion, and love the nurse of grace, yet humility is its beautifier; it casts a general glory upon all the graces in the soul. Did christians more abound in humility, they would be less bitter and froward, and more gentle and meek in their spirits and practices. Humility will make a man have high thoughts of others, and low thoughts of himself; it will make him see much glory and excellency in others, and much baseness and sinfulness in himself. "I judge," saith an humble soul, "it is well with these christians now, but it will be far better with them hereafter. They are now upon the borders of the new Jerusalem, and it will be but as a day before they slide into it." An humble person is more willing publicly to claim God, heaven, Christ, and every new covenant blessing, for other gracious persons than for himself. Were christians more humble, there would be less unhallowed fire, and more warmth of love among them, than there now is.—Selected.

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Dear Brother Gold:

I feel constrained to send you a few lines today. As I sat in Tarboro church yesterday and listened to your preaching I had such a feeling in my soul of the Lord's great goodness to me, of his sweet love, of his majesty and power. I seemed to realize that God moves in a mysterious way his

wonders to perform. So great are these wonders sometimes that they seem past believing.

My mind was carried back to the time I lived in Montgomery county, before I came to this section of the state. I remember so well reading the Landmark of Mar. 15, 1902, at the house I was then staying. The people were not Baptists nor could I hear of any in that locality. In that number of the Landmark is reprinted your letter to Dr. Hooper, giving your reasons for leaving the Missionaries. I enjoyed reading it very much and felt there was so much in what you wrote I could hear bear witness to that. I longed to meet you and tell you how much good the reading of your experience did me.

When I came to Tarboro I did not know you preached here, in fact I did not know anything about Primitive Baptists and then when I heard you preach there seemed nothing for me. I was shut up in my soul's feelings and could not come forth. I have thought sometimes why did not Joseph make himself known to his brethren the first time they went to buy corn. The time had not come. So the Lord's people now have to wait until he makes himself known unto them. They often long to go into his presence and to realize their relationship to him, but he waits to be gracious. One says, he tarries oft until men are faint and comes at evening late. As I sat in church yesterday I felt how good God had been to me. He had heard and answered my poor prayers and given me more than I ever expected. I felt this especially when you asked me to talk some.

Dear brother, how unworthy I feel of your love and esteem, also of all the brothers and sisters' kind attentions. I felt so cast down all last week, especially on Saturday, but on

Sunday morning as I walked to church with Brother Bradley these words sweetly dropped into my soul, "But unto you that fear my name shall the Son of righteousness arise with healing wings." I thought the natural sun shone brightly and warmed the earth with its beams, made it bud and bring forth fruit, etc., but this Sun of righteousness how much brighter when it shines on our poor benighted souls and how rich the fruit it brings forth, how sweet to our taste of joy, peace and love. But it is always dark before the sun rises and it is so dark sometimes. And then this sun only rises on those that fear his name.

The natural sun shines on everybody, the just and unjust, the righteous and the wicked; but the world dead in trespasses and sins never see a ray of this glorious sun of righteousness until God brings them out of nature's darkness, and God's people do not always see the sun that warms their souls and drives away their darkness. But when he rises, oh how sweet his beams, how our hearts are melted sometimes, and we think of that glorious morning which shall be without clouds when we shall all enjoy this shining forever and ever.

I tried to talk a little after you had gone, but I feel so unworthy and so empty I cannot understand how anything I can say can be of any comfort to God's dear people; but I love them. I love his precious name and love his ways. I have sometimes proved them to be ways of pleasantness and peace. I have had many ups and downs in my life, both natural and spiritual, but how good God is. I felt this morn- the Psalmist words suited my case.

"Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men." I felt a little of the love of God shed abroad in my heart. "Oh

the rich wonders of his love; how high, how deep it rolls." Its fountain springs in heaven above, its stream revives our drooping souls."

Dear brother, does not your soul droop sometimes when you feel sin and guilt upon your conscience, and sometimes because of the roughness of the wilderness way do you not long for another sip of this water which is so refreshing to our weary souls? I hope the Lord will bless and sustain you and continue to make you a blessing to his people, and may your last days be your best days.

I feel God has been so good to me in giving me so many friends. I did not know whether the Lord had a people in this country or not. How many times I begged the Lord to guide me before I left my beloved England, and if he had a people to bring me among them, and now I feel sure I am among them. But I did not think I could speak to them. How small my knowledge is, and my understanding seems to be so dark in the things of God. I sometimes think that none of the Lord's people ever travel such a strange way as I do. I must conclude, wishing you every blessing,

Your brother in hope,  
E. C. STONE.

Tarboro, N. C.

(Brother Stone is a native of England and is now in Tarboro, N. C., where he is at work. I trust he may find a pleasant home with our people among whom he now sojourns. P. D. G.)

Dear Brother Gold:

It is seldom that I am allowed to eat honey out of the flinty rock as I did this morning, when I read these words: "Jordan is driven back, but we must reach the place before we can see it. He that loveth is born of God. He

that feels he is vile is one near the Lord." I was at once in the mount of the Lord and saw the Jehovah Jireh. That altar is yet there in that holy mount.

The Lord restored my soul and led me to the fountain of living water and by the still waters and made me to lie down in green pastures. Surely all that has ever befallen me are mercies from God. If he smite me it is in tender love and shall not break my head but it shall be a pleasant oil healing the wounds.

I am too full now to say more.

J. H. HARDY.  
Reidsville, N. C.

In Gen. 4th chapter, Adam and Eve being turned out of the Garden of Eden corresponds to or foreshadows the time in our christian experience when still being in the womb of nature, we are quickened into life and the Mosaic law put into our minds.

There is a great travel between the conception and the birth of a child of God, as we cannot enter into the gospel, or the promised land until we have reached the end of the law. Moses (the law) must die before Christ becomes our leader.

But we have life and are told to till the ground or keep the commandments; the ground being a figure of the natural man. The ground was cursed because the man hearkened unto his wife. It is to bring forth thorns and thistles unto him and only through great suffering will he eat his bread. She the natural man conceives of her husband, the spiritual man, and bears Cain or the letter which killeth. Again she bear Abel or he who is to be born again. The first a tiller of the ground, that is, sowing to the deeds of the flesh; the second a keeper of sheep which represents the things pertaining to life.

In process of time we come in the letter, bringing in the deeds of the flesh, an offering unto God and are rejected because sin lieth at the door. The spirit also brings an offering of that which the Lord has made him a keeper and the Lord has respect unto his own.

Then the sin in our flesh talks to the spirit in the field of the mind and sin riseth up gainst his brother and slays him. The body receives the spirit which is the life as the ground received Abel's blood, which was his life. And as the life of the wheat comes up from the ground, in the new body, so do we take part in the first resurrection, being slain by sin which killeth the body but cannot the life thereof. The letter killeth but the spirit maketh alive.

The spirit maketh intercessions and the woman conceives again and she bear Seth. When Seth hath borne fruit then begins man to call upon the name of the Lord. After sin slays the man, who is to be born again? He is cursed and made a fugitive and a vagabond within us and we no more yield our strength unto him. He is banished from the presence of the Lord and is only permitted to live in the land of Nod or in the natural man which is the desolate woman, who has many more children than she who hath a husband. This desolate woman's children are later destroyed by the same flood which saves the unpolluted posterity of Seth who are shut in with Jesus in the ark or covenant of grace, of which I will try to write later.

Yours in christian love,  
KATE GREEN HESS.

#### THE GLORY OF GOD'S GRACE.

By the late Mr. W. Gadsby.

"To the praise of the glory of his grace."—Eph. i. 6.

Perhaps here is a poor sinner, trembling before God, with guilt charged

upon his conscience, and justice appearing ready to cut him down as a God-dishonoring rebel; but O how blessed to see Christ stand forth and say, "Charge the sinner's guilt upon me; place it to my account." "But," says the soul, "I am such a vile, base, ungodly, sinner." "I died for the ungodly," says Christ; "let all thy villainess be placed to my account." "But I have sinned with a high hand and an outstretched arm." "Place it to my account, for I am a Saviour, and a great one," says the dear Redeemer. "But I have even done violence to conscience in order to conduct sin greedily." "I bore the whole," says Christ. "I put it away by the sacrifice of myself; finished it, and made an end of it, and brought in an everlasting righteousness; and, in rich free grace, I place my glorious righteousness to thy account, and thou art made the righteousness of God in me." Thus grace imputes God's people's sin to Christ, and righteousness of Christ to them. This is the glory of grace. The son makes the sinner free, and he is free indeed; and when the Lord reveals this to his heart, it is a sweet reviving cordial to his poor wretched conscience. This, then, is one part of the glory of grace.

But we proceed to observe, that it is the glory of grace to bring the prisoner out of prison, and set him at large. By nature, as sinners against God, we are all shut up under the law, and under the power of unbelief, as in a prison (Gal. iii. 23); and when the Lord quickens the soul and brings the sinner to feel what he is, and where he is, he finds he is in a most dismal prison, shut up as a criminal debtor and a vile sinner; nor has he it in his power to get out. He may hear of and see others walking at large, but that only adds to his misery; for his guilty chains are heavy, and a cursing law binds him fast

down, and he expects nothing but a just reward for his vile doings, which is, for justice to execute upon him the righteous vengeance of heaven. He feels in his very soul that sentence of death is righteously passed upon him, for a court has been set up in his conscience; a fair trial has taken place, and he has been obliged to plead guilty to the dreadful charges laid against him. But just as he is ready to sink back into despair, the Holy Ghost puts a cry into his soul and gives him a small gleam of hope, and he with his whole soul cries, "Let the sighing of the prisoner come before thee" (Psa. lxxxix. 11). And here he stands shut up at the bar of his own conscience, with a small gleam of hope, almost smothered with a thousand fears; but when he considers his whole case, he finds a little relief that he is permitted and is able to breathe out a sigh for mercy. At this time he hears the dear Lord saying, "Deliver him from going down into the pit; I have found a ransom." This revives his hope, and he begins to feel a little strength. The Lord appears, and speaks with that glorious voice which is powerful and full of majesty, and says, "For the Lord heareth the poor and despiseth not his prisoners." The soul is, in a blessed measure, set at large, and in very deed feels a little of the glory couched in that precious portion of God's word in Isaiah lxi. 1-3. The prison doors are thrown open, and the prisoner brought forth to sing the wonders of God's grace. He feels that Christ was given as a covenant to the people, to bring the prisoners from the prison. And this is a blessed jubilee. He feels that his debts are discharged, and all law demands cleared. Unbelief is obliged to give place to the power of God's voice, and divine faith in the

soul, under the secret power of God the Holy Ghost, sings, "He brought me out of darkness and the shadow of death, and brake my bands in sunder." Faith, love, prayer, and praise, but more praise than prayer are now brought into sweet exercise; and faith is led to discover that this great deliverance is obtained by the blood of the covenant. Christ lives and reigns in the conscience, and the believer crowns him Lord of all, singing with a solemn, indescribable pleasure, "He hath put a new song in my mouth, even praise unto our God." Then, indeed, he feels what it is to have liberty proclaimed to his poor captive soul, and to have beauty of the Lord God put on him, and the oil of joy for mourning, and the garment of praise for the spirit of heaviness. All the powers of his soul are engaged in blessing and praising the Lord, and he can truly say, "Thou hast turned for me my mourning into dancing; thou hast put off my sackcloth and girded me with gladness."

The poor soul does not dream of being ever taken captive again; but by and by, through the power of unbelief a tempting devil, and the pride and filth in his old man, he will, if he lives long, find his harp out of tune, and his soul brought into bondage. Darkness envelopes his soul, and a thousand foes within and without beset him round, nor can he feel sweet freedom with the Lord. David's prayer, in many respects, suits him, and he cries out, "Bring my soul out of prison, that I may praise thy name." The Lord, in his own blessed time, is graciously pleased to hear his cry, to bring him again to his sweet enjoyment of his love and loveliness, and to triumph in him as the God of his salvation.

It is to the glory of grace that it communicates divine holiness to the

unholy, and makes them a holy people (1 Pet. ii. 9). God, in his rich grace, communicates a holy life, a holy light, a holy love, a holy humility, a holy meekness. In a word, he makes them partakers of his holiness (Heb. xii. 10). God's holy kingdom is set up and maintained in the soul by the power of God, and stands in God's power. It contains in it the riches of the glory of God's inheritance in the saints, and is maintained there by the exceeding greatness of the power of God. God stamps his image upon the soul, and the believer is made a partaker of the new man, which, after God, is created in righteousness and true holiness, and in real spiritual knowledge, after the image of him that created him. The real saint is made a partaker of the divine nature; and as God shines in his soul and gives him vital faith to behold as in a glass the glory of the Lord, he is changed into the same image from glory to glory, even as by the spirit of the Lord. And this glass, in which the glory of God is seen, which produces such a blessed effect, is the Lord Jesus Christ, and is looked into as God shines in our hearts. As it is written, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Now here is true holiness, and as the Lord manifestly lives and shines, and rules, and reigns in the soul, the believer enjoys real holiness, Christ dwells in his spiritual family, the hope of glory; and the Lord both dwells in and walks in his people (2 Cor. vi. 16), and makes them partakers of that wisdom which is from above, which is first pure. They are made wise unto salvation, and the Lord purifieth their hearts by a vital faith in the glorious "mystery of God, and of the Father, and of Christ."

One branch of the prayer of the dear redeemer for his people was, "Sanctify them through thy truth; thy word is truth." And honors crown thy blessed brow, he adds, "For their sakes I sanctify myself, that they also might be sanctified through the truth." The blessed spirit produces a divine change in their souls, and they are "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." This divine change is entirely of God, and not of man (Jno. i. 13; iii. 8). By the glorious power of God they are vitally engrafted into Christ, the living vine and the Father purgeth them, that they may bring forth real spiritual fruit. Christ, the incarnate word, dwells in them, and says, "Now ye are clean, through the word which I have spoken unto you;" and, as they abide in Christ, and Christ abides in them, they bring forth fruit to the glory of God: "For both he that sacrificeth and they who are sanctified are all of one." And thus, by virtue of their union with Christ, and being made partakers of him, they possess real holiness. And all is to the glory of grace.

It is to the glory of grace that the Lord will chasten his people for their sins; not in vindictive wrath, but in love; for as many as the Lord loves, he rebukes and chastens. When the dear child of God is under God's chastening hand, he is often ready to say, "I cannot be a real Christian, or I could not be so exercised. If the Lord loved me, surely he would not try me within and without, appear very gloomy, and hurricanes of various kinds come thicker and thicker every day: therefore the poor soul considers that the Lord does not love him as one of his own dear children. But, poor soul, you cannot be more mistaken. Read the word of the Lord: "And ye have forgotten the exhorta-

tion which speaketh unto you as unto children. My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." You mistake the design of the Lord; for they are "bastards, and not sons," whom the Lord does not chastise. Suppose your son and a neighbor's were to quarrel in the street, and do mischief, which of these you would take your own lad, and lay the rod upon him. And would that be a proof that you did not love him? No; but just the reverse; it would be a proof that you do love him; and though every stroke you give him would go to the heart, still you feel yourself bound, in love to him, to chastise him; and if he were very unruly, you would be ready to say, "This lad will break my heart if he goes on this way." The Lord gives proof of his love in not suffering sin to rest upon you, nor you to rest in it; but as a father he will, in love to your souls, chastise you. Bless his precious name, having loved his own, that were in the world, he loved them unto the end. And this is to the glory of grace.—Selected.

Elder P. D. Gold:

Dear Brother—Your answer to Elder T. J. Bazemore in Landmark of March 1, 1909, sounds like my heavenly Father's trumpet. It has a sweet, ringing sound. Yes, a clear, distinct, certain sound.

Away with the so-called progressive things. No place for them in the church of Jesus Christ. They are all right in Babylon. Yes, just the place for the organ where the preaching, praying and singing is all mechanical. The organ has just as much knowledge of spiritual worship as most of its worshippers—preachers included.

Brother Gold, I love you and love to

hear you preach, wish I could hear you some more. But I am a sinner, a very bad man, and I do not think I will ever be a good man, no never. I was born a sinner, have been a sinner all my life, and expect to die a sinner. If I have a hope it is Christ. But have I one? God knows.

Excuse me for intruding on your time. I am not worthy to say anything on the glorious subject of religion, so I will stop. This is from nobody but

D. M. VAIL.

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

I will try to write a few of the Lord's dealings with me if he will bless me with a good mind to do so.

I once hated the Baptists the worst of all people and I thought they were the worst people in the world, but now I think if I know myself they are the best. I went so far as to say that if I was ever fit to join any church it would never be the Primitive Baptist. When I received a hope in Christ I tried to go to every denomination except the Baptists but none would satisfy me, so I tried to pray to the Lord to lead me in the right way. And it came to me to offer to the church at Wolf Island. So he made me willing, but I had no idea they would take me. I felt too mean to be with such good folks as I thought they were then and are now. I love them all and can see Christ in the brethren and sisters, but I feel to be the least of all his sheep if one at all.

I will close and if there is one word of comfort in these lines give God the praise. This leaves us well as common and I hope it will be find you and Sister Gold well. Pray for me when it goes well with you.

Your brother I hope in Christ,

J. T. RICHMOND,

Reidsville, N. C.

## ZION'S LANDMARK

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

P. G. LESTER, Floyd, Va.

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

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### "LEST."

That is, lest ye fail of the grace of God to see the Lord, and plant roots of bitterness that cause trouble and defilement.

Therefore, an apostle says, "Follow peace with all men: and holiness; without which no man shall see the Lord. Looking diligently lest any man fail of the grace of God: lest any root of bitterness springing up trouble you, and thereby many be defiled." Heb. 12:14, 15.

To follow peace with all men is to study, consider, endeavor, strive, and that continually, by every means of gospel law, love and obedience, to make for the things that give peace to all. So there can be no partiality or selfishness in the work. And thus we attain to holiness; that is, a legal gospel holiness; or holy in the sense of perfect gospel obedience, to which the same apostle refers when he said, "Present your bodies holy, acceptable to the Lord which is your reasonable service." Rom. 12:1. Showing that practical obedience to the law creates that holiness; without which no man shall see the Lord: hence, in and by which we do see him. And we want to see him in proportion to our obedience to him. So that thus holy, we want to see him—we love his appearances—we desire faith to see when good

comes—to see the times of refreshings from his presence—to discern him in others; and especially in our own heart working in us that which is well-pleasing to God—to will and to do his commandments. For he embodies our hope, love, faith, light and life; wisdom, strength and righteousness, and how could we bear to live this life not seeing him? Therefore, "Looking diligently lest any man fail of the grace of God:" that is, lest failing in following peace with all, and holiness, nor seeing the Lord, you fail of this grace to God, as no more prompting, directing and sustaining you. For as not looking diligently to it, or trusting in it all your preceding work—your failure proving it—your denial has aggrieved that spirit—the same whereby ye are sealed unto the day of redemption to your body—has quenched that spirit, or its influence in your heart, as that you have, as said, denied—done despite its promptings; and it is now withdrawn as your divine, infallible guide that has heretofore directed you, and prevented troubles springing up from your wrong-doing.

Then, we gather that to follow peace with all, and holiness, is to see the Lord; and to see him as our infallible guide and inward spiritual monitor, as well as otherwise; and then to see him, is to have looked diligently unto him, not only to acknowledge him working in us both to will and to do, or as causing us to love, and wish to attain holiness, and giving the power to perform; but he to whom we still look lest we stray, lest any root of bitterness springing up among the brotherhood trouble us as the cause, and whereby some of them be defiled. Thus, we do not fail of the grace of God; nor, by faith, of seeing the Lord, who thus gives us the sweet experimental assurance in heart that holiness or fruit of righteousness that sows peace abroad to all men, shall harvest

it at home—that they who follow after and make peace, shall in like manner obtain peace—that to follow peace with all men, and holiness, is to stand with the righteous at the harvest time of “peace sown to righteousness.”

But of all in apparent jeopardy here by a “lest,” this “grace of God” is by far the most important and to be the most diligently looked after, lest we fail of it: for failing of it we fail of all; as without it we could not follow peace or attain to holiness or prevent those dire after-consequences. Then our first and most important work in all this, is to look diligently, lest we fail of this grace of God. And which grace is given to every one eternally saved or born of God. And which grace is synonymous with “God working in you both to will and to do.” And that this work, thus willed to be done, was to be performed by the hand of “you,” or the person in whom he worked the will; and that it pertained exclusively to practical gospel obedience, is made plain and undoubted by the same apostle when writing to the brethren on this obedience. He says, “As ye have always obeyed, not only in my presence, but now much more in my absence, work out your own salvation, with fear and trembling, for it is God which worketh in you.” Phil. 2:12. And which was as much as to say “continue in practical obedience to the law of Christ.” And “your own salvation” they were to work out, can be none else than our own which saves us from the terrible results of disobedience to the same in time. It is called “our common salvation” in James, as that each one in common must work his own out. And, among other things, saves us from failing of this grace of God, and the planting of roots of bitterness, etc., together from their evil consequences.

Then having this grace of God, or **God in Spirit working in us to will**

and to do, or as giving us the desire to attain unto holiness as given to love it—and the power—as diligently looking to it—to perform it practically, with impressions and promptings in spirit directing us, it is indeed with fear and trembling that should essay to approach to it, for it is the great God working in you; hence what a fearful thing to disregard these promptings, as that it is a fearful thing to fall into his hands for such; and it is a fearful thing to turn from or deny his rule to “follow peace with all men, and holiness, lest thus grieving that spirit—thus quenching it by denial—we fail of this grace of God as bereft of it, and left to the darkness and disasters of the flesh we have served in preference. “For every disobedience shall receive a just recompence of reward.” Heb. 2:2.

Looking at it thus, how can one deliberately and knowingly deny the inward impressions and promptings of the Spirit, looking to the written law of God? In this case it is “follow peace with all, and holiness.” That this is God’s law, and that you love, and crave to attain to holiness by obedience is that it is God’s spirit prompting you. Hence, how can one come before it without fear and trembling and looking diligently to God for strength and guidance, lest they fail of this grace as withdrawn? For who would lightly or carelessly be bereft of this heart-monitor?—this infallible guide?—this only power to perform in an acceptable manner to God?—this, as it were, pillar of cloud by day, and of fire by night, to surely guide and safely lead unto the paths of peace and holiness, without which no man shall see the Lord; and thus be left to darkness and the promptings of the flesh; and thus made void of the will or desire for holiness and the power to obtain it: for with the divine Spirit goes this “working to will and to do.” I

repeat, how can one take such a fearful risk as to fail of this grace of God without which he can do nothing? And failing, lest his shortcomings be as planted roots of bitterness whereby many be defiled?"

But says one, "I did not know to do this, or not to do that, was to deny this gracious spirit-prompting. I only know by the results that I fear I have failed of this grace of God." Then let me beg you to try the spirits—try your own—try your intention, word and act, as gauging them by the given rule to "follow peace with all men; and holiness." If they accord with this you are in the right way. For I do assure you that as to holding or losing our peace, or as working out our own salvation, in time saving us from the dire consequences of these "lest," together with all results of disobedience, this is an unspeakably important question—yes, a paramount question; and, from the fact that if you should fail of this grace of God, you will fail of all, and in all, as good and acceptable to God. Ah, then, take heed and look diligently lest you fail of it. Remember in taking heed that he that gathereth noth with Christ, scattereth abroad. Then let us remember that not to follow peace with all men is to scatter it abroad and let trouble and roots of bitterness spring up in its place. Then always in starting to say this, or do that, look closely, diligently, consider if it tends or will work for the things that make for peace—peace to all, generally, and not for this or that particular person involved, while it may disturb another—then look diligently, certainly to the grace or Spirit of God for guidance and strength to perform; for any work you cannot ask God to guide and help you in must be a wrong work. Any word, or act, or general work that follows peace, or tends to make peace

with and for all men and holiness—that is, right in itself as commanded—is a right work. Anything to the contrary is dangerous.

Then I repeat, always think—consider where this work or that step will lead, lest you fail of this grace of God: weigh your motives, search your way as a law—watch and pray so as to retain this grace, and you will never plant a root of bitterness among the brotherhood, as that you have followed peace and holiness, and the grace or spirit of God dwells in your heart.

One of the surest ways to the contrary, and most prolific of roots of bitterness, is to gather up and circulate all the evil reports against the brotherhood. One has doubtless "failed of the grace of God" to do so. And a paradox is, that they who so eagerly gather and circulate these evil reports, do in word deepest deplore their circulation. Never touch such things—never take up a reproach against your neighbor or brother, lest you fail of this grace—lest you plant roots of bitterness that bring you trouble; and whereby many thus provoked and offended retaliate in kind and thereby are themselves defiled. P.

#### DO WE LOVE HIS APPEARING.

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2nd Cor. 5:10.

Is it to us a blessed reality that Christ shall come again? Is it to us a reality that we must all appear before the judgment seat of Christ? Is it to me a reality that I must appear before the judgment seat of Christ that I may receive the things done in my body according to that I have done, whether it be good or bad? Am I so impressed

with what I am doing knowing that I shall appear before the judgment seat of Christ and receive according to that which I have done? If I feel this truly I am more concerned about how I live than I am about the conduct of any other person. If I feel this truth truly I am living unto the Lord Jesus. Since I feel that I must receive according to what I have done or what is done in me, surely I desire that I may be led to do that which is right and acceptable in the sight of the Lord Jesus.

If I love the appearing of Jesus I am constrained by his love to do that which is well pleasing unto him. My desire is to please him and whatsoever I do will be to please him, knowing that nothing else can be right, and what he wills to be done is always right and acceptable unto Him. If he is my Lord and master then should I not seek to please him? How sweet is the doctrine that he works in us both to will and to do of his good pleasure.

How do I know when I am doing bad, or doing that which is not according to his will? Whatsoever is not of faith is sin. Faith comes by hearing. If we hear him or believe his word we have the witness of the truth in our hearts which do not then condemn us, and we have the answer of a good conscience toward God.

P. D. G.

#### QUESTION.

A friend desires to know on what authority women preach.

Answer.

On man's, or the devil's; for God's word gives her no authority to preach. Christ called no woman to be an apostle. No apostle ever ordained a woman to preach. Nor is there any evidence in the New Testament that ever a woman preached by divine authority. But on the contrary, the scripture expressly forbids woman teaching or

usurping authority over the man. Paul is treating of the subject of preaching, and the proper behavior of God's people see 1st. Tim. 2:17:15). He declares he is ordained a preacher and an apostle to the Gentiles. He wills that men pray everywhere lifting up holy hands without wrath or doubting. Also that woman adorn themselves with modest apparel, etc. Let the woman learn (not teach) in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man. The reason is here given: For Adam was first formed then Eve. And Adam was not deceived; but the woman being deceived was in the transgression. Woman can decoy man into trouble where she becomes leader. Her place is not there. She should be a keeper at home. She that carries at home takes the prey. But women that gad about and want to be leaders, whether in politics, religion, or anything else, are out of place and make themselves contemptible in the eye of decency and in the judgment of wisdom, and become a snare.

The worst form of false religion is represented by a woman attired as an harlot and worshipped, or wondered after, by all the world, and she bewitches the nations with the wine of her fornication, and whose loves wisdom escapes her meshes.

P. D. G.

#### LOVE—UNWORTHINESS

Brother M. F. Randall requests my view of Solomon's Song 1:5-7.

"I am black but comely, O ye daughters of Jerusalem as the tents of Kedar, as the curtains of Solomon.

Look not upon me, because I am black, because the sun hath looked upon me; my mother's children were angry with me, they made me the keeper of the vineyards; but mine own vineyard have I not kept."

Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions."

This is the language of the spouse typical of the church, or of Solomon symbolizing Christ. There is not, it seems to me, in all the Bible any more wonderful and endearing expression of love than are employed here in the mysterious communications of wisdom. This is the song of songs, excelling all other songs, as the gospel excels all other glories, as the love of Christ and his bride is richer, deeper and more wonderful than all other loves.

The language of the spouse here, breathing forth in love-sickness the pangs of shame-facedness born of conscious unworthiness, and heightened by his glory, causing her to veil herself and shrink from publicity, sets forth the modesty of virtue, and stamps her with the seal of merit.

I am black. This is the feeling of all that know the Lord. As the sun shines in his searching glory over the soul in the chambers of the heart of the daughter of Zion, she feels her vileness. It is not as in nature when the maid holds the glass and admires her personal charms—as her vanity interprets every feature of her face as the expression of beauty, every motion of her body as the perfection of graceful movement. For the more the light of truth shines in the soul the more of its vileness is seen and felt. How black? As the tents of Kedar. They were tents spread in the desert where burning suns scorched them into blackness, and they were without beauty. Black is the figure of death and corruption, and affords no cheering scene to the eye, and no fertility or sign of life. All that is couched in the catalogue of crime is covered by the word black.

The sun hath looked on me. Why should the sun which is the fountain of light or worthiness, make one black that it looks upon? The sun true to nature never flatters, but reveals and shows objects in their true colors. In the darkness of night we cannot discriminate one object from another. Colors are not shown then. But when light is thrown on objects each is shown in its true character. So when God, who commanded the light to shine out of darkness, shone in our hearts it discovered to us that which we had never before seen—our own blackness. Hence we say, look not on me, for I am vile, I am black.

Yet I am comely, for the light of the knowledge of the glory of God in the face of Jesus Christ is reflected, and I see the king in his beauty as the chiefest among ten thousand altogether lovely. It is in the light of the Lord that we see two things, our secret sins set in the light of his countenance, and this causes us to shrink back and veil ourselves in shame. Still in his glory we shine as a diadem of beauty, as gems sparkling in the light. Hence while we are black as Kedar we are still beautiful in his light as the curtain of Solomon, and comely in his beauty, fair as the moon, clear as the sun and terrible as an army with banners.

Reflection of the sun from objects or mediums that are transparent gives forth the charms and marvelous beauty of that great fountain of light.

There is on the spouse the name of her husband, and in her is his image so that he shines forth in her and his beams of beauty are seen in her answering to his glory, and she is like him. For when the true light shines the darkness is past. What is whiter than snow? The transforming power of cold can convert water into a substance white and bright. The sun shin-

ing on this discovers no darkness in the snow. But there is still a higher medium reflecting light than snow. Air is so transparent that in it when pure you see the sun himself as he shines, and often wonderful beauty appears. But in the resurrection still more wonderfully will the spouse appear in her husband, for when we see him as he is we shall be like him, for we shall see him as he is. Then there will be no vileness or sin, deformity or darkness in us, but we shall be that which will fully reflect the glory of Jesus.

The spouse has her lamentations though in her deformed state. "My mother's children were angry with me; they made me the keeper of the vineyards, but mine own vineyard I have not kept." The Jews were entrusted with the oracles of God, had the prophets and the worship of God committed to their keeping, were especially commanded and required to preserve the truth, and keep the vineyard. The nations around hated the Jews and envied them: but the Jews did not keep their own vineyard. They utterly failed to keep the law or justice and judgment. They wrought no deliverance in the earth. When one is convicted of sin he is brought to see that though he once considered himself as superior in righteousness to others, and possessed a surplus, yet now he sees he has never kept his own vineyard, nor preserved his own purity. He now feels that all others have cause to hate him, and to be angry with him. He once boasted of his excellent goodness, now his case is worse than that of any other. There are none even among my own mother's children that care for me. I cannot look to man, not even to my mother's children for help or pity.

What does the spouse do? Harken O daughter. Forget thy father's house, and thine own people. **We must**

forsake all, yea even hate our own life if we follow Jesus. It is then that the king shows that he greatly desires our beauty. Her language is to her Lord and husband.

"Tell me O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon?" Love to her Lord constrains her to cry unto him, and this love is sharpened by her distressed condition. Distress sharpens the appetite for the bread of heaven. Weariness impels one to strive for rest. Destitution quickens the search for the cover and quiet of the cool shade at noon, for the searching rays of the sun are dreaded by one who has been in the desert. A taste of the sweet morsels in the shepherd's hand will cause the sheep to long for the goodly tents of Israel, and for the quiet resting places of his well-fed flocks.

The child of God knows that there is a true church of Jesus Christ, and a favored flock of God fed with his own blood and nourished with good doctrine. This people his famishing soul longs for. He does at times get so hungry. His heart and flesh cry out for the living God. As the hart pants after the water-brook so his soul pants after God. Enough of the good things of the kingdom have been given him to teach him that eye hath not seen, nor ear heard, nor have entered into the heart of man the things that God hath prepared for them that love him. He wants to find where Jesus feeds his flock, and causes them to rest at noon, or in the heat and burden of the day. Not as those who loudly profess their ability to work for the Lord are those favored poor. No, but they want to follow the shepherd where he feeds his flocks, and leads them beside the still waters and makes them to lie down in green pastures. While there are those that go about proclaiming

the wonderful things they are doing to make sheep, these feeble and hungry ones want tokens of love, and handfuls of purpose dropped for them that they may feed and rest with their beloved flock. Then too these needy ones are always feeling that others are nearer the Lord than they are, and like little children they want to get nearer their beloved and be separated from idols.

The answer to this enquiring soul is, "If thou know not, O thou fairest among women, Go thy way forth by the footsteps of the flock." Thy way is by the footsteps of the flock. See how they have gone. Look at their footsteps. One of the surest marks of the flock is their walk or footsteps. The way they take, the life they live shows what they love, and where they have gone. Follow with them.

Feed thy kids beside the shepherd's tents. The kids are the young hungry ones of the flock, the little ones of lambs or goats. Both were clean beasts under the law. It means the young—the little weaklings, and represents this—that the hungry soul seeking the true church of God follows where the shepherds have gone before.

The way they should go is the way the prophets and apostles have gone, who are the shepherds, beside whose tents they will find quiet, resting dwelling places. These shepherds drop many a sweet, good morsel, by direction of the Chief Shepherd to feed the hungry kids, and satisfy many desires of their souls and they will receive many heart cheering tokens of love from the best of all husbands, Jesus who is the Chief Shepherd.

P. D. G.

#### WHAT KINSHIP.

Are God's children all brethren, whether they are Jews or Gentiles, whether they lived before Christ came or since his resurrection? They are

all brethren and when they pass out of time or give up the ghost they are gathered unto their people.

Often we notice just before the death of one he speaks of his people who have gone before and calls for them. It has always been a good mark if one loves his people, his wife and children, his parents, his brethren. There is a home feeling with his kindred, and home is a castle, a resting place to such people. A man that does not think well of his home is not girded up to the manhood of a good citizen.

But the mansion or home of God's children is not on earth. They have no certain dwelling place here. Jesus said, I go to prepare a place for you, and if I go I will come again and receive you unto myself, that where I am there ye may be also. Ye are come (already come) to the spirits of just men made perfect—to the spirits of such men as Abraham and Job and others who have gone before, and ye dwell with these. We sit together in heavenly places in Christ Jesus. For there is only one family of God, part of which is in heaven, and part on earth, and part yet unborn. The prayer of Jesus is that all that Father hath given unto him shall be with him to behold his glory, and Jesus shall say Here am I and the children which thou hast given me.

When Joseph came unto the time of his departure he gave to Israel a commandment concerning his bones. They should all be carried up from Egypt. Joseph was embalmed in Egypt and his bones were preserved until their time of departure from that country, and they were carried up to the land of Canaan and there they were preserved.

Ezekiel is carried to a valley of dry bones and very dry, yet when Ezekiel saw the valley full of dry bones and very dry, and the bones were so stat-

tered that not two of the bones were together, and the Lord God said to Ezekiel, Son of Man, can these bones live? The answer of Ezekiel was, O Lord, thou knowest. There was no doubt in the mind of Ezekiel that God knew. For known unto him are all his works from the beginning. The word of God brings each bone to his fellow bone, or to his proper place. The affinity or kinship of these bones is shown by the power that brings each one to its proper place. There is perfect rest in this completeness. For when the work is finished there is nothing more to be done.

These bones constitute the whole house of Israel, the entire family of God. In the resurrection each one shall come to his place, and there shall not be a broken bone, nor a marred member, nor a single one not in its proper place, and there shall be no schism in the body.

"O happy day when saints shall meet  
To part no more, the thought is sweet."  
Love is the golden chain that shall bind  
This happy family.

When the children of God meet together now it is sweet as they speak one to another, and feel the chords of love drawing them together.

Here on earth as pilgrims and strangers we wander without a dwelling place or a home, often solitary and desolate, hungry and thirsty, the heart crying out for sympathy and help, for pity and relief, not knowing how to go in this dreadful wilderness; but then in the resurrection we shall know as we are known, and shall be forever satisfied in the home of the soul in the presence of our Father, and shall be like him, for we shall see him as he is.

P. D. G.

## OBITUARIES

### DAVID L. WELLS.

This dear brother was the son of Stephen and Martha Wells. He was born Feb. 8, 1857. His parents died when he was quite small and he was raised by his grandfather. He grew up with a determined mind and selfwill which disposition followed him through life. He first married Mollie A. Smith by whom he had two children, a son and a daughter. This marriage was on the 6th of February, 1878. His wife died August 18, 1880. On August 29th, 1881, he married Martha F. Smith, sister to his first wife. To them were six children, two sons and four daughters. One son died in infancy. His second wife died February 2, 1899. On August 18, 1899 he married Mrs. Eugenia D. Smith, sister-in-law to the first and second wives. She survives him, together with seven children and a number of relatives and friends to mourn their loss. His end came very suddenly and unexpectedly on Saturday, March 27, 1909. He had been plowing and had just removed the harness from his horse when he said, "I am getting right blind," and he began to sit down or to fall. The young man who was with him took hold of him and let him down and he was dead. The immediate cause of his death was apoplexy.

He was a very persevering man and an excellent provider, and left his family a good home and plenty to live on.

He was received into the fellowship of the church at Prospect Hill at the April meeting in 1887 and was baptized by Elder F. L. Oakley. He was firm in his faith and was faithful to attend his church meetings. He was ordained a deacon in the church before I went there but becoming satisfied that he did not possess the necessary qualifications he resigned about three years ago. When he did this he asked the brethren to let him have a little place to remain at their feet but that he did not feel to fill any office in the church. He was always ready to help bear the church ex-

penses and to contribute to the support of his pastor which place I have occupied for more than twelve years and know whereof I speak. He was one of my best friends and since it became necessary for me to be conveyed from the depot to the meeting house and back, a distance of fifteen miles, he has always borne his part of the burden. On the 3rd Sunday in March he conveyed me from his home to Hillsboro and he was especially gifted on that day to talk on the things that pertain to the kingdom of the Lord. When we got to the depot and were about to part he said, "Pray for me and my wife and children that the Lord may keep us." These were his last words to me. My next news was a telegram on the night of the 27th calling me to his funeral. There I saw the largest congregation that I ever saw at a burial and everyone appeared to realize that a great and good man had fallen. There we laid him to rest till the day of the Lord when he shall awake in his likeness.

We pray that the Lord will bless his bereaved companion and children and give them that same living faith that kept him in all his sorrows and trials.

By his devoted pastor,  
L. H. HARDY.

#### BETSEY CRISP.

It is with a sad heart I make the attempt to write the obituary of my dear Aunt Betsey. She was the daughter of R. J. and Lucinda Lewis and was born Dec. 31, 1882, and died Dec. 24, 1904, making her stay on earth 23 years, 11 months and 24 days.

She was a kind and loving woman. When she was about seventeen years of age she was taken sick and never really recovered. In Jan., 1902, she was married to J. R. Crisp, unto which union was born one son, who was only four months old when she died.

Four weeks before her death she went to her mother's on a visit and was never able to get back home. She never united with any church but was a firm believer

in the Primitive Baptists. The last year of her life she was a great sufferer, but she bore her sufferings with the greatest patience I ever saw. Amid all her sufferings she was never heard to complain.

She leaves to mourn their loss an aged father, mother, five brothers, five sisters, her devoted husband and darling little baby, besides a host of relatives and friends. But we do not mourn as those without hope, as we believe our loss is her eternal gain. "But the Lord giveth and the Lord taketh away, blessed be the name of the Lord." May we all be prepared to meet our beloved ones in the prayer the unworthy writer.

Her devoted niece,  
LELAH PARKER.

#### BEDE ANN McCASKEY.

"Blessed are the dead which die in the Lord from henceforth, yea saith the Spirit that they may rest from their labors and their works do follow them."

The subject of this sketch was born the 21st day of March, 1831, in Martin county, N. C. In the year of our Lord 1848 she married Eli McCaskey, by which union was born six children, five of which are living. She joined the church at Spring Green, Martin county, in 1851 and died the 8th of January, 1909.

She lost her dear husband during the winter of 1865 and the care of all her little children was thrown upon her. She labored with untiring zeal to raise them honorable men and women, and all of them will love her as long as they are clothed in their right minds.

The writer of this sketch formed her acquaintance in 1865 and from that time until she passed away he knew her and loved her as a devoted Primitive Baptist. She had a bright hope in a crucified Saviour and longed for the coming rest. She bore her afflictions with great patience and told her loved ones that all was well. We believe our loss is her eternal gain, and we sorrow not as those who have no hope.

Her children sent for the writer of this

sketch when she passed over the river and I saw her poor body laid low in the ground to await the resurrection morn. I did all I could to comfort the broken hearted relations, believing she was enjoying the bright mansions of glory on high. I hope that God's richest blessings may rest temporarily and spiritually on her dear relations so as to make them wise unto salvation in this world and eternally happy in the world to come.

Written by request of her children.

N. H. HARRISON.

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**WILLIAM C. BOOTHE.**

Mr. William Boothe departed this life at his home near Floyd, Va., Dec. 15, 1907, in his 77th year. He was twice married and to the first union were born four children, three girls and one boy who mourn his sad departure. To the second union was born one girl, Esther, who was married to James Holt. Esther and her husband lived with Mr. Boothe and during his illness did all that loving hands could do but they could not stay the icy hand of death. His race is run, his toll and strife is over, and we hope he has reached his happy home above to reign with God forever and forever more.

He was a member of the Primitive Baptist church at Salem, having joined the first Saturday in August, 1907, and was baptized the second Sunday at Poffs Mill. He attended church that day which was the last time. He went home and never came out again. He was confined to his bed about a month and died with cancer of the stomach after great sufferings which he bore patiently. He said his only regret at leaving this world was leaving his wife and daughter. The latter was confined to her room when he died and she only lived until the coming March, 1908, when she followed him to the grave. We hope she has gone to heaven with him. She said just before her death that he had called her and that a week before her death she was with him and shaking hands with him. That make us believe she is with him in that happy home above.

We confidently believe he has been released from all his sufferings to a new life of joy, peace and happiness with saints gone before and now rejoices with them in heaven where sickness, sorrow, pain and death are felt and feared no more. I visited him several times during his affliction and it seemed he had the greatest amount of patience of anyone I ever knew. His heart and mind were led on to the love of God and he seemed to be perfectly reconciled to God and he wanted God's will to be done, not his. He delighted in going to church and seemed to enjoy preaching so much. He seemed to feed so sweetly on crumbs that fell from his master's table. But now his faith has turned into sight and his hope into possession.

Children, grandchildren and friends, I hope we may follow his bright example and be blessed to meet him in heaven.

"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.

Not long ago he filled his place  
And sat with us in love;  
But he has run his mortal race,  
And never can return.

Perhaps our time will be as short;  
Our days may fill as fast,  
Oh Lord impress the solemn thought  
That this may be your last.

We cannot tell who next may fall  
Beneath thy chastening rod,  
One must be first, but its coming to all;  
So prepare to meet your God.

Written by N. G. Connor.

Copper Hill, Va.

---

**MRS. JULIET S. CARNAHAN.**

Elders Gold and Lester:

Dear Sirs:—I write to ask you to drop from your subscription list the name of Mrs. Juliet S. Carnahan, of Hiwassee, Va. I suppose she had about paid up to the pres-

ent time, if not let us know. As she was known personally to both of you, you will be interested in knowing about her death, which occurred on March 1, in the 84th year of her age, after only three days' illness.

It was comforting to us, her children and grandchildren, around her bed to know that she did not suffer; and comforting also to remember the years of conscientious Christian living and the hope she so often expressed.

We are better for the example she set, of strict performance of her duties as they came to her. Left a widow during the war, she showed the most remarkable courage and ability in raising her family, in keeping them together in spite of the hard times so many knew here in the south. In those days her life was very hard and although a great worker she always managed to be in her place at church on meeting day and to keep good reading matter, books and papers and to have time to read after night usually.

You Primitive Baptists have few more devoted members. She loved the brethren and the church.

Her loving daughter-in-law,  
FANNIE CARNAHAN.

Hilwasse, Va.

Elder W. T. Broadway's postoffice is changed from Salisbury, N. C., to Coolee-mee, N. C.

The next session of the Mill Branch Union is appointed to be held with the church at Black Creek, Horry county, S. C.

The Lord will I will preach at Ashboro on the night of Saturday, May 29, and on Sunday, the 30th, at 10:30 a. m., and 2:30 p. m.

L. H. HARDY.

The next session of the Smithfield Union, if the Lord will, will be held with the church at Union, Johnston county, N. C., on

Saturday and 5th Sunday in May, 1909. Brethren and sisters, and especially ministers are cordially invited to attend.

J. A. BATTEN,  
Union Clerk.

The Lord willing there will be a three-days' yearly meeting at Hunting Quarters on Friday, Saturday and 2nd Sunday in June. Brethren and sisters of our sister churches who may wish to go and enjoy the meeting with us will find a welcome with our brethren.

L. H. HARDY,  
Pastor.  
JOHN B. ROBINSON,  
Clerk.

The next session of the Staunton River Union will meet, the Lord willing at the church at Strawberry the fifth Friday, Saturday and Sunday in May. All lovers of truth are invited to attend, especially the ministering brethren. Those desiring to be met will please write me beforehand and they will be met at Danville or Dry Fork.

Brother Gold, we would be very glad to have you with us. We hope it will be a union indeed.

Your little brother in hope,  
J. C. MITCHELL,  
Church Clerk.

Whitwell, Va., R. F. D. No. 1.

Saturday and 5th Sunday in May is the time appointed for the Black Creek Union to be held in Wilson.

We would be pleased to have a general gathering of our brethren and friends then, an old fashion Union where there is peace and plenty, where love abounds, and good will prevails, where there is no lack, where he that gathers little is content because that little is so good, and where he that gathers much cannot keep it over, nor boast of any preeminence, but where we have all things common.

The Lord is able to give us such blessings. His hand is not shortened that it can-

not save. Let us bring in the tithes into the store house and hope for a blessing, a reviving of grace in our hearts and lives. Is it not a time for fastings and prayer; that the Lord would pour us out a blessing that our hearts cannot contain, but that will flow and run over the wall, and reach to others so that we shall see our neighbors and children come to the mercy seat, and find grace in time of need.

Come up to the help of the Lord. It is not a vain thing to serve him.

P. D. G.

#### NOTICE.

My Biographical History of Primitive or Old School Baptist Ministers of the United States is in the hands of the publishers, and they promise to complete, ready for shipment about June 1. It contains 864 sketches and 340 pictures besides some sketches of deacons and pictures and sketches of lady writers, "Mother in Israel, etc". Other sketches may be added if sent to me by May 10.

I wish to say also that I have spent several hundred dollars in the prosecution of this work thus far and will have to advance several hundred more before the first shipment is sent me from the publishers; therefore if you can conveniently send me your order with cash, and feel disposed to do so, such orders will be of material assistance to me, will be appreciated, receipted for, carefully booked, properly credited and the order filled immediately on completion of the work.

As previously published, the delivered price will be, (sent to one person at one time) \$2.00 per copy from 1 to 9; \$1.90 in clubs of 10; \$1.80 in clubs of 25; \$1.75 in clubs of 50. One binding only, substantial cloth and good workmanship. Please let me hear from you.

R. H. PITTMAN.

Kealy, N. C.

#### THOMAS BELL.

Lawyer's Spring, April 23.

Pleasant Grove, Thursday.

Watson, Friday.

Thence to Bear Creek Association.

Mt. Pleasant, S. C., Saturday and 2nd Sunday in May.

#### E. E. LUNDY.

Hunting Quarter, 3rd Sunday night in April.

Davis' Shore, Tuesday night.

Strait's, Thursday night.

North River, Saturday and 4th Sunday.

Morerhead City, Monday night.

Brother Willis Arrange for Tuesday.

New Port, Wednesday night.

Sheffield, Saturday and 1st Sunday in May.

Newbern, Sunday night.

Washington, Thursday night.

Beaulah (Hyde Co.), Saturday and 2nd Sunday.

Bellhaven, Monday night.

#### T. N. WALTON.

Spray, Friday night before the 2nd Sunday in May.

Axton, Saturday and 2nd Sunday.

Martinsville, Monday night.

River View, Wednesday.

Centerville, Wednesday.

Spoon Creek, Thursday.

Northview, Friday.

Thence to Mayo Association at Flat Shoals.

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Wilson, N. C.

# ZION'S LANDMARK

Published Semi-Monthly at Wilson, N. C.

PRIMITIVE OR OLD SCHOOL BAPTIST

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## THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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All brethren and friends are requested to act as agents.

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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.

### ERROR.

Elder R. H. Pittman's postoffice is  
Luray, Va., and not Kenly, N. C.

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

- THE WATCHMAN'S DREAM:  
AND PARYER.  
Or Apollyon Despair and Angeline  
Free-will in the World.
- I dreamed from town I wander'd round  
And o'er a trackless moor,  
And heard a strange unearthly sound  
I had not heard before.
- I paused to know what it could be  
When, suddenly, I saw  
Some strange companions close by me,  
Which fill'd my mind with awe.
- My hair was moving on my head,  
My blood almost congeal'd,  
My heart beat fast, my reason fled,  
I felt my doom was seal'd.  
(Job 4:12-18.)
- I swoon'd and reel'd, and must have  
fell,  
But for an unseen hand  
And voice, which said, "For thee 'tis  
well,  
I'm sovereign of the land."  
(xxxiii. 14-18.)
- Inspired by this, I gazed upon  
This strange unsightly pair,  
To see what crafts they carried on,  
And what their natures were.
- The man was black as dismal night,  
Most frightful to behold.  
The damsel clad in colors bright,  
And deck'd with pearls and gold.
- The monster shook his ghastly horn,  
And foamed, and stamp'd his feet;  
The damsel said, "The truth I scorn;  
I live upon deceit."
- The monster spoke of deadly draughts,  
The cause of every ill;  
The damsel show'd her subtle crafts,  
The art of her free-will.
- And yet these two were arm in arm,  
In love and purpose true;  
Conversing of the deadly harm  
They were resolved to do.
- I then drew near, and overheard  
What each one had to say,  
Of Zion and her risen Lord  
In this benighted day.
- I soon perceived they were agreed  
In hating God and truth;  
That neither were of Israel's seed  
Their argument was proof.  
(Job xli., Prov. v., vi.)
- I heard Apollyon say:—  
"My Angeline ;where is the power  
That Christ was wont to show;  
His promise, presence, or the shower  
Which caused his word to grow?
- "I've taught the world his word to  
scorn—  
This host of victims show—  
I slay my thousands with this horn  
In deep despair and woe.
- "I tell them all—'Eternity

Is but a part of time;  
Despair is certain victory,  
And death a brighter crime!

"I tell them Jesus was but man,  
His blood of no avail;  
His power and purpose, scheme and  
plan,  
Henceforth for ever fail.

"I ridicule the very thought  
That God should ever be  
By mortals unto judgment brought  
To die upon a tree;

"Much less believe that he could rise  
Triumphant over death,  
When each of all his followers dies  
To prove it all a myth.  
(2 Pet. iii. 4, 1 Cor. xv. 12-26.)

"Predestination I deny,  
And sovereign love I hate;  
For these I substitute a lie,  
That damning lie, call'd 'fate.' "

To which Angeline replied:—  
"My noble lord; thy speech is true;  
Thy daily victims prove  
Thy skillful art, and malice too,  
Against the God of love.

"But what would all thy glories be,  
Thy pleasures or renown,  
If I were not in league with thee  
To smile away thy frown?

"I trust thou art not slow to see  
We both perform our parts,  
And gain our brilliant victory  
By our united arts.

"If thou canst boast of thousands gone  
By thy despairing yell;  
With smiles I lead my millions on,  
Who dance their way to hell.

"Thy worshippers before thee fall,  
And thy commandments do;

But my 'blind guides' on Jesus call,  
And personate his crew.

"Thy votaries from Jesus flee,  
And fear his awful frown;  
But mine compete with Deity,  
And hope to share his crown.

"Yet mine and thine, and thou and me,  
By nature and in arts,  
Deny salvation full and free,—  
Despise it in our hearts."  
(Prov. ii. 18, xxx. 12.)

Apollyon.

"Ah! true, my fairy; thou art right  
In all which thou hast said;  
We fill the world with subtle light,  
And truth has almost fled;

"For even those who do believe,  
Oft waver in their mind;  
And one who does all truth receive,  
We very rarely find.

"Their numbers seem fast dying out;  
For, as I walk abroad,  
I find but few concerned about  
The honor of their God.

"Their weakness, too, I often prove,  
When I their souls assail;  
Their feeble faith, and lukewarm love,  
Both prove them poor and frail.

"I prove from this they must be  
wrong,  
For those whose faith is true  
Can sing of glory all day long,  
And sleep with heaven in view.

"But here are they as dark as night,  
Distressed with doubts and fears,  
With scarce a ray of heavenly light,  
And hearts too hard for tears.

"Thus while they are in Meshech's  
land,  
They are our daily sport;

And were they not in Jesus' hand,  
I'd cut their prattle short."  
(Mat. vi. 23; 1 Pet. v. 8.)

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

Very Dear Brother in Hope:—Of late, I have for some reason been enjoying the writings of the brethren and sisters more, it seems, than I ever did before; especially is this true of you personally. Your writings in the last few copies have been full of blessed truth and I have been made to feast more upon your words. I sometimes get very low and feel to be the least, if one at all, but when I can read such letters as those contained in the Landmark I feel lifted up and am made to rejoice and exclaim in my inmost soul, "I know my redeemer liveth." I cannot refrain from mentioning here how I have enjoyed reading your little book entitled "A Treatise on the Book of Joshua." I hope every one whose fortune it has not been to read this little book will send for a copy, and am sure they will feel more than repaid after gleaming its pages. I have also recently read the little book gotten out by Brother Silas H. Durand, called "Songs in the Night," which to me is very precious. I consider such reading matter as that referred to above very edifying to those chosen of the Lord. I sometimes think we haven't enough of such matter circulated among us, and hope we will be prompted by the Lord to give more time to the searching of his holy word. The Bible is my greatest comfort in time of trouble and despair, as it seems I can always, almost, find something between its lids to suit my case. It is so full of sweet promises that I can hardly realize at times that they were intended for poor sinful me, but I can feast upon them and this is an evidence to me that some of them, at least, are for me.

Dear Brother, I hope those of the

brethren who possess sufficient of this world's goods to lend a helping hand to those in need, will be impressed by their maker to come to your rescue and see that your needs are supplied. I feel it is our duty as christians to do this, and I am quite confident that there are many who if they will only consider the matter will do much to assist you, and if they can only give a small amount, they should remember that it is the little things that count. I fear that some of us are not inclined to be governed in accordance with the scriptures, to the letter, on this point. We should remember that "It is more blessed to give than to receive."

May the good Lord continue to bless you to write and speak for us and to us as he has in the past, is my prayer. I hope it will not be long before you can journey this way to preach for us in Manchester, as well as other travelling brethren who are in this section of the country.

I hope the Lord has directed my thoughts in writing what I have, and would write more, but I feel my nothingness and inability so much, especially after reading after some of the writers, that I fear what I might have to say would not prove to be beneficial to the cause.

Trusting you and yours are well, I am, if not deceived,

Your brother in hope,

R. LESTER DODSON.

Dear Brother Gold:

I wrote you in November, but could not get the consent of my mind to send it off until this week. Because the tempter harrasses me so much I am afraid I am only a false pretender, as it seems all I say and do is imperfect and worthless, yet I keep hoping I am one of the redeemed number.

Dear Brother, the old year is past

and gone and I don't know how to thank the Lord as I had ought for his many blessings bestowed upon me. I feel I have been abundantly blessed in the past and I trust the Lord will continue to bless us all in the future if it is his will and supply our daily needs. I suffered intensely with my eyes during last year but thanks to the medicine I used they have very much improved. I enjoy life more than have for quite a while, and oh, what a rich blessing it is. But when the chastening rod is laid upon me I mourn and plead for mercy and deliverance.

Brother Gold, I enjoyed the associations I went to so much that I can't express my joy. My heart was so full of praise to the Lord, and I felt so happy at times that I did not know how to thank him half as much as I ought. The ministering brethren labored faithfully for the cause of Christ and I listened attentively. They all preached sound doctrine so far as I could understand and I feasted on the gospel so much and so long that I thought I had gathered fragments enough to last a year. But since my return home I have had many doubts and fears concerning my spiritual joy. While I was under the influence of that spiritual comfort I felt the Savior's presence near me, and if I had been called to die while attending the association I was so rejoiced I felt I could welcome death; my faith seemed to be so strong in the Lord then, if I was not deceived. I did not think I ever would doubt but what that was a season of love and joy the Lord blessed me to enjoy on earth. I tried to watch and be careful as I possibly could so that I would not have so much to lament over. "But Satan with malicious art, watches each unguarded part." He does come in so many forms. He is a deceiver, a liar and the father of it, and yet he gets the upperhand.

I enjoyed the Black Creek Association too. The gospel was preached by the visiting ministry with power and demonstration of the Spirit. Salvation by grace was what I delighted in hearing so much, hearing the worthy name of Jesus declared, and the plan of salvation through his death and suffering on the cross. They all preached Jesus Christ a whole and complete Savior for poor sinners.

Oh brethren, stand upon the walls of Zion, cry aloud and spare not; shun not to declare the whole counsel of God, for the truth is what hurts the unregenerated fellows. Ye must be born again, born of the Spirit and the water or ye cannot see the kingdom of heaven.

Brother Gold, I was delighted to meet Sister Louisa Edwards, Sister Bettie G. Williams, Sister Luper and many others I could mention, but I feel to be the least of all. I am so vile, so sinful and so vain. One thing gives me lots of trouble since I came home. Sister Mattie Luper kindly asked me to spend the night with her at Brother Bennie Renfrow's. I did so and enjoyed myself very much, but I felt I made a very poor impression upon their minds by being so silly. But I have been hewn down in my feelings pretty low since then. Pray for me and may the Lord abundantly bless you is my sincere desire. Unworthy.

MALISSA M. BROOKS.

Greenville, N. C.

Dear Brother Gold:

I will write a few lines to you as my time for the Landmark is about out and I want to continue taking them as they are a great comfort to me, a poor sinner, to have them to read. I find there are some others like me in their trials and troubles and it gives me a little consolation to know this. But at times it seems

my case is worse than anybody else in the world and I don't see how the Lord can forgive such a sinner like me. At times it seems no one has such trials as I have and they seem so great I can hardly praise the Lord for his goodness and mercy that he has not destroyed me, a poor sinner. Then again I can look back and see where his goodness and mercy has followed me all the days of my life through my afflictions, for I have been afflicted ever since I was eight years old in body and heart too. For if the Lord ever commenced a work of salvation within me it was when I was going in nine years of age, if I am not deceived, and I would to God if I am deceived he will undeceive me before it is too late, for I get so low down sometimes it seems that the Lord has turned his back on me and everybody else, even to my husband and children.

O brother, do you ever get that low down? for I feel that way this morning. I got one of the dear old Landmarks and read it and got some comfort. O bless the Lord, he is so precious to me, a poor sinner, for without him we can do nothing, for all our help is in him.

Well, Brother Gold, I will stop as I don't want to worry such a good christian as I believe you to be, and I pray to God that he will spare you here as long as it is his good will to comfort the little ones of this world, and when you part from this life may you go home to our heavenly father and reign with him in glory forever more. Any may we all be able to meet you if it is the blessed good Lord's will.

Brother Gold, if there is anything in what I have written that will be of comfort to the brethren and sisters, publish it, and if not, throw it aside. Pray for me.

SALLIE V. GRIFFIN.

Pine Top, N. C.

#### ON PRAYER.

"An Invaluable Blessing, the Highest privilege of every Real Christian." By the Late Mr. John Rusk.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. iv. 16.

Sin, or sins of all sorts work strongly in us and we are unable to extricate ourselves from one of them; we read that the wicked is holden by the cord of his sins, "thus as sin works in us we expect eternal death," and this brings us to this truth, "for the wages of sin is death," and the scriptures cannot be broken. Slavish fear of God. Here we think we are like the Egyptians who said, "let us flee for God fighteth for Israel." The fear of man, "the wicked flee when no man pursueth," etc. Now let all these things be keenly felt, and let them appear to appear or bind you over (by their long continuance) to utter destruction, and then try whether you can, as you formerly did, engage in so-called prayer with words sound in appearance perhaps for an hour at a stretch that others may applaud you. No; this untimely fruit falls to the ground, and you are bound in affliction and iron. This trade of lying, or, as the Scripture says, "Compassing our maker seemed to be delayed, yet God was faithful to his promise, he heard their wild lies and deceit," can only oppress and though the time of deliverance for the children of Israel be carried on with a seared conscience where Satan reigns, his goods being in peace; but we groan and this groaning shall, sooner or later, prevail with God, as you read, "to hear the groaning of the prisoner, and to loose such as are appointed to death" (Psa'm cii. 20). David knew all that I have been saying, and he spoke these words from experience; you may read his complaints

in this psalm, his full deliverance in the next which proves that God did hear the groaning of the prisoner. In the sixth psalm David tells us that he is weary with groaning all the day long (ver 6.) and he receives an answer in verses 8 to 9. Thus you see we groan to get out of prison, and God hears us.

Moreover, another cause of this groanings, "I have heard the groanings but they went on long under this cruel who were first invited to go to Egypt; groanings of the children of Israel, and am groaning is trying providence and cruel oppression. You may see this in the conduct of Pharaoh and his cruel taskmasters towards the children of Israel come down to deliver them," which he did to the very day that he said he would. From all this you and I may learn that God in such trials as these has two things in view; one is that the wicked may be more and more hardened in their wickedness by injuring the saints, and the other is that the saints may be so completely burdened with the cruelty, and oppressions, and trials that they may groan to the Lord from a deep sense of their need of him, knowing that vain is the help of man. Had they—the children of Israel—succeeded when they applied to the taskmasters, Pharaoh, etc., and murmured at Moses, I say, these groanings would not have come up to God. You see we always try the flesh first, and learn the insufficiency of it, then we groan from a deep sense of want, and this is real prayer, though at the bottom we do not believe it to be; yet, afterwards we are sure that it was prayer. If ever this text had its accomplishment, "as you measure to others, so it shall be to you, good measure pressed down" etc.; it had in the destruction of the whole land of Egypt by the king of Babylon. "I will strengthen the arms of the king of Babylon, and put my sword in his hands, but I will break Pharaoh's

arms and he (that is the whole land) shall groan before him with the groanings of a deadly wounded man. \* \* \* I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I am the Lord." God is here speaking of the judgments to come on that wicked people of which Pharaoh was the head; but king Pharaoh was in hell long before this, even from the day that the children passed through the Red Sea, as you read, "I made the nations shake at the sound of his fall, when I cast him (Pharaoh and all his host) down to hell," which took place many years before this destruction came upon Egypt, read Isaiah xix, and you will have an account of the downfall of Egypt. But to return,

This groaning arises from various trials, afflictions, temptations, cross-providences, and the cruel treatment of the children of men, but the chief thing is the hiding of God's face. Let him but smile on us and all is well. Now take notice of this one thing, you and I will never be long without this groaning. The Apostle Paul who was so highly favoured of God puts himself in with the rest of us and says, "We that are in this tabernacle do groan, being burdened." "Yea," says he, "we which have the first-fruits of the spirit, even we ourselves groan within ourselves waiting for the adoption, to wit the redemption of our body." Now, whether you believe it or not, though this groaning of God may appear but of small account, and far enough from prayer in your eyes, yet in answer to groaning Lazarus was raised from his grave; read the 11th chapter of John, where you have the account of the miracle. In verse 33, it says, Jesus "groaned in the spirit and was troubled;" after this he wept; then in verse 38, "Jesus again groaning in himself cometh to the grave;" then in verse 41, he says, "Father I thank

thee that thou hast heard me;" and then "he cried with a loud voice, Lazarus come forth." From all this we may learn that groaning is real prayer, and does prevail with God sooner or later. I shall now mention a few things that every sensible sinner longs for, and can never rest satisfied without.

(i.) He longs for the salvation of his soul. He is so sensible of his lost estate, and he is fully persuaded that should he die without an interest in Christ Jesus he shall be damned; but having had some sweet taste of heaven in his soul, when his convictions become keener than ever the consideration of coming short at last brings on such earnest longings after salvation, that such an one dies to everything else, and is little better in this world than a fool. But this is generally a work of time; the prize is set before us and we long to gain the day, so as to get above all our doubts, fears and misgivings of heart; to be saved from the reigning powers of sin, Satan, death, the wrath of God, and the damnation of hell. "I have longed," says David, "for thy salvation, O Lord." (Psa. xix. 174.)

(ii.) Such an one has an appetite for spiritual provision. He would hear the word preached every hour if he could. He will sometimes count the days to know when he shall go to hear the gospel. And in this he will differ greatly from others, for the preaching that he will long to hear is exceedingly precious to him, though the world will detest and loathe him for following after it, for the preaching of the cross is to them that perish, foolishness, and the Christ who, in his eyes, is the chiefest among ten thousand and altogether lovely, in their eyes, has no form nor comeliness nor any beauty that they should desire him, he is despised and rejected of men. Now David felt this longing, "My soul longeth, yea even fainteth for the courts of the Lord, my

heart and my flesh crieth for the living Lord." (Psa. lxxxiv. 2).

(iii.) The delay of the fulfilment of the promises, and their continual longings meeting together greatly break the spirit, as David says, "My soul breaketh for the longing that it hath unto thy judgments at all times" (Psa. cxix. 20). Sometimes he calls it longing after God's precepts, at other times he calls it longing after God's commandments, but he means one and the same thing, it is nothing else but a longing after holiness, which longing rises from grace being implanted in the heart by the holy spirit.

(iv.) The sum and substance of all this longing is Christ Jesus, and this you may see in Job, and so far was he from putting anything in competition with him, that he rejects everything beneath the sun, as though he would say, seeing Christ is gone all is gone, then in a fervent manner he prays and longs for death, "Oh that I might have my request; and that God would grant me the thing that I long for! Even that it would please God to destroy me; that he would but loose his hand, and cut me off" (Job vi. 8, 9). Job knew well what worldly prosperity was, but you do not find him longing for that, but in his worst calamity for death, but why? Because Job could not find Christ, his heart was set on him, "Oh that I knew where I might find him!" etc.; but when his captivity was turned there was no more longing for death.

(v.) Lastly, God hears this longing. "I will satisfy the longing soul." This promise is made to the longings of the heart; there is not a word spoken with the mouth, and this is very wonderful. I will try to explain myself. Let us for a moment, take it literally; suppose you, as one that feared God, were in great want of food, inasmuch that you were almost starved, and you walked out, **no money, no**

work, no friend, your troubles so great that you could not pray, but your appetite keen you long for food. Well, suppose a person whom you have never seen before, steps up to you in the street and tells you that it is impressed on his mind that you are in want, and he gives you a guinea. What would you think of that? "Why," say you, "it would be thankfully received and I should be sure that God had noticed my longing appetite." Well, and when you received a supply you would be satisfied! Just so it is spiritually, the poor and needy seek water and there is none; and their souls (or tongues) fail for thirst.

These longings going out after Christ are heard, and God in answer thereto pours his spirit on Christ's seed and his offspring. Now this at once satisfies the longing soul, for Christ is everything it longs for. Did the soul long for salvation? he is God's salvation to the end of the earth. Did it long for his house or the house of God? he is a little sanctuary to it wherever it come. Does it long for holiness? he is made of God unto us sanctification. Is the soul dissatisfied? he is that good thing promised to the house of Israel; and "my people shall be satisfied with his goodness;" his flesh is meat, and his blood is drink. "I the Lord will hear them;" "I will satisfy the longing soul."—Selected.

Elder P. D. Gold:

Dear brother in Christ, if one so vile can claim relationship with you.

Inclosed you will find money order for \$1.50 for which please send me Zion's Landmark for twelve months, for I do so much enjoy reading of the dear saints' travel from nature's darkness as they are led by the hand of God into the marvelous light of Jesus. Our Lord has grace all sufficient to save a poor sinner like me, for I know if I am saved it is by the grace of

God and not for any good I have done or can do.

Dear brother Gold, I have been impressed to write for some time for publication of the dealings of the Lord with me for my disobedience. I am so weak and small in my father's house, if one at all, that I fear to attempt to write, yet it may be that some poor doubting child of God may be benefitted and halt in the downward road of disobedience to read what I have gone through on account of sin and disobedience.

I will refer to the time when I hope God for Christ's sake gave me a hope of deliverance from sin and death through Christ Jesus our Lord. Well do I remember that blessed day. Would that it were with me now as it was then, for it seemed to me then that I was in peace with God our Lord and with all mankind. I thought I would never see any more trouble in this life, that old things had passed and all was happy with me. But oh, how sadly mistaken I was. I went to Wolf Island and offered to the church and related a part of what I hoped the good Lord had done for me and was received and baptized by Elder J. S. Dameron. Oh what a happy day that was to me, but my happiness soon ceased as my mind became impressed that there was a work for me to do. I could not see how the Lord would call such as me for that and I would not yield so left and went to Asheville, thinking to get away from it, but I could not. Be sure your sins will find you out. I could not go far. I saw I was a poor sinner and thought it took a good man for that place. So dear people of God my troubles have been many and great. When my little child was burned to death and though my grief was great, yet my heart was as hard as Pharaoh's. Then my dear loving companion was taken from me and oh, what

a wretched man I was. I thought I could not bear that, but God works all things after the council of his will. And yet the stormy clouds did not pass from me for I was caught in a fall of dirt and was buried alive and received an injury that I will never get over in this life. I thought then I would die and be cut off from my troubles here on earth. Yet the good Lord has spared my life up to the present time for some purpose known only to himself. Still the tempest of storm had not passed. Two of my little children were taken sick and lingered a few days when God saw fit to remove them from time to eternity. They both died the same night and were buried in the same grave. Oh, dear saints of God, it seemed I could bear no more. I cried out from the depths of my heart, O wretched man, who shall deliver me from the body of this death. It seemed I was at the bottom of the sea of sin with the seaweeds all around me, and I hope I was made willing then for the will of God to be done with me. I saw what a great sinner I had been and was yet and I hope it pleased God to take away these dark clouds and send the glorious light of Jesus in my soul and I can once more rejoice in a dear Saviour's love, and I hope I have learned obedience to God through what I have suffered.

So, dear reader, let me warn you in the fear of God not to be disobedient as I have been. If you are obedient ye shall eat the good of the land and if you are disobedient ye shall die by the sword. What we are impressed by the spirit to do, let us do with the grace that God giveth and run with patience the race that is set before us looking unto Jesus who is the author and finisher of our faith, and may God our Saviour bless you in all spiritual blessings.

Now, Brother Gold, if you see fit

to publish this do so and if not cast it aside and all will be well with me. May God bless you and yours in the future as I believe he has in the past is my prayer for Christ's sake.

T. M. STANDLEY.

Connelly Springs, N. C.

Miss Maggie Staton, Bethel, N. C.

Dear Miss Maggie:—You will forgive me I hope for troubling you with a line from me, but you have been on my mind continually for the past fortnight, and something says, write! and for the relief of my mind I now make the attempt, and hope you will let me hear from you very soon.

You can never know how glad I will be to get one more of your soul-cheering letters, for I feel to say that the few I have received from you in time past have been such comfort to me, though I have never told you how much comfort I have found in your sweet and well-chosen words. I feel it in my heart to tell you that I believe the loving Saviour guided your pen when you wrote to me for it fed my famished soul, and you are, I feel to say, one of the meek, gentle and lowly ones, willing always and ready to cheer the lonely, comfort the sick and afflicted ones who love the truth and are hungry and thirsty.

How I would rejoice, I feel, to have you here, to listen to you talk. And oh, kind friend, can't you or won't you come and stay some with us? I would send for you if you will. I feel like you would gladly come if you only knew how much good you would do me. I felt that the good Lord directed your mind to spend that little time with us above Tarboro, and I hope if it is his will, that your mind will be directed to write me and tell me when I may send for you. I must tell you that I feel like the blessed Saviour has indeed been with me to-

day. I feel to say his very presence has filled my soul with joy, and I have felt oh, so happy though very feeble in health, and have been all the year, yet I rejoice and am glad, for I feel that if this body was strong and well, I should not catch so many sweet glimpses of his glorious presence. And in my afflictions here I hope I see it as I feel it, a bright and lonely star, illuminated by his all-powerful presence, which shall shine forever and ever in my soul.

If we had all things in this life just as our carnal natures desire, we would soon destroy ourselves and forget our helplessness. So it is for our good that the gourd is destroyed, takes the gift away lest we forget the giver. How beautiful the thought to feel there is one who knows and sees all things? One who is good, kind, loving, merciful, the giver of every good and perfect precious gift, and who is my help in every time of trouble, sorrow and affliction, and never allows any more to be put upon us than he will help us to bear? Though the valley of the shadow of death be near and we faint and are so weary, yet his help fails not and he speaks (as it were) words of comfort and peace to the trembling soul, and oh, what love.

At times, Miss Maggie, I feel that I could almost fly away on the wings of this glorious love and truth. And a great portion of my time I am walking in the dark, voiceless valley alone, mourning because I cannot live as I desire. When I would do good evil is present. I feel to be nothing, less than nothing. And too, at times, my heart is desolate, my soul hungry and thirsty, I am famished and I feel like that I must surely perish. But in his own good time he bears me up again on the wings of his love, and oh, the feast far surpasses the famine,

and yet he sends the famine that we may enjoy the feast more.

My Jesus is precious, my soul is in a name,  
I am raised into raptures while praising his name.

All glory to him who opens the prison door and sets the weary fainting captive free. What wonderful love. But oh, Miss Maggie, if I only had you here in person, so I could lay my tired, weary head in your lap and there tell, or try to tell, you some of the many, many trials and troubles and heart-rending sorrows I have undergone, I feel that you could and would sympathize with me. It is only by the power of a kind and loving Saviour that I am yet alive. He enabled me to bear up under them together with affliction.

Please pray for me and forgive all errors; you are good and kind, so please remember a poor vile sinner, if saved, saved by grace, for there is nothing good in me.

My health is very poor and has been all the year, though I am able to be up almost all the time. My husband's health is better, though he is not well. He joins me in asking you to come and stay with us some. Excuse bad writing, my fingers have cramped so I can't half write. With lots of love to you I must close. Please write real soon to your true and affectionate friend,

LOULIE C. EDWARDS.

Hill, N. C.

P. S.—I failed to mail this last week as I expected so will add a few more words to tell you I went to church to hear Elder Lawrence Saturday and Sunday. His text Saturday was, "I am the true vine, my father is the husbandman," etc. Sunday he preached from Malachi, 3rd chapter 5th

verse, and oh, I cannot tell you how I felt. It seemed to me that every word was directed to me and how my soul burned within me, and how I did long to do what he pointed out was duty. He preached my feelings and desires better than I could ever tell them and the burning desire within my soul and heart is eating my very life away.

Pray for me, kind friend, that the good Lord will spare my life; that I may be baptized in the name of the Father, Son and Holy Ghost. Then I feel I could die satisfied. I go to hear him preach and he feeds me and strengthens me and I feel that I cannot live without a few of the crumbs. Yet I come away with the burden heavier each time. I feel that I am not good enough to go but I cannot stay away when meeting time comes. I love the true Baptists better than any people on earth and I wish I could feel as they look to me.

I am in darkness; today my joy is turned to grief, groans and tears, and oh, how shall I ever, ever bear it! I feel that I am one who is robbing the Lord. He made it so plain yesterday in his sermon. I shall never be able to tell the terrible sufferings I pass through. But I do so much want to see you and tell you what I feel to hope the good Lord has done for me a poor vile sinner, and then you can understand why I have written as I have. I hope to find relief of mind because you have been impressed upon my mind for over two weeks. Please write to me a poor trembling heart-broken sinner, and come to see me and stay some.

LOULIE.

Dear Miss Maggie:

May the blessed God of heaven reward you for the comforting letter filled with encouraging words that you wrote to me today, a poor wretched and miserable sinner. Oh, what

can I possibly say to you that will even touch upon the encouragement that I received in your missive. Little, so little did I, for a moment think that I would receive such a reply; for I felt after sending you my feeble words that I had done wrong and was sorely troubled over it. I could not rest until one day such words as these came to my mind, He that is ashamed of me to own me, I will be ashamed of him, etc., then I felt that perhaps there was no harm done. I am weighted down with many troubles, and it seems to me I am not near over with them, and let me tell you. I was sorely cast down and in the deepest trouble the 4th Sunday night. I was sitting up alone with my Bible, and it seemed of a sudden I was stricken with a terrible weakness and my brain became dizzy, I laid my Bible down and went out in the back yard and fell upon my knees on the ground and tried to beg for the mercy of my God. I stayed there some short time and poured forth my troubled mind with tears streaming down my troubled face. I found no relief. I arose, came into the burden heavier than ever. I could not stand up any longer, and I fell upon my bed and dear friend and I passed through a most awful something like a trance. My mind seemed to be gone—I was unable to move hand or foot, and was helpless. And oh, my God, I believe, through his spirit talked to me. These words he said, Pray, pray, pray," three times in quick succession, and then these words, "you have passed through many bitter trials, but you have greater ones—never fear, I will be with you—your troubles are not over—your sorrows and griefs will be greater. Pray, pray, pray, I will not forsake you, I will consume all the dross and you shall come forth purified." And oh, Miss Maggie, I was there in that fix for several minutes and

the words that were spoken in my heart ran faster than I could remember them. I have not told you one-half, and oh, I feel that the sorest trials of my life have not yet come. My heart is bowed down by it. My soul is desolate. Pray for me a vile sinner, I beg you. I desire the prayers of every child of God.

I have never told a human soul about this, and I am almost heart-broken, but my God and Saviour is my friend, for he told me he would not forsake me. This is no vain imagining, for who would desire to suffer as I did if they had the power to prevent it.

But a few days prior to that I was calm in mind, though my body was in pain when I retired, and immediately on closing my eyes, hoping to go asleep, a most brilliant light, seemingly to be round and like the sun, appeared to me. I wondered and looked and it remained a few seconds and vanished, being immediately replaced by a beautiful white mansion setting upon a hill. My soul feasted for a moment, then it vanished and at once something appeared about the size of your hand and came very close until I could clearly see it. 'Twas the picture of a man with hands stretched out and I could clearly see the print of nails in both hands and feet, and could not sleep for some time, wondering what it all meant. 'Twas the picture of Jesus, I do believe, and oh, I wonder and think and try to pray, and yet I am and feel so unworthy, to beg him for mercy, for he has always been merciful and good to me and I have trampled upon his blessing, and my heart feels that it will burst with sorrow.

If I worry you please tell me so, but the love I have for you in my heart I can never express. And if more of the Baptists would speak to the longing, trembling, fearing ones

they could never know how thankful their words would be received to a doubting, sorrowing heart. I was simply amazed upon reading your letter, because you expressed so much love for me, for I felt that no one as good as I think you to be could ever love me. But God be praised if you find it in your heart to love one that feels as I do—that the least of all things is too good for me. I have loved you ever since I first met you, but my love has been hidden, only myself and God knows. You said my letter to you was rich. Oh, how can you think that, and little did I think you would ever care to read it. I wrote just as I felt, yet, my dear friend, I do not see one thing to merit it a place in the Landmark. However you may use your own judgment.

I feel that I shall be destroyed for my disobedience to my maker and I live in terrible fear each day—the burden increases—I have no mind and feel today that I shall sink beneath its weight. I am feeble and can scarcely be up and my body is racked with pains and aches.

You said you would let me know when you could come. I am so glad you intend to if it is the Lord's will.

You will not care to hear from me again on account of my numerous words, but I have not written half as much as I wish to write. I feel like I must tell you that I spent two days with Miss Mag and Mr. Howard last week. Miss Mag is better in health though not well. I do love to go to see them. I went to Cross Roads on Saturday and received so much comfort from Mr. Howard's sermon, and yet I felt wretched and miserable on my way home, for I knew I had again rebelled. Pray for me—I have gotten to the place where the fountain of my tears has dried up. I cannot pray today and my agony of mind is bitter

and intense. What will become of me if I remain as long as I am? My pathway is rugged and steep—my feet are on, it seems, the edge of a precipice, and I am standing still waiting for my redeemer to lift the veil from my eyes. Then and then only will I know which way to step. He directeth my goings and knoweth the way that I take, and when he takes the soul from this body of clay, I feel to hope that I shall see him as he is and praise him as I ought.

I hope you will forgive me the length of this letter and that you will write me at once, for I am not on the mount as I was when I wrote you before, and I need you more than ever. It seems I just could not write you before now though I have tried, so it must be that I was to wait until now. Please pray for me and mine.

With a heart full of love I am your true friend,

LOULIE C. EDWARDS.

Dear Brother Gold:

With the help of the Lord I will try to write you a few lines in my weakness and inability to express my feelings with regard to our afflictions, trials and tribulations here in the flesh. I feel to say, O Lord, how long wilt thou suffer the flood of afflictions to overflow us and let us go bowed down under the yoke of bondage. Oh Lord, if our suffering be for the cause of Christ, give us patience to bear it as Job did, and to hold to our integrity and be able to say, thy will be done. Oh God, for thou art righteous and will do right—thou judgest right.

I feel that according to nature in my former days my desire was to walk after the lust of the flesh, to please the natural eye and to wade deep into the wilderness of sin, but since then there has come a reformation. It was like the blowing of the wind, could not tell from whence it came or whither it go-

eth. It seemed that the sound awakened a feeling within me that caused as it were the scales to fall from my blinded eyes and enable me to see and understand things different from any period during my life. I felt that I had sinned away the day of grace and that my case was a helpless one. Oh my God, who will deliver me from my awful condition. I am a great sinner in the sight of a righteous God, my dear brother, who will punish sin wherever he finds it.

I cannot go into a thorough detail of my condition and deliverance, but it was a heavy load being lifted from my shoulders and it left me like it came and I could not tell what had become of it but it seemed a joy unspeakable had kindled up in my heart to praise God. It seemed that even natural things were more beautiful and that the sun was brighter and that the members of the Primitive Baptist church looked more lovely, for I had been brought in my experience to believe that that was the true church of God and it seemed that the love of the members was more precious to me. Oh what a wonderful cause and what a blessed thing it is to have a hope in Jesus. It is a sweet resting place; it is a safe anchor to the soul.

Brother Gold, excuse my weakness and imperfections and if you decide to publish this please go over and correct mistakes.

My wife's health is no better. She seems a little revived at times, but her general condition is no better. The rest are in tolerable health. My granddaughter has had the measles but she is better now. I trust that God has blessed your family so that all are in good health. My wife sends love and best regards to you and Sister Gold. May the Lord bless you to continue your labor with good health and long life. Wishing to be remembered in your prayers, I am your brother I hope,

H. G. WORSLEY.

# ZION'S LANDMARK

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

P. G. LESTER, Floyd, Va.

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

Volume XLII No. 13

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## HUSBAND AND WIFE.

"This is a great mystery: but I speak concerning Christ and the church." Eph. 5:32.

The families of the earth are the fruit of marriage, and marriage is the safeguard against fornication. Therefore everyone is to love his wife and be true to her. He and his wife are one if it is a true marriage. Therefore the husband is to love his wife as he loves himself because they are one. He that is joined to a harlot becomes as the harlot and sins against his own body.

Fornication is the adjoining to and defiling of ones self with what is corrupting. If one is an idolator he is a fornicator. His idol or false god to which he is joined and its vile character corrupts him so that he is steeped in its guilt. On the other hand he that is a worshipper of the true God is made pure in receiving of the fulness of the true God, and is a partaker of the divine nature. He that is joined to—married to—the Lord is one spirit with the Lord, or one with the Lord.

In the figure or the type of marriage this is so clearly exemplified. The Lord God caused a deep sleep to fall on Adam, and took a rib from Adam's side, and made a woman and brought her to the man, and when Adam awoke from his sleep and beheld her he then said, this is now bone of my

bone and flesh of my flesh. Therefore shall a man leave his father and mother and cleave unto his wife, and the twain shall be one flesh. Therefore what God hath joined together let no man put asunder. The husband and wife are one, so that neither can marry again while the other lives.

Now these principles I have declared as of use in what it is in my mind to write. For creation is God's work and is typical of grace. Paul declares that marriage is a great mystery, but that he is speaking of Christ and the church. Then there is one Christ and one church—the true church. True there were many instances of a man's having more wives than one, but from the beginning God made one man and one woman, male and female, and the twain or two are one flesh.

In the type there are two women, Hagar and Sarah, which things are an allegory. Hagar answers to the bond-woman, bondage, the legal covenant; Sarah the mother of the children of promise answering to the covenant of grace or the spirit, or the opposite of the flesh. Hagar had no husband, yet she had many more children than did Sarah who had a husband, for the desolate hath many more children than she that hath an husband, Gal. 4:27. The nations and peoples without a husband are far more multitudinous than the Lord's people. His flock is a little one, while theirs is legion.

There were many more false gods than he one true God. There are gods many and lords many, but to us there is one true God and Father of all, of whom are all things and we of him, and one Lord Jesus Christ, by whom are all things and we by him. In the days that Israel existed as a nation the surrounding nations had many more gods than Israel did, and often Israel would follow after strange gods, and adopt the gods of the heathen which were no gods. This was fornication, one

of the common sins of Israel. The Lord rebukes Israel as a backsliding people to whom he was married, but they had gone a whoring after false gods. This was a great sin showing the infidelity and falsity of these people. As there is no greater sign of fidelity than for husband and wife to be true to each other, so there is no greater evidence of wickedness than unfaithfulness of either one in this relationship. It was complained that the heathen nations were truer to their false gods changing them less than did Israel cleave to the only true and everlasting God. The only true way of preserving a seed naturally that is recognized as lawful is for husband and wife to be faithful to each other, and this preserves a seed intact in nature.

In the beginning God made one man and one woman from whom sprang all the nations of the earth. Soon men began to practice fornication by taking up strange woman and corrupting themselves, and the world became so wicked their sins cried to heaven for vengeance.

It is so charming to see a husband and wife loving, faithful and devoted to each other, and bringing up their children in the nurture and admonition of the Lord. Nor is there a better natural bulwark of good society nor a greater incentive to healthy and manly living than the faithful observance of this biblical relation of husband and wife. Where the husband can safely trust in his wife whose virtue is a crown of glory on his head, and a custodian in the sacred treasures of family and home; and where the wife confides in him as her head and defense, under whose wing she shelters from the storms of life.

The family tie is the most endearing of earth, and from it issues the influences that constitute the surest safeguard to virtue and prosperity, and

it is the most promotive of cheerfulness and contentment among mankind; and from this fountain flows the streams that gladden the peoples of earth. Up from this relationship to the great fountain of purity from which emanates every gift good and perfect we look to behold the general assembly and church of the first born of God whose names are written in heaven, of whom the whole family of God is named. Eph. 3:15. In this family born of incorruptible seed by the word of God, whose Father is the Eternal One, who are begotten again to a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, and undefiled, and that fadeth not away, and who are kept by the power of God through faith unto salvation, where the bond of unity is love, and whose home is eternal in the heavens, is wherenothing unclean can ever come. Everlasting is the love that embraces all the children of God, wherein there is the equality of perfection.

The Jerusalem which is above is free, the covenant of grace, and the mother of all the free born. Jesus Christ is the first born of God, and is also the everlasting Father, and is the husband of the bride the Lamb's wife, and he is the appointed heir of all things.

Thy maker is thy husband, and the Lord is married unto his bride the church, and she is betrothed unto him in loving kindness and tender mercies and faithfulness forever.

Here is the true husband who loved his bride with an everlasting love. Grace and truth are given them in Christ their husband before the world began. What a glorious truth that God loved his people even when they were dead in trespasses and in sins, and it was a great love, and he has quickened them together with Christ;

for it is by grace we are saved. Because the children are by nature partakers of flesh and blood Jesus likewise took part of the same, in order that he might destroy him that had the power of death that is the devil, and delivered them that through fear of death were all their lifetime subject to bondage. He Jesus is found in fashion as a man, made of a woman, made under the law, that we might receive the adoption of sons. Jesus loved the children and gave himself for us that we might receive the adoption of sons.

Here is a most glorious husband possessing every virtue in heaven. He hates putting away, loved his own which his father gave him with an everlasting love, and laid down his life for them. He provides every blessing for them and knows what they need. It is said that if an earthly husband and wife love each other truly the longer they live together the more they grow into a resemblance of each other in favor and thought, in habits and deeds. Surely in the resurrection life the bride shall be like her husband. Jesus was found in fashion as a man and made to be sin for us, that we might be made the righteousness of God in him. His love drew him to her to endow her with his riches. His glorious power shall draw her to him, and transform her into his blessed likeness. For his life is revealed in her, and his thoughts and words and deeds are her glory, and she shall be satisfied when she awakes with his likeness. For it is the pleasure of the Lord for the husband to present his bride without spot or wrinkle, or any such thing, before his Father's throne with exceeding joy. For this is the realization of the prayer of Jesus, Father, I will that they whom thou hast given me be with me where I am, that they may behold my glory. For the Father loved Jesus before the foundation of the

world, and as the Father loved Jesus so Jesus loved them. For he loves his church as he loves himself. Jesus has fulfilled every requirement of his Father. He is the true husband, Priest, Father, Brother, Prophet, and King. Every scripture is fulfilled in him. He is the appointed heir of all things.

In the family of God eternal in the heavens none shall be but the redeemed of God, of whom Christ is the first born and the elder Brother, and the everlasting Father, for He and the Father are one. For there are three in heaven and these three are one. There is one Lord, one faith, one baptism, even as ye are called in one hope of your calling, one God and Father of all who is above all.

Now it is evident there is but one bride the Lamb's wife, or but one true church of God. But in false religion is the fornication, lewdness, filthiness, idolatry. Anyone reading the Bible carefully must see fornication condemned. In the last book of the new testament the mother of harlots and abominations of the earth is set forth. She is the mother of harlots. Then she has many harlots. Many are her followers, even the whole world, except those whose names are written in the Lamb's Book of Life from the foundation of the world. This mother of harlots holds in her hand a golden cup of false doctrines bewitching. She had made the world drunk, for all the nations of earth follow her, and are made drunk with the wine of her false doctrines. This whore has no husband, and hence cannot be a true wife, and her children must be the children of fornication. The children of God must be born from above, of the mother the covenant of grace. Hence the children are free born, and all love the grace of God, the covenant of grace, and drink the sincere milk of the word, love the pure wine of the grace of God. While the children of the bond

women, partaking of the standing or state of their mother, love the bondage gendered by the law or the conditional covenant of which and by which no flesh can ever be saved.

The time will come when the bride of the Lamb shall be ready, and the marriage supper of the Lamb shall come. She shall be washed in the blood of the Lamb, and her wails of garments shall be clean and white and the New Jerusalem shall appear in all her glory as the city of God.

P. D. G.

#### A CONTENTION.

William said to John, My friend John, will you tell me why some people believe what is to be will be? John replied by asking this question, If a thing is to be then what can prevent its transpiring? The question should be settled whether there is anything that certainly will be. Who knows whether an event yet in the future will certainly transpire? If it will not come to pass then what will occur in place of it? Who knows? Man does not foreknow events. He does not know what a day will bring forth. Who knows more than man?

William said, I do not believe that anything is so fixed that it must be accomplished. John replied, Then how is it that prophets foretell events seemingly impossible or only remotely possible; yet they occur as it was foretold. John said, Do you know of any event in your own life or knowledge that occurred because it was certain beforehand that it would occur then. William in reply said, Do you know of any event connected with your life, that, if anyone knew all of its surroundings or environments beforehand, or knew all the agencies and causes operating to bring it to pass, but could have certainly foretold that such an event would surely have transpired in the manner, time and place that such

an event did occur? The causes producing this event were not controlled or directed by any man. They were controlled by the power that brought the event to pass.

Now is there not a knowledge greater than man's intelligence that has endowed man with his understanding? Does not that intelligence possess foreknowledge? Can he not foretell events? Does he foresee that certain events will come to pass, and therefore foretell them? Or does he determine beforehand what shall be, and hence declare the end from the beginning.

Again, John said if God does not determine what shall be but waits until he foresees what shall be, is he not dependent and submits to that which he foresees shall be, and does not do all his pleasure? If there is a power anterior to God that causes evil to come to pass, and God merely foresees that it shall be, then is there not another power besides the power of God that works some things according to a will averse to God?

William replies that time and chance happen to all men, that God foresees certain things are going to be, and while his will opposes them, and his word condemns them, He foresees they will be, and he suffers them for a purpose; but his word does not authorize them.

John replies, If God foresees that certain things in themselves wicked must come to pass then those things are certain to be, and if they are contrary to God's revealed or expressed will, then there is another power greater than God, or there is fate, or blind chance, or whatever you choose to call it; but you do not clear the record of the charge that what is to be will be. When men object to a view but present nothing any better or clearer, then what force is there in their objection?

While men object to the sovereignty

of God their theories and views present nothing so good and clear or irrefutable.

The consistent view is to acknowledge there is one true and living God, and there is no God beside him. There is no comfort to a christian in any other view, nor is there any bible teaching that allows any other.

P. D. G.

### THE LORD JESUS.

Men not guided by the Spirit of God and not walking by faith trust in the natural elements or agencies to keep, or heal, or deliver them. Natural air and water, natural food, natural operations of the ordinary agencies, elements or powers of the world are what they depend on. If they fall sick they trust in medicine, doctors, or the other influences, or time or nursing, or chance—anything but the Lord Jesus, to help them.

When Jesus appeared in his time it was a new thing on earth. His mother was a virgin. His childhood was perfect obedience to his Father. He lived independent of the ordinary elements of nature. His bread was secret. His authority was unknown to the Jewish rulers. He had no earthly possessions, nor home, nor place to lay his head. Did he live from hand to mouth? He lived in heaven.

There was no enemy that could take any advantage of him, nor do anything that was hid from him, nor could any power go at all beyond what he suffered. When devils wanted to hide in the forbidden, unclean swine they could not do that until they besought him and he suffered them to do so.

What he spake was done as he willed. Winds and waves obeyed him. Diseases departed at his word or touch. Death ended as he spake. Everything he did and said was miraculous. Heav-

en, earth and all deep places obeyed him.

Now the spirit of faith that receives and owns Jesus comes from heaven. By him all that believe are justified from all things from which they could not be justified by the law of Moses—from all things—not by or through all things, but from all things. The law is a witness. The law required perfect, spiritual obedience, not a little of this could carnal man render. Hence the law justly cursed guilty man. The prophets foretold the great good day when one should come who would save us. When Jesus came both law and prophets witnessed or declared that by Jesus all that believe are justified from all things from which they could not be justified by the law of Moses.

A witness does work, labor or perform, but it proves the case in point. When the heart believes in Jesus the virtue of his healing power accomplishes in and for the subject for grace what Jesus wills to be done. "Daughter, go in peace. Thy faith hath saved thee." How great is the working of faith. The just shall live by faith.

All that Jesus did was miraculous. One therefore to be a partaker of him must be quickened from the corruption of nature, and Christ must be so revealed and manifested in him that the life he now lives in the flesh he must live by the faith of the son of God.

P. D. G.

Brother S. M. Paul requests my view of Matt. 5:44-45. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you;

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Jesus is the true spiritual expounder of the law that came by Moses, and the complete fulfiller thereof; also he is the just and perfect teacher and doer of the code of behavior that will forever endure. There is no amending, curtailing or changing the perfect teaching of Jesus. For it is universal because it is the only right and righteous rule of life forever. Principles never change if they are perfect. Men may disregard them and pervert them, but that can never change them.

The Jews had disobeyed the law that came by Moses, perverted its true meaning, and made additions to it called traditions; but Jesus told the true meaning of the law, and the only course that can ever bring happiness to mankind. While the carnal nature of man delights in revenge, and loves to get the mastery, and hates an enemy, yet the spirit that delights in and practices such principles cannot be happy nor useful nor do good, nor have a good conscience. The rule of the law is, Love the Lord God with all your heart, soul, mind and strength, and your neighbor as yourself. This Jesus did, and when I, having been elect unto that obedience and the sprinkling of his blood, and receive him, am standing by his faith in that perfection the law is fulfilled in me. Then the fruit of the spirit of God is yielded. Love, joy, peace, long suffering, goodness, gentleness, meekness, faith, the things pleasing to the law of holiness are found in me. Then there is no enmity in my heart toward any one, nor can I then wrong another. Men may be my enemies, but I am not theirs. I can pray for all men and have good will toward all men. Why then should I not have the element of happiness in me, for I have the spirit of righteousness in me which is Jesus Christ.

But if I am in the flesh, or walk after the flesh, I have every ungodly,

wicked principle in me that will surely destroy me. There can be no happiness where there is hate and sinful principles. For the flesh is the mother of every wicked principle. While we are in the flesh we are under the law, and the law worketh wrath or frowns on and condemns every ungodly principle and lust. For the law is the strength of sin, and sin slays by the law which is good.

If we have the love of God in us we love the law, and the things the law requires, or they are done in us. For if we are led of the Spirit we are not under the law, and hence not under its curse, and we work no ill to our neighbor, for the law is fulfilled in us.

God is good to all. He makes his sun to shine upon the evil and the good, and sends his rain upon the just and the unjust. These holy principles of God are in his children, therefore they do good and not evil to men.

But one says, I can not do the good I would. But can you delight in doing the evil that you see and feel in your flesh? No, not if you are dead to sin. It is one thing to be holy and another to feel that you are holy. The man who abhors himself is in a state of justification. The man that feels he is more holy than his fellows is self-righteous. One that truly desires to do better than he feels that he does, or that with the mind serves the law of God, while with the flesh he serves the law of sin, is the one who walks after the spirit and is free from condemnation.

This is the man that loves his neighbor and loves his enemies, and does good to all men as he has opportunity. For the holy principle of our heavenly Father is in him because he is a child of God.

How blessed to love the teaching of Jesus and be a doer of the word.

For the life such a one lives is by the faith of Jesus.

P. D. G.

wait on God is the highest and holiest service always bringing deliverance.

P. D. G.

### WHY?

Why should we attempt to take matters in our own hand when the Bible authorizes us to wait upon the Lord who brings to pass whatsoever pleases him? One is not willing to go commit his way unto God in waiting on the Lord, but must take up the matter in his own way to save him. For instance when Moses was receiving the law from the Lord God on Mt. Sinai the people at the foot of the trembling mountain, within hearing of its dreadful roaring said, Up, Let us be going. For what is become of this Moses we know not. Make us gods to go before us. Aaron calls for the jewels which are placed in the fire, and a calf is presented. These be thy gods O Israel is their shout. Here is an instance of haste that works havoc among the people. Why not wait on the Lord? But impatient man does not like to wait. They that wait on the Lord shall renew their strength. God will be sure to deliver all that trust in him. He waits to be gracious.

A trouble springs up in a church. Members take sides, some for one and some for another. Soon two parties are formed, and a division follows, all for the lack of waiting until God shows what should be done. Until He shows what is right we should wait. If each would do that then there would not be two parties formed.

How good it is for brethren to dwell together in unity. Peace is one of the best states to be in, for then there is no strife. The doctrine of God our Saviour places us in the state of trust and quietness that secures much rest and joy in the Lord.

When men get in a hurry and become impatient they lose their good judgment, if they had it before. To

A friend of Tarboro, N. C., sends a request of my view of Matt. 12:31-32, and states that this scripture has been a burden of mind. Those two verses bear on my mind a great deal, and I know that I am a sinner, and feel that I am one of the worst sinners that there is. I sometimes feel that my sins are so many that God will never forgive them; and I know that the bible says seek and you shall find, so I try to seek the best I can. So I will try to pray to God the best I know how. For I know that if I am saved that it will be God that will save me. For nothing that I nor anyone else can do will save me. It will have to be God and God alone to save this old sinful soul of mine.

I will not sign my name only the unknown writer a sinner.

Remarks.—This scripture describes the sin against the Holy Ghost. It declares that all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall never be forgiven.

It does not seem to me that one feeling as vile as this unknown writer has any mind or desire to utter a word of blasphemy either against Christ or the Holy Ghost. This one makes personal charges. Self is the sinner, and not Jesus nor the Holy Ghost. Who convinces man of sin? It is the Holy Ghost. Then instead of the Holy Ghost being against him he is showing this one the need of a Redeemer, or has begun the good work of salvation in this one.

If you had committed the unpardonable sin would you feel any guilt or need of Jesus? The Pharisees hated Jesus with such malicious and bitter hatred that they accused him of being in league with the most unclean

devil. Have you the least trace of that vile mind against God. Not that I see.

On the other hand you are seeking the Lord, and endeavoring to pray unto him, which is according to the teaching of the bible. Every one that has this mind is blest.

Why not trust in Jesus? His blood cleanses from all sin. He saves the chief sinners, and there cannot be any greater sinners than those that feel they are the chief in their view.

The most desperate case is not the man who feels he is a sinner, nor the chief of sinners, but the man who accuses Jesus of such things as the Pharisees charged him with.

There is no way to save a sinner but in Jesus, nor can any ever fail of being saved that trust in him. Blessed are all they that put their trust in him.

P. D. G.

## OBITUARIES

### BENNETT BULLOCK.

This well known, pleasant brother fell asleep in Jesus between the first and second Sunday in April. He was well and widely known among our people. He and Sister Bullock have been model, exemplary Baptists many years. Their house has been a pleasant home for our people, and they have entertained many.

They labored with their own hands and provided well for their family, and the Lord greatly blest their labors so they had plenty. Each one was in the 73rd year of their lives, and they had been married about 54 years. They loved while young and married early in life, and loved each other all their lives, and lived like husband and wife should live.

Brother Bullock was girded with the principles that make a man strong to run a race, and he has fought a good fight, and has gone home to be with Jesus.

A short while ago I visited them. Sister Bullock was so attentive to him and said, When he is gone what shall I do? Oh I

shall be so lonesome. But He that gave her that good husband will be still a better husband to her.

P. D. G.

704 Lynwood Avenue, Station L.  
Baltimore, Md.

Dear Brother Gold:

Knowing that you were very fond of our dear old brother, Elder Wm. Grafton, I feel to inform you of his death on Tuesday, a. m., April 6, and was buried on Friday at Hartford, M. H., where he had preached the gospel of Jesus Christ over fifty years. Services were attended by a large number of sorrowing friends. Ministers present were Elders S. H. Durand, J. G. Eubanks, B. F. Coulter, J. McConnell and the writer. I tried to preach the sermon by request of the family, from Acts 26:8, all the other ministers taking part in the service.

Elder Grafton will be sadly missed as he leaves three churches destitute, and they loved him dearly. He preached his last sermon on third Sunday in February from Job 23:1-6. Truly a father in Israel is gone. We all loved him.

Your brother I hope,

JOSHUA T. ROWE.

Remark—Words of man cannot value the lovely character of such a man, so humble, so gentle, so firm, so gifted, so faithful.

P. D. G.

### JAMES B. PAGE.

Dear Brother Gold:

I have been requested by the bereaved widow, Sister Emma Page, to write a short obituary notice of her beloved husband, James B. Page, who was born in Caswell county, July 17th, 1859, and departed this life Nov. 2nd, 1905. He never made an open profession of religion, but was a strong believer in the Primitive Baptist faith, and always manifested a decided interest to the people of that faith and order.

He was not very strong physically, and would often refer to a dream, which he had in childhood, which seemed to be indelibly stamped on his memory. When we

had this dream, he was suffering intensely from a severe rising in his right side. He told his people that he dreamed all his sufferings would be in this world, and often in advancing years, would say this dream had ever been with him during his transient stay here.

His last sickness was quite severe and strange in its nature. The doctor was puzzled to know how to treat his disease or to ascertain the cause or how to reach and alleviate the sufferer.

He had a throat affection and a severe rising at the root of his tongue (or larynx,) which would enlarge so enormously that he would walk the room with his tongue outstretched, gasping and panting for breath. It seemed every moment that respiration would cease, and life be extinct. This continued for near two weeks, more or less affected, and often he was unable to utter audible words or express himself at all.

Some little time before the end came, his dear companion was bending over his suffering form, desiring to comfort or to aid in some way to alleviate his suffering. He chanced to notice her standing there and raised his hands, while his countenance bore visible marks of peace within. He drew her to his embrace with such tender devotion that the bright smile which wreathed his countenance, was a bright omen of a decided change, though he could not speak a word.

father, a good and obliging neighbor to

He often expressed his feelings to his wife in regard to the church and how he would love to be one of them. But his excuse was unworthiness, but said perhaps he'd join them some time. He told his wife he wished to be buried at Cross Roads church, some four miles distant.

He was a kind and loving husband and many dear friends who were loth to part with such as he.

He leaves a broken-hearted widow, nine children, four sons and five daughters; three sisters and three brothers together with a host of friends and relatives, to mourn his absence.

Now, dear bereaved mother and children, try to bow in humble submission to the will of Him who doeth all things well, and may the Lord abundantly bless and comfort the bereaved and enable them to be perfectly resigned to the will of Him who doeth all things well, and may they also remember that all things work for good, to all who love His appearing, and when the remember that all things for for good to it be the will of God to save them eternally, is the sincere desire of the writer.

MATTIE EVERETT.

Summerfield, N. C.

#### MISS ANN BOOTHE.

Mr. Gold:

Dear Friend:—This is my first attempt at writing you and although we have never

She wasn't a member of any church but a believer in the Primitive Baptists. My sister was staying with her one night and she told my sister she wished she could go to sleep and never wake up. She often told them she wanted to get well and stay with them one week, but it was not the good Lord's will to let her stay in this sorrowful world and longer. It seemed she was too good to stay, and when Jesus came and called her she was staying with her brother-in-law, Mr. J. S. Holt, and she said she had prayed for him to be rewarded in heaven for she was motherless and fatherless and he had been so good to her.

She dreamed a night or two before she died that her father came to her and shook hands with her and it seemed she studied so much about her father and talked so much about him that we believe she is now with him to stay where they will never have to part or say farewell. z

Oh, how sadly looks the place where once Miss Anne dwelled. Just a year ago at the sting of death she fell and the days seem long since she has gone, but the Lord saw fit to take her to that bright eternal home. No one can know how much we miss her, yet we know it was best that she met my father takes the Landmark and as

I have read so many good pieces in it I thought I would write about one of my friends who left this world some time ago.

Miss Ann Boothe was born in July, 1863, and died March 4, 1908, making her stay on earth 45 years and 6 months. She leaves four sisters, one brother and a step-mother to mourn their loss. All was done for her that loving hands and kind friends could do, but none could stay the cold icy hand of death. Her father departed this life about six months before she did and her mother died a good many years ago. She was such a good woman that it seems I want everybody to know how good she was.

She died with that dreadful disease, heart failure and was sick about twelve months, but was never heard to murmur or complain. She bore her sufferings patiently. She was loved by all who knew her, always had a smile and always had something nice to say to everyone. She should go from earth to heaven.

She with patience fought the battle  
That we all have got to fight,  
Then she crossed over Jordan's river,  
To that place where comes no night.

So sleep on Miss Ann, your troubles are o'er,  
Sleep on and take your rest;  
Some day I hope to meet you  
In heaven among the blest.

Written by a friend,  
O. M. CONNER.  
Copper Hill, Va.

**J. S. CORBETT.**  
Washington, Tuesday night before the 5th Sunday in May.  
He will take steamer Wednesday morning for Aurora.  
Sandy Grove, Wednesday night.  
Bethel, Thursday.  
Goose Creek Island, Saturday and 5th Sunday.  
Beulah, Tuesday and Wednesday.  
Rose Bay, Thursday.

Tiny Oak at night and Friday.  
North Lake, Saturday and 1st Sunday in June.

Take steamer at Fairfield Tuesday morning for East Lake.  
East Lake, Saturday and 2nd Sunday.  
Will the brethren at Bethlehem (Tyrrell county) meet him at the bridge near Mr. Armstrong's store Sunday evening or Monday morning?  
Bethlehem Saturday and 3rd Sunday.  
Concord, Monday.  
White Plains, Wednesday.  
Elder Corbett fills the above appointments in Elder Lundy's place.

**J. A. MONSEES.**  
Roanoke, Va., Monday night and Tuesday night, May 31 and June 1.  
Martinsville, Wednesday night and Thursday night, June 2 and 3.  
Danville, Friday night, Saturday and Sunday, 4, 5 and 6.  
Roxboro, N. C., Monday night and Tuesday night 7 and 8.  
Storie's Creek, Tuesday, 8.  
Durham, Wednesday night, 9.  
Greensboro, Thursday night, 10.  
High Point, Friday night, 11.  
Pine, Saturday and 2nd Sunday, 12 and 13.  
Salisbury, Monday and night, 14.

Elder W. M. Monsees' postoffice is Dunn, N. C.

The Mill Branch Union is to convene with the church at Black Creek, Horry county, S. C.

**ORDINATION.**  
Brother J. A. Herndon, of Durham, was ordained to the work of the gospel ministry on 3rd Sunday in April at Durham, N. C., by Elders J. J. Hall and P. D. Gold.

The next session of the Black River Union is appointed to be held with the church at Reedy Prong, Saturday and 5th Sunday in May.  
**CORNELIUS HODGES, Clerk.**

The church at Elm City has changed its name from Tolson church to Church at Elm City, and has changed its time of preaching to Saturday and 2nd Sunday in each month.

J. D. WILLIAMS.

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CALLED IN.

Dear Brother Gold:

We are not to have any Union meeting at Cross Roads Saturday and 5th Sunday in May.

P. O. TERRELL.

Elder P. D. Gold:

Dear Brother—You will please state in the Landmark that the Cedar Island Union was appointed to be held with the church at Straits Friday, Saturday and fifth Sunday in May, 1909.

J. P. TINGLE, Clerk.

The Eastern Union is appointed to be held with the church at Concord, Washington county, N. C., and to commence on Friday before the 5th Sunday in May. All lovers of truth are invited. Those coming by rail will be met on Thursday p. m. at Creswell.

A. W. AMBROSE, Clerk.

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UNION MEETING NOTICE.

The Union meeting is to be held with the church at Sardis, Rockingham county, N. C., commencing on Saturday before the fifth Sunday in May, 1909. A cordial invitation is given to all that desire to come, especially ministering brethren. Those wishing to come by rail can write Brother J. H. Neal Stooksdale, N. C., or A. F. Neal and C. H. Dalton, Madison, N. C. They will see that they are met.

T. B. WILSON, Clerk.

The section meeting to be held with the church at Moon's Creek, Caswell county, N. C., about eight miles from Danville, Va., begins on Friday, May 14, and continues three days.

We hope it may be the mind of many

ministers, brethren and friends to visit us at that time.

Any one wishing to come by rail will be met at Danville by notifying

J. W. NEAL, Clerk,

Danville, Va.,

R. F. D. No. 5.

Phone No. 1068-4.

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ORDINATION.

The Primitive Baptist church at Bethel, Pamlico county, N. C., in conference Saturday, April 10, 1909, being fully satisfied with the spiritual gifts and qualifications of Brother John P. Tingle, a member of said church, do hereby call Elders E. E. Lundy and B. F. Eubanks as a presbytery to ordain said John P. Tingle to the full work of the gospel ministry, who met on Sunday following and called to their assistance Deacons H. A. Gaskins, of Bethel church, and Josiah Tingle, of Sheffield church, and organized by choosing E. E. Lundy, moderator, and Josiah Tingle, clerk, whereby they proceeded to set apart and ordain said John P. Tingle by prayers and the imposition of hands to the full work of the gospel ministry.

E. E. LUNDY, Moderator.

B. F. EUBANK,

H. A. GASKINS,

JOSIAH TINGLE, Clerk.

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The next session of the Dutchville Union will be held with the church at Wheelers Saturday and 5th Sunday in May.

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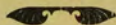
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# ZION'S LANDMARK

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P. G. LESTER, Asso.

Floyd, Va.

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## THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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All brethren and friends are requested to act as agents.

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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.

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### ERROR.

Wider R. H. Pittman's postoffice is  
Luray, Va., and not Kenly, N. C.

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

"What lady would expect to establish her own virtue by proclaiming the fall of her sister?"

There seems to be great fear in the camp of the saints, that the hobbyist will remove the stakes, and break the cords of the Holy City. Let it be remembered that no man ever went far from where he started on a hobby. Those who ride hobbies are apt to mistake selfishness for a great zeal to "defend truth" and "sound doctrine." They give people to understand that "we have seen servants on horses, and princes walking on earth." They want people to recognize their superior abilities; and declare them great princes. They are very anxious to come out of obscurity.

Some men try to make it appear that all the hobby riders are "absoluters." This is a grand mistake. It is to be feared that some, yes many, are willing to ride anything in any direction which they think will bring popularity to self.

One writer who seems to be very hostile to "absoluters" says, "There are about three per cent absolute predestinarians of all things hobby riders." He claims to have news from two other states besides his own. This recording "angel," as it were, marks on the bulletin board, "one state had of those loathsome wretches the great number of two." They had been excluded for something. He called it by an ugly name. The other state has the small

number of one, who is in the penitentiary. He says he gets this good news from a traveling elder.

Here the thought suggests itself that there are many traveling elders; some who have to travel to regions where they are unknown to get a congregation. The thought also enters the mind, that if only three percent of the church is impure, the cry of "wolf in sheep clothing" should cease and peace ensue.

Small boys ride hobbies; how silly is the man who stands around and quarrels with the small boys for doing so. A little boy once owned a hobby and rode it, but as he grew the less he cared for it. Finally his hobby was stolen; he also learned who had it. His father told him to see after it and have it brought home. The little fellow replied, "it is not worth having a fuss over."

Oh, that some elders possessed the wisdom of that little boy.

This three percent testimony makes the present condition better than the twelve that Christ called to be his witnesses, for, so far as to numbers, 8 1-3 per cent was Judas Iscariot. Judas did not sidetrack Peter and cause him to cry, war, wolf, etc., nor to tell how many false brethren had been punished. But his theme was, "Grace and peace be multiplied unto you through the knowledge of God and Jesus our Lord. According as his divine power He hath given unto us all things that per-

tain unto life and godliness through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

It seems that some elders have not escaped the corruption that is in the world through lust. They seem to lust for the mastery over everything, and want other people to think what they do not know is not worth knowing. Some of these wise acres act like they consider themselves absolutely predestinated to preach against the absolute predestination of all things. They seem to think that if God's kingdom rules over all it would have to be in all.

One of these anti-absoluters said it was "God's purpose for Adam to remain in the garden of Eden." Another said, "Certainly it is God's will to save everybody, I am a right smart of a Methodist." He also said, "If I had the power I would take every person in this congregation in my arms and fly to heaven. Another anti-absoluter of the "good samaritan" type, said that "There is as much difference in the words predestinate and foreordain as there is in day and night." Perhaps some one will say, surely, these are not Primitive Baptists. Yes sir, in good standing in their respective churches at the time of said utterances. However one of the said elders afterwards went off and tried to live on "missionary mush." Are these sayings not enough to make the conies hide in the rocks?

Mr. Busybody, whose sir name is self-conceit, causes much trouble. He is always looking after other peoples' business. He sees something wrong everywhere he goes. He wants people to think he is very sound in the faith,

and like Jehu of old, says, "Come see my zeal for the Lord." He is restless, sorry he can't be everywhere at the same time. He feels it is his duty to travel and warn the churches that "Mr. Wolf should not be allowed to creep into the sheep-fold." He sometimes boycotts those who he is afraid will graze in his pasture. He has some failing to tell on almost every preacher he mentions except himself. Somebody may say, "Surely this preacher dwells on high; he is up on the walls of Zion where he can see the wolves and hypocrites."

The Lord declares by the prophet Isaiah who should dwell on high. It was, "He that despiseth the gain of oppression, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil, his place of defence shall be the munition of rocks; bread shall be given him; his waters shall be sure." Holy writ says, "The meek shall eat and be satisfied. The meek shall also increase their joy in the Lord, and the poor among men shall rejoice in the holy one of Israel. For the terrible one is brought to naught, and the scorner is consumed; and all that watch for iniquity are cut off.

That makes a man an offender for a word, and lays a snare for him that reproveth in the gate; and turns aside the just for a thing of naught." "The Lord shall utterly destroy the tongue of the Egyptian Sea, and there shall be a highway for the remnant of his people." Although "a multitude of (Egyptian) shepherds is called forth against the Lord, he will not be afraid of their voice, nor abase himself for the wise of them." So shall the Lord of hosts come down to fight for Mount Zion, and for the hill thereof. As birds flying so will the Lord of hosts defend Jerusalem. Defending, also he

will deliver and passing over he will preserve it. Well may Israel say, "Lo, this is our Lord; he will come and save us. This is our God forever, he will be our guide even unto leath." "Watchman, what of the night."

THOMAS LAMBERT,  
Ashboro, N. C.

Elder L. H. Hardy:

My Dear Friend—I wish to ask you some questions which I hope you will answer through Zion's Landmark:

1st. Do the scriptures teach that when your brother trespasses against you for you to first go to him and tell him his faults between yourself and him alone, and if he will not hear you, then take with you one or two brethren, and then if he will not hear them take the matter to the church?

Answer—That is the teaching of the scriptures as we find it in Matthew 18th chapter. No church should allow a matter of this kind to be mentioned in her conference until she is sure that these first and second steps have been taken and if she does so allow the church gets out of order and becomes unfit to attend to business until she repent and do her first work.

2nd. Is it not the duty of a deacon or deacons, when they hear of a difficulty or difference between two members of sufficient weight to disturb fellowship, to try to get them together and get them to settle their differences, and if they cannot, then take their matter to the church?

Answer—That is my understanding of the duty of church deacons.

To think that deacons have nothing to do but provide wine and bread and wait on the communion table is to have a very small conception of what the scriptures mean by the service of tables. The deacons should see that the church's financial system is looked after so that the poor of the church can be properly cared for, the running ex-

penses of the church met, the pastor properly cared for and then to look after the peace of the membership, so the pastor may give himself to the service of the gospel both in the church and in such evangelical labors as may come under his hand. Good deacons are as hard to find as good pastors and the churches make a big mistake when they try to make deacons as they do when they try to make pastors.

3rd. Let us suppose a case. Two, three or four sisters fall out with a brother through jealousy of one sister of another church. Those sisters find that they cannot, with the evidence they have, make out a case, therefore they drop that particular case and then go about and get up another charge against this same brother, that he has accused one of these sisters of speaking an untruth. At their next meeting when this brother arrives in the meeting house the two deacons with some of these sisters and some other brethren go out in the yard and, with their pastor, talk until after the appointment hour for service, then come back into the house. This brother does not know that anyone has any charge against him for all troubles so far as he knows have been settled satisfactorily to all concerned. Then, in conference, and without letting him know anything of it there being any trouble with anyone, they line out a charge against this brother that he had said that one of these sisters had spoken falsely. This brother, who had been a member for a number of years and not one charge had ever been brought against him, denies the charge. There is another brother who had been dissipated from boyhood and had been a member only a little over a year and it is generally known that he has indulged in dissipation since he has been in the church, and they bring him up as a witness against the old and orderly brother who has done much for the church.

They continue to charge against that old brother until he becomes so provoked that he calls for his name and withdraws from the church.

Then his wife, seeing how her husband had been treated and knowing his innocence, calls for her name and withdraws. One of the before-cited deacons gets up and cries out, "Peace! peace! is what we want and what we must have. I move that she be excluded," and they exclude her at once without one moment's time for consideration or trying to labor with her and speak of her in such a way as to leave the impression that this sister had been a disturber of the peace of the church. Question—Do you think the proceedings of that conference would be in accord with the rules and regulations of the Primitive Baptist church and according to the rules laid down in the scriptures to govern the same?

Answer—I surely do not think so. It appears to me, in the first place, that the conduct of those members against that brother and sister is a clear case of conspiracy. No number of members of any church can get together and caucus against another member without being guilty of conspiracy. It does not much make any difference if the brother or sister is guilty of some heinous crime they have no right to form such a plot and they cannot do so without being guilty of conspirators. The parties thus engaged are guilty of one of the worst of public offences in the church and are entirely unfit to set on any case in conference until they have repented of their evil ways and acknowledged their wrongs. It appears to me that any brother minister who knows of the existence of such things in a church is in his own light to act as pastor of such a body for thereby he becomes a partaker of her evil deeds.

Secondly, I feel that a brother or sister thus treated and agged about are

in their own light to call for their names. They should face the matter and let it come to trial. When they ask for their names that shuts off further trial and however much the church might want to adjust the difficulty it leaves her helpless to do so for then the case has come to be only a one-sided affair. Here the church actually becomes helpless and has to hold what she has even if it is the wrong side. Thus the withdrawing parties not only get more trouble to themselves, but they leave a nasty stink in the church and have placed themselves in such position that they cannot help her clean out her house.

Is there not here a big opening for a meeting for all concerned to come together and not bring up one charge against a brother nor a sister but for each one to confess his or her own faults and let all the others do the same?

Brethren, sisters, would not such meetings be profitable? Have we not all walked in muddy places until our feet have become mangy? Do we not need to come up to the washing of water by the word, that we may come up from the washing as a flock of sheep upon Mt. Gilead?

My own convictions are so strong and weigh me down so heavily that I, for one, am ready and would welcome such a day as a sweet day to enter into rest.

Your loving but troubled brother and friend,

L. H. HADY.

Reidsville, N. C.

#### THE TEACHER'S STUDY OF WORDS.

"I have given unto them thy words, and they have received them."—John xvii. 8, 14.

Jesus tells us our "idle words" are all gone on before us into the solemn record on high, and that his

words shall never pass away, and assures us that, if we be ashamed of him and his words, he will also be ashamed of us before his father and his holy angels. His great work on earth was done in great part by the same instruments as ours—by words. Let us enter, then into the imperative need of the "study of words," remembering his solemn rendering of his account to the Eternal Father, as recorded in John xvii.: "For I have given them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." Here we see they are given to us in sacred trust, down to the end of time, as the later sentences take us in his petitions, "Neither pray I for these alone, but for them also which shall believe on me through their word." Let us try to understand some among the oft-recurring words thus given us, as "sin," which is the revolt of the human will from the divine will; "grace,"—the bestowal of divine favor, free and unmerited; "revelation" is a drawing back of a veil or partition wall and God revealing himself to man—not man finding God, but God revealing himself to men. "Redeemer," "redemption," "redeeming,"—the central thought is to buy back; sin is slavery, sinners are bondslaves to Satan and sin, the price paid to redeem or ransom is the "precious blood of Christ," through it we are brought back to life, and liberty, and love, back to God. "Atonement!" What is it? If we divide the word, we see its meaning more clearly,—at-on-ment. God and men were separated by sin; now, by the atoning work of the Lord Jesus, the church is at-one with God. "Faith" is the mind grasping, laying hold of, that which is unseen. "Justification" is God's method of dealing with men, according to a

divinely-given faith in the person and work of Christ. The more we understand these common scriptural phrases the clearer will our minds become, and we shall not be as parrots using them, when discoursing on the things of God; and under their exercise we shall see deeper and fuller meanings than we saw before! Light shines in gentle rays on the spirit and we shall see the words themselves clenched with the glorious facts imprisoned in them. As we read the utterances of prophetic souls, we see the words stretched and bleeding as it were, to convey meanings beyond the capacity of words. With hearts throbbing with joy or woe they saw the Spirit within the letter.

Words bear the marks of heroic struggle. There are single words, too, in whose significance is divine power. Take the simple word, "so"—"God so loved the world,"—volumes may be written on the cause, manner, and duration of that "so." "Yet" is another. "Saul, yet breathing out threatenings and slaughter." I remember a lesson of two hours on that word "yet." "The end is not yet," said the Son of God, and O what has that yet meant to the church of God! "But" also has its pregnant meanings. "But he was wounded for our transgressions; but I will not make a full end; but I obtained mercy," and so on. The smallest words seem like golden hinges to gates that swing back and reveal fields and oceans of divine knowledge beyond our present ken.

It will be our wisdom, too, to cultivate simplicity. His words are sweetly simple. Our Lord did not say, "Consider the floral productions of the earth, how they accumulate bulk and foliage, though they perform no manual labor," etc.; but he said, "Consider the lillies, how they grow, they toil not, neither do they spin." A

very little child would understand much that he said.

Many sayings are hard to be understood, but the great facts of his own life, sufferings, work, death, and resurrection can be simply told to a little child, and many have received them by the Divine Spirit while very young.

Let us follow our great teacher in love and method, and in our teaching keep step with the children and try to understand, and find if they understand. Their path is full of dangers, it is ours to watch their steps as those who must give account. A fresh face in the class is an additional responsibility in instruction, and may be the only one to whom our lesson is sent. It has been so, and in after years the fact has been made known that that once was the guiding word given, and we knew it not. How greatly we need to seek the Holy Spirit for right words, pure words, choice words, forcible words, living words. Dead languages will not do in service of Christ. Formal words are of little use; it is loving words from the Fountain of love, true words from the Rock of Truth. One has said:

"Thou must be truth thyself, if thou the truth would'st teach;  
Thy soul must overflow, if another's thou would'st reach;  
It needs the overflowing heart to give the lips full speech."

Also—know what you want to say before you attempt to say it, is a good rule. "See your ideas" is old and good advice, and one of the secrets of successful teaching. We should cultivate power of expression and aptness of emphasis in the right word or place; there is something very dreadful in the misuse of words, seeing they are instruments mighty, "for good or ill, to soothe or pierce, kill or give life;" and as we consider the deep meaning of those words, "By the words thou shalt be justified, and

by thy words thou shalt be condemned."

"Oh let your speech with charity be blent,  
That all your words, pulsing with good intent,  
May bear the truth, exalt the Christ, and find—  
Their sacred work in showing forth his mind!"

The study of words in service for the children is one of the grandest on earth. Have we not often proved that we receive more than we give? "He that watereth shall be watered also himself." When we minister to them we learn more than we impart, and create thereby a new world of interest and delight. Who can forget the eager upturned face of a little boy, questioning and wistfully waiting an answer; of the opening mind, and the coy, shy query conveyed in the simple words of "how," "why," "where," "what for?" of the little maid, and not seek with tears of anxiety to answer truly and not mislead; so strive in simple words to convey the laws and love of the kingdom of God, never losing sight of the beautiful object lesson the dear Son of God gave when "He took a little child and set him in the midst, and said, Except ye receive the kingdom of God as a little child ye shall in no wise enter therein;" and a child's faith is implicit.

So, then, as we labor with words as our only tools, and not only so, but we labor in the shadow of faith, as it were, our tools and our work is intangible, unseen, known only to him who provides the tools and the place of labor; and in view of the world to come—Eternity is the goal for which we labor—

"Every word has its own spirit,  
True or false, that never dies;  
Every word man's lips havenutter'd  
Are recorded in God's skies."  
Nor is this all; there is still a far

deeper meaning in "the Word of God," as when we study John i., and Rev. xix. 13.

Dear friends: suffer the word of exhortation; the scriptures were not opened to me at first as they have been since I began at the beginning and went steadily through day by day, studying their references. We are now in our twelfth reading straight through. I began this course about 36 years ago, and have reaped a rich reward.

Your fellow teacher in love and hope,  
E. LITTLETON.  
West Australia, April, 1907.

Elder Monsees:

Dear Brother—As you have requested I am willing to verify the truthfulness of the statement I made in reference to what I heard Elder Sykes say at the general meeting, Crooked Creek church, Putnam county, Georgia.

Several brethren present heard him ask, "why Primitive Baptists held close communion," and he thought that Baptists should meet on the Sabbath and have Bible readings, and that our doctrine should be preached across the water. On Sunday he preached a sermon that was indeed captivating; the language was flowery, the illustrations were grand, oh so pleasing to the natural man, and enjoyable too to those that loved the truth as he carried our blessed salvation by grace all along. But in the closing he said he would hail the day when all denominational lines would be withdrawn and we would all be brought together as one mass of christianity.

I did not deem that sound doctrine, so came home dissatisfied with what I saw and heard at that meeting. If the Lord had not have sustained me I would have faltered and fainted by

the way. As I had been mixed up with that kind for so long I was seeking deliverance and if I did not find it in the old church where could I go?

After we had our bitter trials here at home, I would not discuss the past. I told several of my sisters the best way now was to never think of the past but to let our minds be at rest, that the Lord had given us peace, and I can truthfully say that there was a sweet peace with me until the day that one of the lower churches sent a letter to destroy the usefulness of one of our beloved gospel ministers. It was such a shock to me and I felt that it was persecution. After services I went to his dear companion and put my arms around her and told her that it was persecution. I never would have consented to the reading of the letters. I talked it over with the one who came bearing the letter; I knew he was in error and I told him so. I afterwards spoke of it as they have gone out from us, and all we want is to be left just where the church was left when our great head left us.

May God in his wisdom rule over Zion everywhere and keep me one of the poorest of his flock in the straight and narrow way.

MRS. A. H. RICE.

Dear Brother Gold:

I am yet very feeble but so I can be up around the house and yard. My throat is very tender and not yet healed up but I think my general condition is much improved.

I have not slept any since one o'clock because of a text which has very forcibly presented itself to my mind and I have become so restless that I must write something about it for the churches. I don't know why I am this way but these times and feelings come over me or in me and I am

lashed until I comply. I write because I am as much impressed with it as I am with preaching and I try to preach because I must.

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed, is partaker of his evil deeds." 2nd John, 10th, 11th verses.

"A man that is an heretic, after the first and second admonition reject, knowing that he that is such is subverted and sinneth, being condemned of himself. Titus in. 10, 11.

"And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord, and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquilla and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly." Acts 18:24-26.

These texts came to me just as I have recorded them and they appeared to me to be explanatory the one of the other.

In the first passage quoted we have the cause, and the only cause, given in the Bible that a church can possibly be justified in closing her doors on a minister. They must know that he preaches among them false doctrine, or another doctrine from that which our Lord and his apostles have taught. Salvation by grace and by grace alone for time and for eternity is the doctrine of the Bible. Then to observe the things which are taught in the Bible as the duties of believers in Christ in living in obedience to him and shunning the bewitching and entangling things of the world, abstaining from them; living soberly, righteously and

godly in this present world is the doctrine of the good works which God has beforeordained that we should walk in them. Any minister being faithful in these things shows that God has set him at liberty in his word and commended him to the churches of the saints and he is to be received by them. For them to reject him and close him out of their houses brings them in the grossest of disorder and makes them offenders against the whole household of faith, and against every true gospel minister. Why do I say this? Because they have offended against God's word, that word is the standard of our faith and practice. Therefore when we turn away from that word we turn away from the standard of our professions which our God has so graciously given us that we may have peace among ourselves in this unfriendly world. When churches have done these things which are contrary to the scriptures the brethren in the ministry and the sister churches should rebuke them that they might be sound in the faith. Because if they reject one who is sound according to God's word it is proof positive that they are not sound. Then when they have been admonished and exhorted and will not hear but will persist in their evil way the brethren in the ministry and the sister churches should withdraw from them until they have evidence manifested by their turning from their evil way that the Lord has given them repentance unto the acknowledging of truth.

An heretic is a person who holds and avows religious opinions contrary to the doctrine of the scriptures, the only rule of faith and practice.—Webster.

Even a man of that type is to be labored with faithfully and in brotherly love before he is rejected. Many have been the children of God who have perished in martyrdom because

they could not subscribe to the doctrines of established churches. The doctrines avowed by churches in their articles of faith are often directly contrary to the doctrine of the Bible, as taught by our Lord and his disciples and these are the only fathers who have been given authority to set bounds or landmarks which we are commanded to not remove. The Roman Catholics set up bounds and used every effort in their power to compell all men to come to their standard, claiming that all who did not do so were heretics and put to death about fifty millions of people, many of whom were the humble followers of our meek and lowly Jesus and sound in the faith and doctrine of the Bible. When the reformers came in and overcome the Catholic powers they established their own: The Lutherans, the Episcopalians, the Presbyterians, all became persecutors of the followers of the meek and lowly Jesus, persecuting them unto death because they adhered to the solemn teaching of the Bible. Under the reign of one Presbyterian king eight thousand people were put to death because they would not endorse infant baptism. Today, to be consistent with their standard, the Methodists would have to look upon all who do not accept their doctrines as being heretics having received their full authority in Mr. John Westley's "Deed of Declaration." See Hassell's history, page 543. From these things we should be cautious how we pronounce any heretics just because what they hold to does not appear to us just right. In this day those of us who preach that God is an absolute sovereign over all worlds, men, devils and things are called heretics by some, and pulpits and churches claiming to be Primitive Baptist are denied us. We feel that Christ, Paul and Peter and Jude and the rest of the apostles would receive the same treatment for that is what they believed and

taught. "The Lord God omnipotent reigneth" is the very voice of heaven itself. Rev. xix. 6.

That is all that we preach and yet it is said by some among us to be a damnable heresy and we who preach it to be heretics. Oh Lord, if I must be rejected or die as an heretic because I preach this thy glorious power let it be so! I welcome the day of thy visitation!

What is to be done if one come to us preaching what we believe to be contrary to sound doctrine? The case is plain. Take him as a precious brother, and therefore without malice, but in the sincere love of God, as Aquilla and Priscilla took Apollos, and talk to him, admonish him, labor diligently with him, and try to show him his wrong, not by our rules and our practices; no, these may be wrong. They may have been the rules and practices of the church since our grand fathers' days but yet that may be wrong still. A gray headed wrong is not right. Neither is it a landmark set by the fathers.

The apostles are the fathers in the church. Our Lord left them here to set all things in order in the churches. There was no established church on the earth when he ascended up on high. Soon after his ascension the Holy Ghost came down on the apostles and brethren and it was given unto them to gather the saints (solitary ones in families) and give unto them the ordinances as the Lord had taught them. Therefore the doctrine and practice of the church are to be found in the apostolic teaching, and any resolutions, doctrines or practices outside of these are to be rejected with those who hold to them and advocate them. But let us remember that this is not to be done until we have labored faithfully the second time, being sure that we are right in that we accuse him of heresy and that it is really heresy according

to the sacred word of God. To do this otherwise we make ourselves offenders against God's heritage and therefore transgressors—to be despised in God's house.

When John the Baptist died his work was at an end. He was sent of God to preach repentance and baptize with the water of repentance. He was the voice of one crying in the wilderness. God sent him but he didn't commission him to send anyone else. Therefore one going out in John's baptism, was without authority. His being eloquent and mighty in the scriptures did not enable him to declare the word of truth. He needed instruction. He needed to see that Jesus, the good shepherd, should be preached, as the only way of salvation. To this end those two God-loving disciples took Apollos and taught him in the way of God more perfectly. They saw the spirit of the Lord in him. He was a living and called minister of God. The gift of the Holy Spirit to that end was in him and therefore his heart was thereby open for this instruction. When it was given it was gladly received. Thus Aquilla and Priscilla had acquitted themselves of any obligations only to love, and the servant of God had received the much-needed teaching. Each could go on their way rejoicing in the faithfulness which the Lord had given unto them.

Brethren in the ministry in particular should see that their brethren under like burden are rightly treated by the churches and if one is shut out without a scriptural cause that church or those churches should be admonished and if they will not heed then the ministry should have love enough for each to let those churches alone and remain away from them. To deal otherwise is uncourteous and unkind toward a fellow laborer in the vineyard of the Lord.

Brother Gold, I have written some

of the things which I feel sure these scriptures teach. If you think them unworthy of a place in our family paper, send this letter back to me and I will send you the return postage. If you send it back I request that you give your views at length on the three texts that are at the head of this article.

I am now satisfied that what I have written is true discipline of the Bible on these points.

Yours in hope,

L. H. HARDY,

Reidsville, N. C.

#### AFFLICTIONS.

I feel this evening that I must pen a few words upon the above subject, and if grace, strength and wisdom is afforded me, to comfort the suffering ones of Christ, shall, amidst all my suffering, be fully repaid.

Suffering as I do from epilepsy (a serious bodily affliction) my mind naturally diverts to, and meditates upon this subject; but for some reason, unusually so this evening.

Having excused myself from my pastor and a friend, who expected me to journey with them this lovely afternoon, I had turned aside to my place of rest, in the hope that I might obtain rest and sleep; thus sufficiently recuperating my weakened body to enable me to keep on the go with only a few minutes' sleep however I awake, restless and sleepless, but impressed to write upon the above subject. I entered faithfully upon the discharge of my duty as I saw it, and I was enabled in consequence to attend the night service which fell from the master's table in such profusion that the suffering saints could but be edified. Ministering to the saints on this occasion, were Elders A. J. Moore, of Whitakers, N. C., and J. H. O'phant, of Crawfordsville, Ind., and I truly felt that I could sing:

"The Lord has promised good to me,  
His word my hope secures;  
He will my shield and portion be,  
As long as life endures.

I realize I think, as fully as it is possible for poor frail man to do, that the afflictions of God's children not only serve in the attainment of divine ends and purposes, but they bring the child of God down to his humble position which he must needs occupy, in order that he may be able to praise God for his manifold and unspeakable blessings to the children of men. And as I meditate upon the subject of our afflictions, I feel that I can explain what a blessing and a privilege we have in our afflictions, for we realize so perceptibly that they are for our good! And they are for our good in each and every case, though we may for the time, be blind to the fact. God is too good to err, and we are told that he loves us with an everlasting love, and with this assurance, we can but feel that our afflictions will redound to the glory of his precious name, and that his divine ends will be attained.

Not a sparrow falleth without his notice, and if so, why should he overlook one whom he has loved with an everlasting love; one for whom he atoned on the cross, and one who was given him before the world began?

He leads us in a way that we know not, but he will in his wisdom make crooked ways straight, so that ere our eyes are open to a clear perception of the fact, we often realize that "afflictions though they seem severe, are oft in mercy sent." The flesh is weak, and in our suffering, we cry to God for relief from our misery and pain; in our disobedience we try to ask God to have mercy upon us poor sinners; and we feel that we have been left alone in the wilderness of sin. But oh! is it not a sublime thought upon which we can feel the assurance that he will be with us if we are his children.

"Many are the afflictions of the righteous: but the Lord delivereth him out of them all. As his children, we are embraced in the righteous above referred to, because we have been made white in the blood of the Lamb. Our sins have been blotted out, and will be remembered against us no more forever. So then if we are the Lord's anointed, we can trust to the blessed assurance which we have, that in our afflictions of whatever nature, the Lord will deliver us out of them all, and bring us out more than conquerors, through him that loved us.

But we are often, yes often surrounded with doubts and fears, and we cannot trust our case in the hands of him who rules and governs the universe. Here we should be more resigned than we are, in all our afflictions. If there is reason for our hope that Jesus' blood has made us white, as snow, we cannot as believers in predestination and election, fear that he would withdraw from us, that efficacious atonement on the cross.

Then let those of us who entertain the little hope, take courage, even in our afflictions, ever looking unto Jesus, the author and finisher of our faith.

The whole need not a physician, but the sick—the afflicted. If you, dear reader, feel that you are guilty and in need of Jesus in the pardon of your sins, you are afflicted, and this is, in my mind, evidence that your sins are pardoned already, though perhaps not perceivable as such to you. All the fitness he requireth is to feel your need of him. Do you, dear reader, feel your need of him? Do you feel that "in me that is my flesh, dwelleth no good thing?" If so, then substitute obedience for disobedience, by taking up your cross, following him into the liquid grave, to rise in newness of life, where we shall ever be with the Lord. Thus can we as children of the atoning Jesus, eliminate much suffering,

and frequent afflictions which might be ours to share, for "as many of us as have been baptized into Christ—not into the churches of men which embody false teachings and doctrine, but into Christ—have put on Christ for ye are all the children of God by faith in Christ Jesus."

God help us all to be obedient and subservient to his will.

Paul to the Corinthians, while taking comfort in afflictions, says "we are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted but not forsaken; cast down but not destroyed; 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."

The suffering and afflicted, whether in body or mind, whether inside or outside of the church militant (provided they have a hope in the saving power of the Lord Jesus through the pardon of their sins) can take courage from the above scripture "for our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, for he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him."

And "now I rejoice, not that you were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing."

"Poor and afflicted Lord are thine,  
Among the great unfit to shine,  
But though the world may think it strange,  
They would not with the world exchange."

In love,  
W. R. MOORE,  
Manchester, Va.

## ZION'S LANDMARK

P. D. GOLD, Wilson, N. C.  
P. G. LESTER, Floyd, Va.  
"Remove not the Ancient Landmark which  
thy Fathers have set."

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Wilson, N. C., JUNE 1, 1909

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### LAST DAYS BEST DAYS.

"So the Lord blessed the latter end of Job more than his beginning," Job 42-12. The beginning of Job's days was good, but the ending better, and the wise man says the end of a thing is better than the beginning—that is if it does not end well it is a failure.

Naturally and literally there is a tendency to contraction in a man as old age creeps upon him. His vision becomes shorter, his memory weaker, his powers of energy enervated, his sympathy soured, his enthusiasm chilled, his prospects blasted, and age seems to bury him in a cell of gloom. He finds much fault of the times, and of mankind, and complains that things are worse, and people are more corrupt than they were when he was young, unless his mind is broadened and deepened, and his heart made tender by the grace of God. But if grace warms and strengthens him in the inner man then tribulation is a blessing, and works patience in him, and patience works experience, and experience works hope, and hope makes not ashamed, because the love of God is shed abroad in the heart by the Holy Ghost so the hope of eternity brightens his pathway towards the end of his journey; for the righteous hath hope in his death, and the light shines more and more unto the perfect day. He that puts on the

whole armor of God—that gives diligence to add to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance godliness and to godliness brotherly kindness, and to brotherly kindness charity shall have an unbandant entrance into the everlasting kingdom of our God.

Such as walk after the flesh and lack these things therefore do not have that abundant entrance into the kingdom of heaven.

Look at such men of faith as Abel who being dead yet speaks, Enoch who walked with God and the Lord took him away from sorrowful earth. See how blest was Noah, Abraham, and the other fathers all died in the blessed faith of Jesus. Moses died at the word of the Lord, and saw the goodly land, David's sweet song as he passed away was a glorious triumph. The prophets gloried in the Lord and were so blessed as Daniel to whom God said Go thy way and in the end thou shalt stand in thy lot. Stephen falls asleep in Jesus. Paul shouts of victory as he said I have fought a good fight, and have finished my course, and have kept the faith; and henceforth there is a crown of righteousness laid up for me and not for me only, but for all them that love the appearing of Jesus. The beloved John seemed to increase in love and peace, and was given more wonderful views of glory before he was called up higher.

But greatest of all is the shout of victory of him who endured and resisted unto blood, and as he tread the wine-press of the wrath of God alone, and overcame every enemy for all his people, and who having finished the the work God gave him to do cried in triumph it is finished. How glorious and eternal is the end that follows to this perfect life of Jesus.

P. D. G.

"nd these shall go away into everlasting punishment: but the righteous

into life eternal," Matt. 25-46.

A sister of Georgia requests my view of the above scripture.

If there are not two classes of people referred to in this verse, then what language could do this? If there are not two distinct, separate places or states described in this language, then what language could be employed to do this? If the punishment of the one is not everlasting, and the happiness of the other is not eternal, then what could set forth these two states?

Sheep and goats are the two characters employed in the new testament, which sifts out the precious from the vile. Are sheep ever used to denote any but the redeemed of the Lord, and where are goats ever used to set forth the beloved of God?

The sheep and goats are separated by Jesus who shall separate them one from another. The sheep Jesus shall place on his right hand, and the goats on his left hand.

There is one mark of difference that separates them and denotes the difference of their characters. The sheep love Jesus, and it is proven by their work. What is that work? They visit and minister to his people in their affliction. Jesus said, when I was sick and in prison ye came unto me and ministered unto me, and when I was naked ye clothed me, and when I was hungry ye fed me. His people shall say, Lord when did we ever see thee thus and so minister unto thee? He shall say, inasmuch as ye have done this unto me one of the least of my people ye have done it unto me.

The great principle and mystery of the unity of Jesus and his people or body is here taught, so that what is done unto the least one of his people is done unto him.

The love that his people have for Jesus and for each other is shown in the manner of their conduct toward each other in ministering to them.

Also the character or nature of

God's children is shown by the use of sheep to symbolize them. Sheep are lowly, peaceable, meek and submissive to the providence of God. They are not pretentious. They do not claim any worthiness, nor exalt themselves. They claim nothing. They are astonished when told what they had done. Character when good prompts to good deeds. Make the true good and the fruit will be good. When one leads a goodly life you know that corrupt thoughts and a wicked heart could not produce such a life. The sheep are saved by grace. Hence they never trust to anything they have done, nor consider they have ever done anything to merit salvation, which is the truth. The Lord has saved the sheep who hear his voice and follow him, and he gives unto them eternal life.

The goats are heady, highminded, pretentious, assuming merit, and are forward to claim the best. They do not love the principles the sheep love. They do not love Jesus nor his flock, nor do they minister to them in love. They do not possess the principle that brings people to heaven, or sets them on the right hand of God. They do not love grace, nor do they love those that love it.

P. D. G.

#### NEW THINGS.

A new order is springing up that claims that man can perpetuate his youth and thus possess immortality. They also hold that man has a subjective mind, or a secret, hidden mind, that if he will cultivate will develop into such brightness that it becomes creative.

Satan is a great imitator and a sharp, cunning deceiver. The bible doctrine sets forth eternal life, eternal youth, blessed childhood in Jesus, where there is no sin and no death. Jesus says he that keepeth my sayings shall never see death. The bible sets

forth the truth that he that is born of God has a spiritual mind that serves the law of God. But that this character, born of God is plagued with an old man, a carnal mind contrary to the law of God, and hence that there is a warfare between the two.

But greater is He that is in us than he—the devil—that is in the world. For Christ is in the child of God, and he is the hope of glory.

Is not this an age of distracting error? Why such restlessness? Why such love of money and such a spend-thrift age? Why so many suicides? Why so many more consumers than producers? People have deserted the post of the laborer. How few labor with their own hands, and are content to live within their means? The world wants new things, but God's way is the only good, safe, sensible way.

The Lord God shall make all things new in the resurrection life. John beheld the new Jerusalem coming down from God out of heaven. But that is after the first heaven and first earth are passed away, and there shall be no more sea. He does not change old things into new ones. He destroys the old things, and behold all things are become new.

P. D. G.

#### WHY ARE PROVISIONS SO HIGH?

One reason is that there are so many more eaters than workers—consumers than producers. But few are doing the labor. Thousands are doing the eating and spending. If a baseball is held hundreds or thousands will visit that, lose their time, spend some money, and not be profited one cent by such folly; so with numbers of other ways of wasting time and spending money.

Instead of farmers preparing wheat land in time and sowing wheat, they

will spend their time in going to town and neglect farm work, and say their land will not produce wheat. When I was a youth a farmer that bought his flower, pork etc., was counted a worthless farmer.

If our farmers would raise their own provisions at home speculators might get a corner on wheat or pork but that would not hurt them. If we would use common sense and regard bible teaching about what farmers should cultivate, high tariff and gambling would not hurt us. It looks like we might learn to do better.

Experience teaches a dear school but fools will learn in no other.

Where is the vigor and manliness that once marked and distinguished our farmers?

Just after the war of 1861, it was said by the large farmers, Kill out your hogs, raise cotton and compel laborers to pay a high price for meat. The advice was followed by too many. Now they say we cannot grow wheat. Let us grow cotton and tobacco and buy breadstuffs. Behold the effect such silly advice.

When I visit a farmer who has chickens, pigs, sheep, cattle, young colts, corn in his crib and wheat in his barn it reminds me of olden times, and I feel here is a man that acts on the rules of common sense, and he can rise up at night and let his friend have as many loaves as he wishes.

We never gain by leaving the old bible paths of prudence and wisdom.

P. D. G.

"And the Philistines said, Behold the Hebrews come forth out of the holes where they had hid themselves," 1st Sam. 14:11.

In the evil days of Saul's reign there was disaster to his army and distress among Israelites. For Saul was not the gift of God to Israel as David was. God gave Saul to Israel as

king in his anger, and took him away in his wrath; but of David he said, "I have found David my servant; with my holy oil have I anointed him." Also he said, David is a man after my own heart. So Saul could not be a blessing unto Israel as David was. It was during the evil reign of Saul the uncircumcised Philistines so oppressed Israel that they hid in holes and caves and dens. Nor could they have sword nor spear, nor iron too, with which to fight. They had some tools with which they could plough or otherwise cultivate their fields. But they could not sharpen them when dull unless they went to the Philistines to do that much.

How bitter it is thus to be deprived of liberty, and enslaved under cruel task masters—men that hate you and oppress you. Their king did evil in the sight of the Lord and therefore he suffered their enemies to distress them. Rulers that fear God are a blessing to men. But when they do not fear God they do not regard man or the rights nor the needs nor the good of men. It is easy to do right if we love right and love men and seek their good.

David is a notable example of a righteous ruler. He loved the Lord and served him. It is so good to read of such a ruler as David who was a type of the Lord Jesus, who is God's greatest gift to men.

During Saul's reign the people hid themselves from their enemies. Nor had they any power to stand before the Philistines. It is like when wickedness is among the people of God, and they creep about and do not show themselves or present themselves before the Lord. How easy to become slack when there is but little love to God and to one another. How easily we are frightened and imagine a lion is in the way. But when we are right we are bold as a lion, because our courage is such that we lay

down our lives for the brethren, and the cause of truth is dear to us.

Jonathan and his armor bearer showed themselves to the Philistines during such an invasion into Israel the enemies had made. When the Philistines saw these men coming out of their holes they said, Behold the Hebrews are coming out of their holes and showing themselves.

The warm rays of the sun of righteousness shining within us will cause us to come forth and show ourselves.

Jonathan and his armor bearer began slaying their enemies and the battle increased, and there was a great trembling in the camp of the Philistines, and the earth trembled, and the people of Israel that had been with the enemy turned against them, and all the men that had hid themselves came out of their holes, and though Israel had no swords they did not need any weapons, for every man of the Philistines was turned against every other man, and every sword was slaying his fellow, and there was a most wonderful battle and a great slaughter, and no part of the glory belonged to King Saul; but the brave and lovely Jonathan appeared in his beauty. He was the friend of David, very lovely and faithful to David, and valient in the truth.

It is marvelous to read or see how God delivers Israel at times. How unexpected and glorious are his ways. Surely a God of truth, uprightness and power is He. None can deliver after this sort.

P. D. G.

#### SECRET THINGS—REVEALED THINGS.

The bible tells us that secret things belong to God, and revealed things belong to Israelites, or as Moses said to us and our children.

One of the impossibilities is to find out what God keeps in his own power

or does not reveal. If it were right for him to reveal it he would do so. For all that he does is wise and right.

If we are humble we do not wish to meddle or intrude where we have no business; But if God is pleased to reveal anything unto us we desire to rejoice with fear and trembling.

Presumptuous sins have always caused great trouble. How does man know what to teach where there is no word from God? Who knows the mind of the Lord? A great curse is pronounced on the one that adds to or takes from that which God has declared. To substitute something else for what God has declared is presumption. To introduce new things instead of what He has declared is meddling and is presumptuous.

Much trouble has been caused by introducing ideas and notions that bible words are considered insufficient to express. For instance, one asserts a notion that he must coin a term which he calls time salvation, and argues and defends this until he gets up a following. Another opposes this view and forms another party of followers and so there arises a division on this matter.

If we are right the bible terms and language will tell all that we wish told. Revealed things are all we wish to know if we are right. Salvation is of the Lord. Today salvation is of the Lord, all salvation is of the Lord. No man can save himself or save any one else, if the Lord does not save him.

The scope and purpose of a word, how it is used and applied in the bible, should be considered in our employment of it. For instance, take the word predestinate for example. How is it used in the bible? For whom He did foreknow he also did predestinate to be conformed to the image of his Son." He also justified and glorified them. There is the use of the same word in Eph., "Having predesti-

nated us to the adoption of children," etc. Then the bible use of this word is to cause those acted upon, inwardly it is to make them holy. God's foreknowledge embraces only those beloved by him. Of course the scriptures teach that he makes the wrath of man praise him. But all things work together for good only to those that love God, and are the called according to his purpose.

If we would always use, expound and apply the scriptures as holy men of old who were faithful expositors did there would be no distress brought on the church of God in such use of words.

One constructs a theory that calls for a word not used in the bible in order to express his view. He uses the word unlimited or limited owing to the limitation he places on the operations of God, or he uses the word absolute to show the certainty of God doing his own will. There is no question among Baptists but that God does all his pleasure, but some think that wicked men do not the pleasure of the Lord, though they cannot defeat his will or purpose.

Another does not see things thus, and he objects to the views advanced and to the word emphasized.

We have a difficulty in explaining all that we wish to on scripture subjects, but we cannot do better than to hold fast the form of sound words the Holy Ghost has supplied. Nor will we be so liable to drift off and founder in unknown waters if we abide in the ship, and dwell in the field which the Lord has blest.

To get up a party and have a set of followers is what any man will be ashamed of at some time. We are to be followers of Christ who is the fullness and perfection of truth, who is the way, the truth and the life, and no man comes to the Father but by him.

Do we believe his revealed or declared well? What do we know about things he has not revealed. The most perfect submission is shown in trusting and obeying him in all things, feeling that he has declared what it is necessary for us to know. What we should know hereafter he will give or reveal to us in the right time. For the things God has put in his own power knows no man, nor the angels. Jesus said no man knows when this world shall have an end. Of that day and hour knoweth no man, nor any angel, nor even the Son but the Father only. Yet there have been many that have claimed to know when that day is. But they have all proved that they knew nothing about it.

It is certain to my mind that God works all things according to the counsel of his own will, and not according to the will of any man. It is certain also that this condition or state of things shows who is humble and who is not humble and submissive to God's will.

The desire to be considered wise or a great gift, or a great expounder of mystery is a snare that entraps many to their fall, while the humble shuns such things and dwells in a safe place.

Why should I want to set myself in array against God, or mislead his dear people?

P. D. G.

#### SHOULD WE SAY,

"I'M GLAD I'M A SINNER?"

Roanoke, Va., January 23, 1909.

Among the many harsh things that are being said by our people in some quarters, I have observed the expression, "I'm glad I'm a sinner." Is this a proper expression to be used by a child of God? Is it true in doctrine that one should be glad he is a sinner? And is it true in experience that we are glad that we are sinners?

First. What is it to be a sinner?

Ans. It is to be a transgressor of

God's laws? Is it right to transgress God's law? Ans. No, it is wrong. Then should one be glad that he has done or is doing wrong. Ans. No, it is not right to do wrong and one should not be glad that he is or has been a wrongdoer or sinner, and should not use such an expression either publicly or privately.

Secondly. Is it experimental, that we are glad that we are sinners? If so, when was it first true of us? Did we feel to be glad that we were sinners when the light first shone in our hearts showing us how vile we were in the sight of God? It was not so with me. I was sorry that I had sinned against a just and holy God. I hated sin in proportion as God revealed to me how sinful and vile I was. It was sin that was sending my soul to hell, as I thought, and it seemed "his righteous law approved it well." Far from being glad that I was a sinner, I would have given worlds, if mine, to be free from sin. When Christ was revealed unto me as the one that had through mercy and love taken my law—place in my stead and atoned for all my sins, it was not then my thought that I was glad that I was a sinner; in stead, I was glad that he was a Saviour of a poor, helpless and undone sinner as I felt to be. It did not once occur to me that I was glad that I was a sinner, in order that he might save me. One does not desire to fall into a stream in order to be pulled out; neither is the one that has been rescued from drowning glad that he fell into the stream. His only gladness or delight is for his deliverance and his gratitude is great toward his deliverer. So that we should not say that we are glad we are sinners, but rather we are glad we, being sinners, are saved by the grace of God. Our gladness is for our salvation, not for our sinfulness?

Furthermore, not one of the apostles or holy men of old has recorded

that he was glad that he was a sinner, or that any, saint or sinner, should be glad that he is a sinner. So that there is no authority in the word of God or in our experience for such an expression, and we hope that our brethren will be careful not to use this harsh and erroneous expression. We are not commanded to feed the children or to make ourselves and our doctrine unpopular with the world, by using erroneous and unscriptural expressions.

The fact that sin was within God's foreknowledge, and even his purpose, did not make sin right or a thing to be desired by anyone. But sin is hateful to God, and should be and is hateful to his children; and we should not only not practice sin, but should not use any expression that would seem to countenance or encourage sin, or to palliate the sinfulness of sin.

SAM N. HURST.

Remarks—Those who say they are glad they are sinners have not felt such godly sorrow as works repentance unto life not to be repented of. To be glad that one has been quickened from the dead works to serve the living and true God is proof that he has served sin in the sense that he has felt its burden, and is made free from that bitter servitude, and is rejoicing in the freedom of serving the Lord Jesus, "But God be thanked, that ye were the servants of sin, but ye have obeyed that form of doctrine which was delivered you," Rom. 6:17. I think that means that they thanked God that they had been quickened by him to feel the wretched bondage of the service of sin, and that God had delivered unto them that form of doctrine which had freed them from the bondage of sin. What is dreadful as sin? How wretched it make some. Sin slays me by the law which is good. I think I know what a Baptist means when he says I am glad I am a sinner. He does not mean that

he is a Pharisee or self-righteous, but he means that God has shown him that he is a sinner and therefore needs a Saviour. For it is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners of whom Paul said I am chief. For there is no greater ignorance, nor any that is so offensive to God as for one to be glorying in his own supposed worthiness, for it is glorying in his shame; and there is nothing that more commends one to your sympathy than for him to manifest the deep self abhorrence of his sense of sinfulness. Still he is not glad he is a sinner, but abhors himself as one that is vile.

Our words should be seasoned with salt and should set forth our true place on earth as unworthy of God's mercy, and they should exact the Lord as just and gracious.

P. D. G.

#### GRACE.

There is no power in me, that if myself, that can appreciate the grace of God. Nor is there anything in my nature that can desire that grace that brings salvation, or that can teach me how to ask for it, or hope for it.

There is nothing in the grace of God that is limited or hindered by my worthiness, vileness or sinfulness. Because my guilt has rendered me powerless to repent, seek for mercy, choose it or desire it this does not prevent the coming of the grace of God that brings salvation.

Where sin abounded even unto death there grace did much more abound. It is not until we are made conscious of our vile and helpless nature—made so too by our transgression—that the sufficiency of grace appears. As long as there is in one any thought that he has contributed any thing in aiding the Lord in salvation by his works, that would make it a matter of debt. It is either

all of debt or all of grace, otherwise there is no grace. There is nothing that so effectually excludes works as grace does. Nor is there any thing one can be so great a gainer by than to be saved from his own works, and altogether by grace. The reward of man's work could never be anything but damnation. The reward or effect of grace could never be any thing but salvation, because grace is altogether from the Lord. By grace are ye saved through faith. This grace excludes work. Being altogether by grace which makes me what I am as saved, there can not be any salvation so glorious as that by grace, for that is all of God.

To find grace in the eyes of the Lord is the sweetest and most precious blessing ever granted to fallen man. Jesus is full of grace and truth, and of his fulness have we all received, and grace for grace—grace multiplied.

P. D. G.

#### SAYS THEY ARE HYPERBOLES.

Clyde, Jan. 12.—"If the right eye cause thee to stumble pluck it out and cast it from thee" is a hyperbole which no one is expected to believe literally, declares the last edition of the *Biblical World*, a publication at the University of Chicago, of which President Harper is the editor. The editorial states that the hyperbole is much used in the New Testament and that it is absurd to think that many of them are meant to be literally true.

Elder P. D. Gold:

Dear Brother—Enclosed please find a clipping, from a newspaper which I found, and I do not know what it means. I have asked several brethren and none of them can tell me. The word "hyperbole," said to be in the scripture is what bothers me. There is no such word in the bible. Please let me know your opinion on such stuff through the *Landmark*, and what that man Harper means by such words. I do not like to see the bible trespassed

upon, and I believe this is a gross trespass on the word of God.

W. H. BROADWAY.

Remark—The word hyperbole is not in the bible. The man Harper referred to does not mean to state that the word hyperbole is in the bible. He means to state that it is a figure of speech that is much used in the bible. For instance, "if thy right eye causeth thee to stumble pluck it out," is a figure of speech, and does not mean that naturally or literally, if one walking along stumbles because his right eye has bad sight, and has caused him to stumble, therefore he should pluck it out and cast it from him; but it refers to a dark, corrupt principle in him that mislead him, and he should mortify that lust, deny self, or so act as to escape from under the power of that corrupt principle; for it is better to enter into life maimed than having two eyes to be cast into hell.

If a man is depending on any false prop. or following any blind guide, or trusting to his carnal reason, whatever he is leaning upon, if it be darkness or misleading, he had better pluck it out and cast it off, for it will prove a curse to him if he trusts to it.

While figures of speech are not to be taken literally, yet they are the most effective way of imparting instruction, and the wise in heart so perceive, and are instructed. A literal sheep is not a child of God, yet what a wonderful figure it is of that people.

P. D. G.

"The preparation of the heart in man, and the answer of the tongue is from the Lord.

"All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits.

Commit thy works unto the Lord, and thy thoughts shall be established.

—Proverbs xvi 1, 2, 3.

## OBITUARIES

### DEATH OF ALBERT LANG.

On last Wednesday at 12:30 p. m. the community of Fountain lost one of its most highly esteemed citizens.

On every hand the writer heard expressions of the high estimation in which he was held by all who knew him.

The fatal malady was pneumonia. Everything that could be done was done for him, but nothing could stay the hand of death.

Albert Lang was a man of good qualities, sober habits and fine judgment in matters of business.

As a child he was obedient to his parents. As a husband he was tender, faithful and affectionate. As a father, devoted and thoughtful, and as a citizen, patriotic and true to the core.

In conviction he was loyal to the Primitive Baptist faith, and a constant attendant upon its services.

He leaves a wife and two children—one 4 years and the other but a few weeks old—to mourn their loss.

His father and mother, Mr. and Mrs. John A. Lang, and one sister survive him, and a host of sorrowing friends, to all of whom we tender our deepest sympathy.

His wife was Miss Mary Lewis, of Farmville, and many are the friends who deeply feel for her in this sore distress.

Last fall Mr. Lang was elected county commissioner, and the whole county feels that his death is a distinct loss.

Mr. Lang had been very successful in all of his affairs, and leaves a competency for his wife and children.

And while his death seems to be an untimely one, for a man of such true worth and capable of doing so much good; yet we bow with submission to the Supreme Ruler and say: "Thy will be done."

G. W. BELK.

### JULLIUS LEON CANADY.

On the 17th day of March the death angel of heaven visited the home of Mr. and Mrs. Andrew Canady and took away the sweetest bud of life, his only child, little Julius Leon

**Sanady.** He was only ill for a few days when our good Lord in his own good time took him home to heaven. But oh, isn't it hard for us to have to part from those we love. He was so sweet and cheerful that it seemed to me he was only given to us for a few days; but we know that Jesus says, suffer little children to come unto me and forbid them not and his will shall be done and not ours. But how sad it is for papa and mama to lose their only sweet little darling.

He was one year, six months and ten days old when our blessed Saviour called him. All was done for him that two physicians, father, mother, relatives and friends could do, but none could stay the cold hand of death.

Dear readers, none but God knows how the hearts of those dear parents are bleeding over the loss of their darling little boy. May God in his all-saving power bind up their broken hearts and prepare them to meet their little babe. How sad and lonely their home is without little Julius, but our loss is his eternal gain.

"While we wonder sad and lonely

For the happy days gone by,  
Little Julius now is singing  
Praises in the shiney sky.

"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."

May God's people in all their prayers remember the bereaved parents and may God in all his tender mercy bind up all our broken hearts. Hoping to be remembered in the prayers of all God's dear people, written by his loving aunt,

MARTHA WILLIAMS.

#### GENIE DAVIS.

It is with a sad heart I attempt to chronicle the death of Mrs. Genie Davis, wife of A. J. Davis, who departed this life Jan. 26, 1909. She was afflicted with that dreadful disease, bowel consumption, for about

eight years, but bore her affliction with christian fortitude until death relieved her of her sufferings.

The writer has known her for forty years to be a peaceable, good woman. She was born Mar. 18, 1851, making her stay on earth 57 years, 10 months and 8 days. She was twice married and was the mother of six children, three boys and three girls. She leaves a husband, three children, six grandchildren and several friends to mourn their loss. We mourn not as those who have no hope for we believe she is at rest from her labors. She joined the Free Will Baptist church about forty years ago but becoming dissatisfied she united with the Primitive Baptists at Boulah, Johnston county, N. C., June 19, 1892, where she remained until her death. The family has our sympathy.

W. T. KIRBY.

•Kny, N. C.

#### ALFRED JAMES.

The subject of this notice, who resided in Pitt county, N. C., was born March 24, 1824, and departed this life June 11, 1903, making his stay here 84 years, 2 months and 27 days, which is a good old age, a little over the allotted time, even by reason of strength, yet such are soon cut off and fly away.

He was a farmer and a successful one, being very industrious, working hard during his stay here when able.

He was first married to Elizabeth Highsmith in December, 1845, to which union was born fourteen children, five boys and nine girls. He and his first wife lived together thirty-two years. Sister James was an invalid the last eleven years of her life with rheumatism which caused her death. I don't know the date, but some time after that he married Miss Maniza Highsmith, sister to his first wife. To this union there were no children. They lived together happily until January 2, 1903, when the summons came for her. That left Brother James very lonely the balance of his days, being destitute of that companionship here which is only an earthly tie to be dissolved

by death.

In the late civil war between the states he volunteered and went to the army in the spring of 1863, and was a faithful soldier, prompt in every duty. He was wounded in his left arm during his stay in the war. He returned home in April, 1865, and resumed his usual vocation as a means of livelihood.

He united with the church at Flat Swamp in 1879, at their September meeting, and was indeed one of the most faithful members of that body, ever filling his seat when not providentially hindered. He greatly enjoyed the gospel preached and the fellowship of his brethren. He was of a quiet disposition and not a man of so many words as some. If all church members was as he was there would not be much trouble in churches. He was a kind husband and father, and a good neighbor, ever ready to favor anyone in need, and is greatly missed in the neighborhood as well as the church. He was not a forgetful hearer, but a doer of the word, of which his pastor is a witness.

He was taken sick with pneumonia in January and was never able to walk anymore. During the first of his illness he talked much of wanting to get well so he could go to his meeting again. He regretted to have to give up his church. The latter part of his illness his speech changed. He wanted to die and go to rest and his faith was strong until the last.

He leaves eight children, three boys and five girls, fifty-six grandchildren and forty great-grandchildren to mourn their loss, but their loss is his eternal gain. His children regretted to give him up. He frequently asked them what they would do when he was gone.

Elder M. T. Lawrence preached his funeral to a large gathering of brethren and friends who gathered to pay their last respects to their aged brother and friend who died in that faith once delivered to the saints.

I still remember his wishful look at me when he got past speaking; I feel sure

that we loved each other in the Lord. May grace be given to the needy ones.

By request of his children,

G. D. ROBERSON.

Robersonville, N. C.

#### ELDER JAMES H. LATHAM.

The subject of this sketch was born on the 14th of January, 1855, and died November 28, 1908. About 1880 he was married to Miss Mary L. Respass, by which union was born unto him twelve children, four dead and eight living. His mother died when he was five weeks old and his father when he was three years old. At the death of his father his uncle, Henry Latham, took charge of and raised him. Brother Latham was connected with one of the best families of Beaufort and Washington counties, Mr. Charles Latham, the father of Major L. C. Latham, the brilliant lawyer and congressman, being his uncle.

Brother Latham united with the church at White Plains on Saturday before the first Lord's day in February, 1878, and was baptized by the writer of this notice the next day. Shortly after that date he was licensed to preach and on the first Sunday in August, 1882, he was ordained to the work of the ministry by Elders N. H. Harrison and D. W. Topping. Brother Latham acted as assistant pastor to Elder N. H. Harrison at White Plains church, up to the time of his death and no root of bitterness sprang up between them. He was dearly beloved by the church. He was a living epistle of Christ and was a bold defender of the doctrine of electing grace, and would not compromise that doctrine with the best friend on earth.

Brother Latham was a feeble man all his life and did not travel much. I have often said he did not pass for his worth. He died very suddenly from a congestive chill, with Dr. Hunter, his physician at his bedside. The writer of this sketch loved him and can truly say he carried him in his heart, and was with him when his poor body was laid beneath the silent sod. The church in her sad bereavement believes

her loss is his eternal gain.

May God's richest blessings rest upon his wife and children in this world and in the world to come.

The church at White Plains desires a copy of this notice spread on her church book, one copy sent to the Landmark for publication and one copy to his bereaved family.

Done by order of conference on Saturday before the first Lord's day in April, 1909.

N. H. HARRISON,  
for the church.

#### RESOLUTIONS.

Whereas, at our April conference meeting a motion was made and seconded to exclude Elder Sam N. Hurst from the church for previous conduct, and,

Whereas, Dr. Hurst begged that an effort be made for peace by vote and the motion withdrawn. The motion was withdrawn and peace voted. It was understood in voting peace that all matters of confusion of the passed were to be settled and that forever. Whereupon immediately after the adjournment of said conference meeting Eldr Sam N. Hurst and Sister Dillon wrote long documents to various ministers throughout the Pig River Association, airing passed matters and giving vent to their gall of bitterness and publicity to suspicion, imaginary and vague things which would make for them and withholding such as would make against them, and charged no peace after voting peace, all of which has been a great injury to the good name of our church, pastor, deacons and members; and,

Whereas, neither of them has attended services at our church since said meeting notwithstanding we have had five services, three of which by a travelling minister of much ability, and,

Whereas, it is commonly reported that Elder Sam Hurst is going to join an Arminian church and reliably reported by eye-witnesses that he has been in constant attendance upon their services, and actually affiliated with them in their services by leading in prayer; and,

Whereas, they have have made slanderous reports to visiting ministers, who, by chance stopped with them (and they in the course of their travels have given publicity to the same, for which conduct the church votes her condemnation on these ministers); and,

Whereas, Elder Sam N. Hurst and Sister Dillon have been constant disturbers of peace for some four months, notwithstanding the church has labored with them; and,

Whereas, they have made themselves more and more intolerable in their conduct, therefore for the peace and prosperity of our church, I move we exclude them. Motion seconded. Motion amended by Elder J. C. Hurst that Sister Dillon's case be postponed until next meeting, as she could not be present, and that Elder Sam N. Hurst be severely rebuked instead of excluded.

Amendment carried, but afterwards reconsidered in the absence of Elder J. C. Hurst and Eld. Sam N. Hurst, was excluded on the charges herein, the church voting unanimous on his exclusion. Elder Sam N. Hurst was notified of the charges and to appear at said meeting, and was cognizant that he would be excluded, therefore he came and gave the clerk a letter of withdrawal, which was never read to the church, but he was excluded on the charges stated. He was present and spoke to the charges, but failed to give satisfaction. The church in this motion desires to record that Elder J. C. Hurst has never had a charge entertained against him in this church, and we hold him in love, fellowship and high esteem.

Done by order of the church.

J. W. SIMPSON, Moderator.  
C. M. TURNER, Clerk.

The next session of the Smithfield Union, if the Lord will, will be held with the church at Union, Johnston county, N. C., on Saturday and 5th Sunday in May, 1909. Brethren and sisters, and especially ministers are cordially invited to attend.

J. A. BATTEN,  
Union Clerk.

## A. D. JOHNSON.

Four Oaks the first Saturday in June.  
 Corinth, Sunday.  
 Oak Forest, Monday.  
 Benson, Monday night.

The church of the Falls of Tar River in conference Saturday before the second Sunday in May, 1909, on information that J. D. Armstrong was still preaching, a motion was carried to give notice by publication that he was excluded from the Falls church Saturday before the second Sunday in March, 1909.

JESSE BRAKE, Clerk.  
 P. D. GOLD, Moderator.

The Skewarky Union is appointed to be held with the church at Moratoc, near Plymouth, N. C., Friday, Saturday and 5th Sunday in May.

The Contentnea Union is appointed to be held with the church at Tysons Saturday and 5th Sunday in May.

The Black Creek Union is appointed to be held with the church at Wilson Saturday and 5th Sunday in May and Elder G. W. Boswell is appointed to preach the first sermon.

P. D. G.

The Lord willing there will be a three-days' yearly meeting at Hunting Quarters on Friday, Saturday and 2nd Sunday in June. Brethren and sisters of our sister churches who may wish to go and enjoy the meeting with us will find a welcome with our brethren.

L. H. HARDY,  
 Pastor.  
 JOHN B. ROBINSON,  
 Clerk.

## CORRECTION.

By some mistake Elder R. H. Pittman's postoffice was stated to be Kealy, N. C. It is Luray, Va.

Elder C. L. Crouse's postoffice is Hamburg, Iowa. It was Straford, N. C.

The next session of the Staunton River Union will meet, the Lord willing at the church at Strawberry the fifth Friday, Saturday and Sunday in May. All lovers of truth are invited to attend, especially the ministering brethren. Those desiring to be met will please write me beforehand and they will be met at Danville or Dry Fork.

Brother Gold, we would be very glad to have you with us. We hope it will be a union indeed.

Your little brother in hops,  
 J. C. MITCHELL,  
 Church Clerk.

Whitwell, Va., R. F. D. No. 1.

## J. A. MONSEES.

Bethsaida, June 17.  
 Harnett, 18.  
 Little Creek, 19 and 20.  
 Dunn, at night, 20.

## J. A. MONSEES.

Roanoke, Va., Monday night and Tuesday night, May 31 and June 1.  
 Martinsville, Wednesday night and Thursday night, June 2 and 3.  
 Danville, Friday night, Saturday and Sunday, 4, 5 and 6.  
 Roxboro, N. C., Monday night and Tuesday night 7 and 8.  
 Storie's Creek, Tuesday, 8.  
 Durham, Wednesday night, 9.  
 Greensboro, Thursday night, 10.  
 High Point, Friday night, 11.  
 Pine, Saturday and 2nd Sunday, 12 and 13.  
 Salisbury, Monday and night, 14.

The church at Elm City has changed its name from Tolnot church to Church at Elm City, and has changed its time of preaching to Saturday and 2nd Sunday in each month.

J. D. WILLIAMS.

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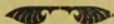
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**Wilson, N. C.**

# ZION'S LANDMARK

Published Semi-Monthly at Wilson, N. C.

PRIMITIVE OR OLD SCHOOL BAPTIST

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P. D. GOLD, Editor

Wilson, N. C.

P. G. LESTER, Asso.

Floyd, Va.

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## THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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 names and postoffices should be written plainly.

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

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

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

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

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### ERROR.

Elder R. H. Pittman's postoffice is  
Luray, Va., and not Kenly, N. C.

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

Philadelphia, Pa., April 26, 1909.

I am thinking of the one that is the author of all love and communion, the very embodiment of peace and good will toward man, the fountain of all comfort and consolation, and I go back in meditation, to the beginning when God created the heaven and the earth, and the earth was without form and void, and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light. And God called the light day and the darkness he called night. And the evening and the morning were the first day.

I am thinking of eternity, the evening that existed before the morning of time, "when the morning stars sang together, and all the sons of God shouted for joy." In the order of God's creation: the evening and the morning continued for six days, "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made." So we understand that there is a rest to the people of God, as Paul says in his letter to the Hebrews, 4-9. "There remaineth therefore a rest to the people of God, for he that is entered into his rest, he also hath ceased from his own works, as God did from

his." This rest is found in the gospel of our Lord and Saviour Jesus Christ, when we rest in the finished work of Christ as the only name under heaven given among men whereby we must be saved; this rest is not experienced until we are delivered from under the condemnation of the law. The law is our school master to bring us unto Christ.

"Lord I believe a rest remains  
To all thy people known,  
A rest where pure enjoyment reigns,  
And thou art loved alone,  
A rest where all our souls desire  
Is fixed on things above,  
Where fear, and sin, and grief expire  
Cast out by perfect love."

We think of God as sovereign and self-existent, eternal and unchangeable, even before he said, "Let there be light," and we know that the glory of his kingdom and existence was not added to or taken from, in the bringing to manifestation of the natural creation. The natural creation and the spiritual kingdom are separate and distinct, and in no wise is the natural, spiritual, or the spiritual natural, for "the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

Then as man exists natural in his natural creation by the creative power

of God, so does he exist and comprehend the spiritual kingdom by the spirit of God. "All thy children shall be taught of God."

My mind is dwelling upon the darkness existing in eternity, even before the beginning, and also while the heaven and the earth were being created. "And God said, Let there be light, and there was light." The light God called day, and the darkness he called night. This was before he made the two great lights: the greater light to rule the day and the lesser light to rule the night; he made the stars also." The two great lights I understand to be the natural sun and the moon, the moon receives its light from the sun and represents the law: the sun represents the son of righteousness which rises with healing in his wings, the stars represent the children of God, the generation of Jesus Christ, the seed of Abraham.

So we have in the natural creation: things pointing to and directing our minds to the spiritual kingdom.

"We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

The people of God are brought from darkness into his marvelous light, and the darkness they are brought from is their existence of being dead in trespasses and in sin. They know nothing of the light or day until God, who commanded the light to shine out of darkness, shines in their hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

God said, "Let there be light, and there was light," and God divides the light from the darkness that we may comprehend the contrast, for in no other way do we know or understand except by contrast, as day and night, light and darkness, heat and cold, sum-

mer and winter, joy and sorrow, rich and poor, prosperity and adversity, as we know the depths of hell (darkness) so do we rejoice in the joys of heaven —light.

I understand the light to be from the realms of eternal glory, as the day dawns previous to the rising of the natural sun, and sheds light over the earth, so does the "day dawn, and the day star arise in your hearts," and it is this light that God said: "Let there be light, and there was light."

It is this light that casts a shadow from death, that all the redeemed of God travel in this pilgrimage of low grounds of sorrow, "the valley of the shadow of death." As the natural sun casts a shadow, when beyond a clump of trees (and we would represent the clump of trees as natural death or separation from natural life) and one walking in that shadow toward the sun, would reach the cause of the shadow, and passing through it, would behold the sun in its radiance, so the pilgrims of Zion are in the valley of the shadow of death, traveling toward the son of righteousness, and when death shall have separated or parted the veil of the flesh, we shall awake in his likeness and be satisfied. The valley of the shadow of death is where the redeemed of the Lord are traveling in this their mortal life. The shadow is thrown only in the pathway of the saints, and is the way unto holiness. They by faith seek a city which hath foundations, whose builder and maker is God. The son of righteousness sheds his glorious beams in this city of our God, and his glory they behold while in the valley of the shadow of death, as Jesus said in his prayer unto God, "Father I will that they also, whom thou has given me, be with me where I am, that they may behold my glory." And Jesus then was approaching the time of his betrayal, crucifixion, death and resurrection. "That

they may be with me where I am, and that was in the valley of the shadow of death, and David said by the spirit, "I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." "For now we see through a glass, darkly; but then face to face; now I know in part, but then shall I know even as also I am known."

As the natural light will draw a plant toward it (and we have noticed this in many instances, plants sitting in a room or on a porch, will grow in the direction of the light so the light of the knowledge of the glory of God draws God's children toward the light of his countenance. Jesus says, "No man can come unto me except the father which hath sent me draw him, and I will raise him up at the last day." The last day is the gospel day, the seventh day that God blessed and sanctified, and the day that has light shed upon it, that the life that we now live in the flesh we live by the faith of the son of God. "In him was life, and the life was the light of men." Jesus said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

The comforting thought is: that the evening and the morning were the sixth day, and the seventh day follows the morning of the sixth day, and no more evening. I understand this to set forth the entrance to the eternal day of our Lord and Saviour Jesus Christ. The Psalmist says: "This is the day which the Lord hath made; we will rejoice and be glad in it;" the day that Abraham saw and was glad; the day that Jesus told the dying thief, "Today shalt thou be with me in paradise." And John says in Revelation, "And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the lamb is the light thereof, and the gates of it shall not be shut at all

by day, for there shall be no night there."

J. M. FENTON.

Whitakers, N. C., April 21, 1909.

Dear Brother Goid:

The enclosed letter of sister Eva M. Bowman I think very good, and with her permission, I now send to you for publication in the Landmark, that being the paper of her choice and the one she reads. Will you please try to get it out in the May 1 issue? If you cannot, then as soon as possible.

Yours in hope of life eternal,

A. J. MOORE.

Dear Brother Moore:

For some time I have had an impression to write you and the church at Whitakers concerning what I hope has been the dealings of the Lord with me. I was born in Ontario, Canada, and lived there until my eighteenth year. My father, having a desire to go south for his health, decided to come to Virginia. I, being satisfied with the so-called "christian life" I was living, was unwilling to leave. I had always considered myself a good child, having grown up in the Sunday school and several of the young people's societies. Had at the age of 12 years been sprinkled and joined the Methodists and became a missionary and temperance worker. Actually believing that I was doing the Master's will and helping the Lord to carry on his work of saving souls and fitting them for the kingdom, but feeling it my duty to obey my parents I prayed that God would show me the path in which I should walk. That he would lead me anywhere. Do with me anything, if only it would bring me closer to him and make me know him better. In the year 1899 I was married to Walter S. Bowman, youngest son of Elder T. J. Bowman, of Chesterfield county, Va. Until this time I never knew what was meant by a Primitive Baptist. And after hearing

Elder Bowman preach predestination and election (and he was very strong on doctrine) I came to the conclusion that I did not want to know them—that it would not be well for my peace of mind and that I should never as long as I should live, believe that the Primitive Baptists were the only true christians, and when scripture was read and explained in the home of Elder Bowman, and for the time being, seemed to condemn my good works, I got angry and searched my Bible for proof against them, but I never found any, and I began to feel that I might be wrong. Nothing that I read gave me any comfort, and so for a long time I could not read the Bible. I became very miserable and wondered how God could be a just God and cause me to suffer so much when I believed I was innocent. All the suffering and trouble I ever knew was, I thought, caused by the Primitive Baptists, and I hated them all, not as individuals, but as people. When I tried to pray it seemed that my prayers never rose higher than my head. Then at times I seemed to feel careless, and tried to make myself believe that if I was to be saved I would be saved, and why worry myself about it. But this feeling did not last long, and why did I have such a feeling of wickedness, which I had never felt before and why had not the Lord taken me when I was "good" before I felt so wicked and sinful. My chief desire seemed to be that God would forgive my sins, cover them up and give me rest.

Instead of this he made me feel

The hidden evils of my heart,  
And let the angry powers of hell  
Assault my soul in every part.

Yea, more, with his own hand he seemed

Intent to aggravate my woe:  
Crossed all the fair designs I schemed,  
Blasted my hopes, and laid me low.

Not until then did I feel my lost condition. Oh, what darkness, what sinfulness, what weakness, was then revealed to me. Now, it seemed that God was a just God, and I was a justly condemned sinner. Yet, satan would whisper, "You have been too good a christian to give up now. Think of your mission society, your temperance union and prayer meetings." But, oh! how I hated such as that now. How I wished I could blot it all from my memory, but could not, and what a hypocrite I felt myself to be. What had become of the self-satisfied life I was living just a few short years ago, and what did all my good works profit me now? Could it be possible that I could become so powerless, so helpless and feel myself so condemned before God as to be unworthy even to kneel before him to beg for mercy. Surely God could not save me and yet be a just God. I dreaded the night, for I was afraid of the awful darkness, and I dreaded the morning for each day brought me nearer to my eternal punishment, and then at times a sweet rest seemed to come to me, and I was led to think surely this is the work of the Lord, and if so he will perform it. But this was the Primitive Baptist belief, and I had vowed within myself that I never would believe it, and oh, how hard I tried to fight against it, and to keep from loving the Old Baptists. But I could not keep from reading their dear letters in the Landmark. They seemed so much like my own feelings, and yet so different for I felt so far beneath them.

Brother Moore, if there has been a change in me from nature to grace I cannot tell the exact time or place. But one thing I do know, that the Primitive Baptists have become very dear to me, and that I have no desire for the pleasures which I once craved, and these feelings have given me great comfort, and at times I felt that peace

which passeth all understanding had filled my heart. I had a craving desire to have a home in the church, but believed that if the church only knew how I once hated them and tried to injure them they could not receive me. Then, last spring, I felt impressed to go before the church in Manchester; had a great desire to go, but felt that I could not and that I might be deceived. Sometimes I felt that if asked a reason for my hope I could give none. But I tried to pray that if I were wrong the Lord would, in some way, hinder my going, and if right, he would lead me and direct my thoughts. And how I enjoyed your preaching that morning. I could have listened all day, but when the doors of the church were opened I felt my weakness more than ever before, that I had nothing to say, and that this was the way in which the Lord would hinder my doing that which would have been wrong, but it seemed that weak as I was I must go. I intended to tell then what I have written here. I believed then I could not be received, but I was, I did not feel relieved, for I felt that I had said nothing. But a sweet peace came to me at the water. Surely my suffering was nothing to be compared to the peace which I then felt. I had no fear of the water, and although muddy, it was to me beautiful indeed. And while singing those beautiful words, "Jesus, Lover of My Soul," I was filled with love, joy and peace, such as I had never known before. Surely I have been led in ways that I knew not, and in paths that I had not known. Pray for me that I may be enabled at all times to look to the Lord our God and say, "Though he slay me, yet will I trust in him."

Your unworthy sister, if one at all.

EVA M. BOWMAN.

Beach, Va.

Dear Brother Gold:

It is with a feeling of sense of unworthiness that I thus address you, but if I had to give up my little hope which gives me the privilege of calling you brother, I don't know what would become of poor me. I do not know that I possess a hope, but only have to hope for it. One thing I do know, that I am a poor sinner, not deserving the least of God's mercies, and yet I feel that he blesses, nay, showers down his blessings upon me every day of my life, and can say with the Psalmist David, "Surely goodness and mercy have followed me all the days of my life, and I shall dwell in the house of the Lord forever."

Brother Gold, the past year has been fraught with much sorrow for me. I lost a very dear brother in the flesh, and his death was so sudden and unexpected that it almost took my life. For weeks and months I felt that I could not live. Oh, the days of anguish and sleepless nights that I passed. No comfort anywhere for me. One night my son was reading aloud this scripture; "Call upon me in the day of trouble." These words arrested my mind and I stopped to meditate, who gave this command and to whom applied? Surely it was from the God of heaven and applied to believing children. Why had I not thought of this particular passage of scripture before, and why was it attended with so much sweetness now? For days while engaged in my domestic affairs I would find myself quoting this scripture, "Call upon me in the day of trouble."

"Oh, brother Gold, what precious promises are laid down in his holy word for believers in Jesus, and oh what a friend we have in him; one who sticketh closer than a brother, and who will comfort us in trouble, for he has commanded us to cast our care on him, for he careth for us. Then we will call

upon him in the day of trouble.

Dear Brother Gold, I will close; did not think of writing so much, but only intended renewing my subscription. Enclosed find \$1.50 for same.

Brother Gold, pray for me. With much love to sister Gold, I am lovingly your little sister in Christ, I hope.

JANE E. HARDY.

Greenville, N. C.

Elder P. D. Gold:

Dear Brother—It is on my mind to write you and I hope it is of the Lord, and if so it may be blessed of him to the good if those who read it. I would write out a part of my experience, but for fear it might not be profitable I shall write upon the subject of love and if I know my own heart I have a desire to edify the people of God, and I know of no subject that is more calculated to edify.

First I would quote from John, the grand text of all scripture, "God is love." If Paul was made to say in view of the great theme of the gospel, who is sufficient for these things, and he was an inspired apostle, how much more we creatures, so much less endowed. But if I can feel to say as he did, that "our sufficiency is of God," and that our God can thresh a mountain with a worm, and that the "love of God constraineth us," that through Christ that strengtheneth us we can do all things, we feel emboldened to venture and as the poet wrote:

"It means thy praise however poor,  
And angels' voice can do no more."

This vast theme of boundless everlasting love, the great love wherewith he loved us, that he so loved us. That love is of God. Behold what manner of love he hath bestowed on us that we should be called the sons of God. This everlasting principle, incomprehensible, yet simple and sublime, full of deep mystery and sublimely simple, we can but wonder and adore. We feel

in a measure lost in wonder, love and praise, but to realize it in our hearts, and to feel the deep experience of it in our souls, seems to more than supply our every need. When we can feel the truth and power of it, it passeth all understanding. When we are conscious of it, it arms us and prepares us for every ordeal however severe and trying. Under its glorious light and influence we are ready to face death if need be; we are ready to do his bidding. We not only love God but we love his creation, especially those who are begotten of him. This is true in the full sense of the word. It brings us into perfect harmony with his law, and from the heart we obey that form of doctrine. Under its influence we see how he has atoned for sin through his Holy Son and forever put it away. Then we can truly say,

"How happy are they who the Saviour obey,

Whose treasures are laid up above;  
Tongue can never express the sweet  
comfort and peace  
Of a soul in its earliest love.

"That comfort was mine when the favor divine

I first found in the blood of the  
Lamb;

When my heart first believed, O what joy I received!

What a heaven in Jesus' name!

"O for such love let rocks and hills

Their lasting silence break,  
And all the harmonious human tongues  
The Saviour's praises speak.

"Love divine how sweet the sound;

May the theme on earth abound,  
May the hearts of saints below  
With the sacred rapture glow."

When we have commanded the best

of language how far short we come in describing this grand sublime principle. If the queen of Sheba should be so much astonished at the wisdom of Solomon when the half had not been told, what would she say if the curtain of revelation had been but partly raised on this grand theme? If Paul would say that time would fail him to write of the sublime principle of faith—and he declared that love was so much superior and greater—then how much would it require to write and speak of this grand theme? Whatever we may be able to write about it, and however we may be able to describe it, O how much better to feel it glowing in our hearts, and to experience it, conforming us into the image and glorious likeness of Jesus our Saviour, our Redeemer, our Captain and King.

God grant us to realize more and more of this infinite glorious principle in our lives. If it is ever in your mind and heart to come this way, write me and we will gladly receive you as a herald of the cross and this wonderful love.

Yours to serve in the gospel,  
W. LIVELY.

Birmingham, Ala.

Dear Brother Gold:

I have been reading some good pieces in the Landmark which have caused me to want to write a few words, though they may be thrown in the waste basket.

I have read that some of the Primitive Baptists have and want organs, and I just want to invite them to visit Shiloh church in Walton county, Ga., and find out if those good old gray heads don't sound better than any organ that was ever invented.

God gave us voice and a tongue to sing praises unto the Lord, and when you have the love planted in your heart you will surely sing his praises, and if you people like hearing and

singing these good old songs, then you don't want an organ to spoil the sweet music. I have been to meetings when it seemed to me the music was so sweet there was nothing to compare it with except a land of angels. I wanted to go to every meeting to hear that singing if I heard nothing else, it was so sweet. There never has been a musical instrument invented by man that was worthy of being in the midst of those dear saints. I went to meeting the 4th Saturday in January and just as I got in sight of the church house I saw buggies coming from every direction. There came a strange feeling over me, and when I went in and had taken my seat and saw the people coming at every door I got in such a fix I scarcely knew where I was. It seemed to me like they were angels coming from the four winds of the earth. I just wanted to tell the brethren and sisters how I felt but could not, and when they began to sing it seemed more than I could stand. I felt that I was going to die and was ready to go. I can't express my feelings.

Oh, how well I do enjoy going and meeting with these dear old people and hearing the word of truth. I think before I get to the meetings I want to see the brethren and sisters and shake their hands, and I do want to see them, but when I get there I feel so little I try to keep just as quiet as possible, I feel so unworthy of being in their presence. I couldn't say brother or sister no matter how hard I would try.

Brother Gold, if you don't think this will do to print throw it aside, as I might have spoken too harsh about the organs, but that is just the way it is with me.

Your sister in hope,  
MRS. ALMA BRASWELL,  
Dacula, Ga.

Elder P. D. Gold:

Dear Brother—Having been requested to give a sketch of my trip in the Last I will proceed to do so.

I left my home at Crumpler, N. C., March 19, enroute to Wilmington, going by way of Old Bear Creek church in the Senter Association. This church was formed in 1832 and was without a pastor for twenty years until, by request, I took charge last July, since which time ten new members have been added. From this church I went to Old Reedy church in the Noaring River district March 19, and the same night I went to North Wilkesboro. Thursday I went to Wilmington, arriving there about 9 o'clock p. m., and made my way to the home of our dear brother, J. O. Brown, thinking to spend some time on the beach, but learning of the quarterly meeting at Yopps I left Wilmington Friday evening in company with brother Buck enroute for Yopps. Here we met our dear brethren, Elders Isaac Jones and Kit Brown. We had a good meeting, and enjoyed the kindness of the people very much. I felt that they were Baptists of the old type. From there I came back to Wilmington where I filled an appointment on the night of the 15th. Thence to Stump Sound the 17th and was met at the depot by Brother Hines with whom I stayed a couple of nights. From here he, wife and daughter went with me to Yopps and stayed with old Brother Duston. Elder Jesse Brown also stayed with us here. From this place I was conveyed by Brother Jenkins to Bay and South West, and from there to Maple Hill where we stayed two nights with dear Brother Isaac Jones, receiving from him much encouragement.

Monday Elder Jones took me to Cypress Creek where we had a good meeting; then to Muddy Creek where I was met by Elder Cavenaugh's son and that night held services at his

home. From here I was taken to Wallace where I boarded the train for Goldsboro, at which place I met Elders Gardner and Roberts. I took supper with ex-Governor Aycock, his wife being the daughter of Elder Woodard, of Wilson. From this sister we received wonderful encouragement. From Goldsboro I went to Fremont where we had a good meeting at Memorial, spent the night with Brother William Hooks and visited Brother O. Y. Yelverton, Brother Clark and others. Brother Davis took me from here to Black Creek where I met Elder J. C. Hooks whom I learned to love. Stopped with Brother Mercer whose dear wife is blind. May the Lord bless her in her afflictions. Then on to Scotts, Contentnea and Black Creek churches where I met Elder Boswell who is the pastor of these churches. I esteem Elder Boswell an able, worthy preacher and pastor. We have enjoyed the company of the Baptists in the east and we esteem them as sound in the faith.

There are many churches and brethren I would like to have gone to and met, but time would not admit. We hoped to meet dear Brethren Gold, Woodard and many others. The brethren have so far administered to all my needs for which I hope I feel thankful to God the giver of all good.

I am now at Brother J. H. Renfrow's home and will go from here on my tour westward toward home. I hope to give a further sketch of my trip later.

I remain yours in the afflictions of the gospel I hope.

J. W. WYATT.

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Even a fool, when he holdeth his peace, is counted wise; and he that shutteth his lips is esteemed a man of understanding.

Dear Brother Gold:

It has been on my mind for some time to write my thoughts regarding the predestination of all things; not presuming in the least to teach, but surrounding circumstances being such I have a desire that my thought should be known to the brethren. I can give but a faint expression of what I feel.

We don't expect anything of the world but that they should reject the idea of God's unlimited, sovereign dominion, but for any of that remnant of poor sinners who have tasted of the riches of his grace, and have a hope that they are included in the father's will, being by nature no better than those left out of the will, to say that any of this remnant may presume to set bounds for the eternal mind and purpose of Jehovah, and question his right to do all his pleasure, and then be found with so much zeal denouncing precious brethren, is is a lamentable fact it seems to me.

There may be zeal without true knowledge. "For I bear them record that they have a zeal of God, but not according to knowledge." And when one is found mounting the walls of Zion as it were, in his own strength to keep off intruders, how miserably mistaken is he. When the watchman is called by the spirit to go forth how insufficient they feel for the place, and although they go forth as bold as lions, there is the harmlessness of doves with them. Instead of malice, envy and hatred, they realize the weakness of sinful flesh and amidst differences of views they love all the little ones, and the less the little one, the deeper the imprint of love. "But if ye have bitter strife and envying in your hearts, glory not and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual and devilish. For every envying and strife is there is confusion and every evil. But the

wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." James 3:14, 15, 16, 17. "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." While the opposite is rage, envy, hasty denunciations with prejudices, and every evil work.

Now, if any man among you seem to be religious and bridled not his tongue, but deceiveth his own heart, this man's religion is vain. James 1:26. Yes, vain to the extent of the root of bitterness which is in the heart.

Now, dear brethren, much is said about the word absolute. Pause and consider; look up the direct meaning of the word. Will any dear child of God reject the idea that God is the absolute sovereign, therefore absolute in what he does? The question then is not, Did he absolutely predestinate all things, but did he predestinate all things? For it must be admitted that all he predestinated he absolutely predestinated.

I will here quote a sentence from the London Baptist Confession of Faith, printed and sold by Elder Burwell Temple many years ago. (See page 15), also Hassell's Church History (page 670). The quotation is as follows: "God hath decreed in himself, from all eternity, by the most wise and holy council of his own will, freely and unchangeably, all things whatsoever come to pass." This sentence is but a small portion of that confession as put forth more than two hundred years ago by more than one hundred Baptist congregations in England and Wales. I will here leave the reader to decide who have departed from Primitive faith.

As to predestination of all things; if God from all eternity knew all things

that should ever come to pass and at the same time have all power to prevent, what is the difference between this permission and his predestination? Had it been the eternal mind of Jehovah to have saved all or none, it was his perfect right. But this was not his mind. His mind was to choose a remnant, and in choosing purpose all things for the accomplishment of his perfect design.

We know all things were made by him, and without him was not anything made that was made. For by all thing created, that are in heaven and that are in earth, visible, whether they be thrones or dominions, principalities or powers all things were created by him and for him; and he is before all things and by him all things all things for himself; yea, even the wicked for the day of evil." Can we see any consistency that the great God should make or create anything of all things he made, or created and have no purpose for that thing? Certainly not. Such things would be expected of changeable creatures. But there is no variableness or shadow of turning with God. He is of one mind, who can turn him? Can we separate purpose and predestination? No, for predestination is defined: "The unchangeable purpose of God." May we say that only good things are predestinated? The Lord pronounced everything good and very good, yet he had made the poisonous and many other things not good, in the sense we call good, but good to fulfill his wise purpose. And though we finite, poor creatures cannot see a purpose in many things, yet he in his eternal mind had a purpose for everything he made, which was all things. "For without him was not anything made that was made."

It seems to me, to say nothing of deeper things, that the wonders of God in nature manifest him as one of ma-

jestic power in unlimited purpose. "His stormy wind fulfilling his word." He scattereth the bright cloud, he turneth round about by his counsels, that whatsoever he commandeth might be done, whether for correction, for the land or mercy. Throughout the whole volume of inspiration how dear the purpose shines to the end that the Lord's power may be made known, Israel purged from the dead works to serve the living God, and saved with an everlasting salvation, and he, the God of the whole earth, praised with never ending praises. "The Lord reigneth, let the people tremble." "The Lord of hosts hath sworn saying, surely as I have thought so shall it come to pass, and as I have purposed so shall it stand." In delivering Israel from Egypt "returned their heart to hate his people, deal subtilly with his servants." Psalms 105:25. The language to Pharaoh was, "Even for this same purpose have I raised thee up, that I might show forth my power in thee and that my name might be declared throughout the whole earth." Therefore hath he mercy on whom he will have mercy and whom he will, he hardeneth." Paul in the ninth chapter of Romans shows the absurdity of the vessels in the potter's hand which is formed to dishonor, crying out against him that formed it: "Why hast thou made me thus?" Much more, what absurdity in man reply against God, or questioning any of his acts; for, "if God wills to show his wrath and take his glory known, endureth with much long-suffering the vessels of wrath, fitted to destruction, and that he might make known the riches of his glory," etc., where need helpless sinners question his right in immutable decree? Should it not rather be, are we of these vessels of mercy? or is it otherwise with us? Can we reverence the judgments of the Lord and say with David, "I was dumb and

opened not my mouth because thou didst it."

As the reader passes through the prophetic age he finds the fiery indignation and wrath in judgments poured out often expressed as purposed, commanded or ordained. For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone doth kindle it." Isa. 30:33, "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken, the nations have drunken of her wine; therefore the nations are mad." Jer. 51:7. The Lord by the prophet Habakuk says, "For lo, I raise up the Chaldeans, that bitter hasty nation, which shall march through the breadth of the land, to possess the dwelling places that are not theirs." Hab. 1:6. What humble reverence is expressed in the 12th verse of this chapter, "Art thou not from everlasting Lord my God, mine holy one? We shall not die, O Lord, thou hast ordained them for judgment; and O, mighty God, thou hast established them for correction." Let the purpose be for judgment, correction or what it may, the wickedness proceeded from these wicked nations just as does all wickedness proceed from the devil, in those who act out his devilish designs. There is no unrighteousness with God. David says, "Justice and judgment are the habitation of thy throne."

But O, dear children of the most high, he has such complete control of all the flood gates of wickedness that the proud waves are stayed at his command: just so far can they come and no further. When the innocent lamb of God was delivered by the determinate counsel and foreknowledge of God to be taken by the wicked hands, crucified and slain, he said to Pilate,

"Thou couldst have no power at all against me except it were given thee from above." Satan could only go so far in afflicting Job; and though you may run far in sin and folly before Jesus is revealed to you as your righteousness, his eye is all the while on you, and not a devil dare move a tongue against you, to disinherit you, or to throw anything in your path which the blessed Lord has not purposed for your good. For, "He bowed the heavens also, and came down; darkness was put under his feet, and he rode upon a cherub and fly; yea, he did fly upon the wings of the wind." Psalms 17:9, 10. He led captivity captive, and gave (did not sell) gifts unto man.

In pouring out upon, or suffering long with the vessels of wrath, may be traced through prophesy the vessels of mercy as a remnant. "For out of Jerusalem shall go forth a remnant and they that escape out of Mount Zion: the zeal of the Lord of hosts shall do this." Isa. 37:32. "And there shall be a highway for the remnant of his people." A deceitful tongue is not to be found in their mouth; but the remnant that is escaped shall take root downward and bear fruit upward.

Instead of restlessness as to how much power he has in purpose, "The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever. And my people shall dwell in a peaceable habitation and in sure dwellings and in quiet resting places." Isa. 32:17. "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed; neither shall any of the chords thereof be broken. But there the glorious Lord shall be unto us, a place of broad rivers and streams, wherein shall go no galley with oars; neither shall gal-

lant ships pass thereby." Isa. 32:17. No vulture's eye hath seen the path of the traveler here, no danger of sandy bars of wreckage; no turbulent waves of misrepresentation of the little ones, but all is a peaceful calm. "For the Lord is our judge, our lawgiver and our king. He will save us." And then for poor sinful creatures, atoms of the dust as it were, to presume to mark a line which the great God must come to in predestination, or else be the author of sin will never do. It would rob him of his power, whether the poor wretch marking such a line realizes it or not. The Lord by the prophet Malichi says, "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." David says, "Yea, they turned back and tempted God, and limited the holy one of Israel." If any of us have such dark thoughts they grovel right down in the dust. They never rise to that high and evergreen plain where the pasturage is so succulent and sweet.

It seems to me that when the Lord demands of us as he did of Job, to gird up our strength, and answer him, unfolding his greatness to us, we find our strength wanting and the offering quite different. There will be no robbery in it. But it will be, "Behold I am vile. I will lay my hand upon my mouth. Once have I spoken, but I will not answer. Yea, twice, but I will proceed no further. I uttered that I did not understand." And gain Job says, "I know that thou canst do everything." Here it seems to me, that Job, with all the ancient worthies, instead of questioning the Lord's right in predestination, could do nothing but rejoice and praise that his arrangement in eternity, with his unlimited power could be such as to save poor, vile sinners from the dark abyss of woe and misery, and then they be pre-

sented without spot unto God.

This is enough, dear brethren for us. "For touching the Almighty, we cannot find him out." He giveth not account of any of his matters. 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. For who hath known the mind of the Lord? or who hath been his counsellor. The length, breadth, depth and height of infinite wisdom, how incomprehensible. No standard set up according to human reasoning will do to judge the Lord of hosts. No court before which to bring him; for he is judge of the highest court, is amenable to no power. He is omnipotent, omniscient and omnipresent. Above all and over all. He ruleth in the army of heaven, and among the inhabitants of earth, and none dare say what or why doest thou, "For I am God and change not." "Remember the former things of old; I am God and there is none else, I am God and there is none like me; declaring the end from the beginning; and from ancient times the things that are not yet done, saying, my counsel shall stand and I will do all my pleasure. Calling a ravenous bird from the east, the man that executeth my counsel from a far country; yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Isa. 46:9, 10, 11.

And so it remains a most sublime truth, all God doeth is just, simply because the God of gods, one of purpose, and not of chance is he that reigns. Even when the vials of wrath are poured out, what strains from the altar extolling him for "His righteous judgments," and in all the sweet praises of Israel recorded, not a clog of ifs and whys as to what our God may or may not do. Not a discordant note is found, but the praise is one harmonious song of blessing, glory, honor,

wisdom, thanksgiving, power and might be unto our God forever and forever, amend. And they rest not day and night, saying, holy, holy, holy, Lord God Almighty. For thou art worthy, O Lord, to receive glory and honor and power, for thou hast created all things, and for thy pleasure they are and were created.

"Praise the Lord all ye saints." From the rising of the sun to the going down of the same, the Lord's name is to be praised. "Who can utter the mighty acts of the Lord? who can show forth all his praise." 'Tis sweet to linger here with hope that, "Thou shalt guide me with thy counsel, and afterwards receive me to thy glory."

For more than twenty-five years I have believed what is herein expressed. I am so poor and needy, so helpless and dependant, I need the strong arm of salvation, of mercy and protection which is in that wisdom that hath left nothing to chance, but hath all things proposed and prepared.

Brother Gold, no one is responsible for anything written here but the thoughts of my heart, so much as I have found words to express, have been penned, and now I submit it to your judgment.

Your sister in hope,  
SARAH M. LAMBERT.  
Ashboro, N. C.

I am now a doubting Thomas,  
I can't embrace a single promise;  
I want to look in hands and feet,  
In his side my hand to thrust,  
And in his power my soul to trust;  
And wait my lovely father's nod,  
To trust in him, my living God.  
The above lines were given to me while in a deep place and when darkness prevailed as it has the next of the time for some years past. Surely, I hope this world is not my home.

L. H. HARDY.

## ZION'S LANDMARK

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

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

Volume XLII - - - - No. 15

Wilson, N. C., JUNE 15, 1909

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### WARFARE—VICTORY.

Looking abroad in the earth we see conflicting and opposing forces, sometimes in the less active form of competition that is not bitter nor unfriendly. For instance two farmers are neighbors and one does not like for the other to excel him in farming, hence there is a friendly rivalry between the two, and they rather respect each other more than they would a farmer that is too lazy to strive to make good crops, or that has no such ambition.

A sterner form of competition may appear in two men striving for trade in commerce. We see individuals wrought up to bitter feelings as they are contending for the same office.

Nations may be embroiled in such hostility that war follows with the suffering and destruction of death.

In the forces of nature we often see the strife of winds and the elements in storm, and destruction follows. The cold of winter consumes the fruitfulness of summer, the biting frosts destroying vegetation. The pining, consuming sickness preying upon the vitality of those who were healthy. Old age lays his grip of wasting and failure on youth, one striving against another. Good and evil are set over one against the other with no compromise, no toleration one for the other. The principles of good and evil operate in

the man that is born from above—there being two manner of people in the same person. The flesh lusts against the spirit and the spirit against the flesh, and these are contrary the one to the other so that one cannot do the good he would. The man thus tried cannot fellowship himself. War is raging in him, and his foes are those of his own house, and this war lasts until sundown or death.

We see light and darkness, life and death, heaven and hell, the Lord God and Satan the enemy of all righteousness in many ways.

One says what good is there in this? If there were no rivalry competition in nature, if a man had no enemies to fight—if there were no hunger in him, and no weeds, thorns and briars for him to kill, what labor would he perform? His necessities compel him to strive for bread. He does not find food growing anywhere so that he does not have to labor for it. His work must overcome enemies. He that will not work shall not eat (honestly) Labor is the law of our nature.

In the matter of seeking salvation this principle is displayed. It is not that the man has it in his corrupt will to seek which he loves not. Yet it is true that the soul quickened from the dead does seek the Lord with the whole heart, and does not find the Lord until he does this, but in the very day that he seeks the Lord with the whole heart he finds him. Strive to enter in at the strait gate. The convicted one finds his enemies too strong for him, and not until he does this does he call on the name of the Lord. The way is a new way that no one can teach or show to another. Each one must walk it out for himself, and know it for himself. Salvation is by grace, yet it is through much tribulation we enter the kingdom. The worst enemies to the child of God must be slain, sin, death and the powers of

darkness, the devil must be cast out. Thus the army of heaven and the powers of earth are arrayed against each other, and it is a good fight of faith, a race, a conflict all through life, and not until we are dead—die in the Lord—do we rest from our labors.

The man dead in sins is not troubled about his vileness, for he does not feel it. But it is the child of God that cries out, O wretched man that I am, who shall deliver me from the body of this death? He sees a law in his members warring against the law of his mind. This is necessary to cause him to pray, to seek, to strive for deliverance. He works out his own salvation with fear and trembling because God works in him both to will and to do. Our sins are stronger than we, but God is stronger than our sins. Satan is stronger than we, but Satan has no power against the Lord. When we are brought to know and feel the delivering power of the Lord, and can say in the depths salvation is of the Lord, we are brought off more than conquerors through him that loved us and gave himself for us. Then how great is the God of Peace.

P. D. G.

Elder P. D. Gold:

Dear Brother—Will you please give your views through the Landmark on the following scriptures?

Psalms 50:14, Isaiah 30:1, Deuteronomy 6:13, Judges 14:15-17, Ezekiel 7:22, Ezekiel 21:23, St. Luke 12:2.

Brother Gold, I sometimes feel that I must give up and faint by the wayside. My faith is weak. I wonder if the Lord is among us or not? Some Primitive Baptists are a peculiar people. Many are concerned about doing the things they ought not to have done; but leaving undone the things we ought to have done. We worry over unreasonable things, while we should be looking after the sick and

afflicted of our own ranks.

We should encourage our pastor. They are entitled to part of our living, are entitled to our respect and love. Great many brethren in Georgia have made the Organ, and protracted meetings a test of fellowship. I have heard some of those same brethren say they would join the farmers union if it were not for their church privileges. I know some who use all their influence for this same secret society. I say if it is our practice to stay out of secret societies, what should our influence be? Can we by our influence carry any away after error.

Some of our people are more in love with the world than they are with the church. I know a good man that ought to be in the church, but he has never joined any institution except secret societies. The Masons are the mother of all those societies, and I do truly believe they have done more harm than any other one thing in the world, for there are a number of regenerated men who have learned to worship such heathenish stuff. God, I hope will forgive me for detesting secret societies so much for I have had no little trouble on their account.

I am yours in great trouble,

M. E. C.

The sister who has communicated the above is in grief mourning I hope for the affliction of Joseph. Her letter gives some insight into her troubles. Israel is so joined together that when one member suffers the body also suffers. That is one reason why those that love the Lord are careful to keep from doing that which troubles Israel.

Now the Lord's doing are not done in a corner, but they are open and plain, and he calls heaven and earth to witness his glorious faithfulness. The heavens are faithful witnesses of his righteousness in all his dealings, and they declare his glory in the

performance of his word. Psalm 50: 4. Does he require anything unreasonable of his people? No, his commands are the most merciful. They are clean and upright to him that loves the truth. Offer thanksgiving and praise to God for what he has done. Call on him in the day of trouble. Love the household of faith. The life of faith in God is the most trying life to live if we are wrong. If we love this world, or anything in it, then we will seek that thing, and prove that we trust not in God. Why should one profess to be a Baptist and then want to be married to any idol of earth? Why want to join a secret society and walk in darkness? Put your light on a bushel. Let it so shine before men that it will prove that you walk with God and trust him in all things.

The covenant of grace sets forth that God walks in his people. Praise waiteth in Zion for God, and to him shall the vow be performed.

Isa. 30:1. Israel wanted to go to Egypt for help. How strange that after God had delivered Israel out of Egypt with an outstretched arm and sore judgments that Israel should forsake the Lord and go down to Egypt for help. Their strength was to sit still—or keep out of Egypt, and from every false way, and trust in and serve the Lord alone. It is rebellion to distrust the Lord, and neglect to do what he has commanded, or to do what he has forbidden. The principles of the kingdom of heaven are so separate from and above the things of earth that it is going down to wicked Egypt when we do not walk in the faith of Jesus. For whatsoever is not of faith is sin.

Deut. 6:13. "Thou shalt fear the Lord and serve him, and shalt swear by his name." That is thou shalt have no false gods. Keep away from the gods of the people round about you. Look at the gins, snares, societies,

traps, false ways practiced by the world. Why does a Baptist want to join them, or be married to them? How they steal your heart away from the Lord. Devote your service to relieve the distressed, help the needy, speak evil of no man, visit the fatherless and the widow in their affliction, and keep yourself unspotted from the world. This is pure and undefiled religion. Sanctify the Lord God in your hearts.

Judges 14:15 and 17. Samson had no love for the uncircumcised Philistines, yet he took a wife of them. He was a man of faith, the strongest man that ever lived, but when the Philistines plowed with his heifer they learned where his strength was. Hence the strongest is not safe in the snares of the enemy. While the spirit of God in Samson slays all enemies, yet by snares of his Philistine wife they get the secret of his strength and through a Philistine woman they entangled him as a prisoner, and put out his eyes, and debased him to hard labor. How much safer when one shuns all such alliances with idolators, and abides in the doctrine of Christ. Though I have thought that Samson is a figure of the Lord Jesus betrayed by his people, and delivered to the Gentiles to be crucified. By nature his bride is unclean as an uncircumcised Philistine, and in nature false to truth.

But out of the eater comes forth meat. The lion which by nature would eat man is slain by Samson, and in his carcass is found a swarm of bees and honey. So that sweetness is found in the eater or strong one.

The lion represents death. As it roars on him and he slays the lion or power of death. God's people therefore win great spoils from death, and Jesus makes a dying bed feel soft as as downy pillars are. Such sweetness as comes from his gracious hand when

he feeds us and wipes away all tears from our eyes can only be known in the gift of life from the dead.

Eze. 7:22. The dreadful culmination of wickedness was when the Jews defiled the temple of God, the house of prayer. When they profaned the holy place with the most shameful outrages of such worship. So the Lord said he would turn his face from them or cast them off and robbers should come and pollute the secret place or the holy of holies and the abomination that makes desolate should stand in the holy place. Sin became exceedingly sinful as vomiting filled all tables, and God's name was cast out and despised before the heathen. How were the mighty fallen and shame covered all faces.

Eze. 21:23. The worship of the Jews shall be a false divination. Their religion or worship should be their best thing, but it became their worst thing. Never was there so wonderful a people in their deliverance from Egyptian oppression. God did ride upon every element of power and destruction in exalting his people, but they had so defiled this holy place that he loathed his people and cast them out to their loathing. The wealth and wisdom of Solomon, the wisest man that ever lived, was exerted and displayed in the most wonderful outlays of the temple and palace, but all this was turned into mockery as they made God's name a by-word and a reproach among the nations, and that nation which once ranked as head now is profaned as the foot.

Luke 12:2. Every secret thing shall be brought to light. However odious and hateful it shall be uncovered. However it may be done in the secret chambers of darkness, yet it shall be exposed on the housetops. The heaven of wickedness working in darkness shall be proclaimed on the housetop. For the eye of justice looks into every

hidden thing and proclaims on the housetop the vilest things that are done in secret.

Such things are felt and known when God sets up a court of judgment in the heart and conscience of the sinner, and every idle word and every abominable thing shall be brought into condemnation, and the secrets of the heart shall be made manifest, and every refuge of lies shall be swept away; and we know that God is everywhere and nothing can be hid from him.

P. D. G.

My view is requested of this scripture, "From him that would borrow of thee turn not thou away," Matt. 5:42.

In this language Jesus is tearing away the old rubbish of legalism, and preparing to establish the gospel building. The law is a measure that shows the failure of man. Under the law all manner of selfishness is shown to be in the creature. There is only the prison house of bondage, sin and death. It is an eye for an eye, a tooth for a tooth. It worketh wrath. They that are under it dwell in a dry and barren land. There is no love, no liberty, no joy, no liberality, no abounding of grace, no salvation, no help to the poor, condemned sinner.

But Jesus comes to fulfill the law, to honor and establish it, by good measure pressed down, running over, and entering into the gospel realm where all is love, joy, peace, righteousness and truth, where there is no straitness, no bondage no retaliation, no revenge, no eye for eye, or tooth for a tooth. But where it is give, give. It is more blessed to give than to receive. The more one thus gives the richer he is. The liberal soul loves things, and by liberal things shall be stand.

When one is convicted of sin and realizes his guilt, and the justice of his condemnation, and the law says the

soul that sins shall die, that convicted one pleads guilty and says, Yes, I deserve to die. If thy righteous law sends me to hell it is just. When the law smites on one cheek that soul turns the other cheek to be smitten. If the law takes away thy coat you give your cloak also. You surrender all your covering, and you are naked. Oh, how you love the justice of God's holy law, and abhor yourself. But behold you die to live, and become poor that you may find the true riches.

You are brought into fields you have not cleared, into orchards you have not planted, you gather fruit of trees you have not dressed, you enter into riches for which you have bestowed no labor.

The gospel is the fulness of grace and truth. Where sin abounded grace did much more abound. Through the death and resurrection of Jesus, who gave himself to the smiters and who became poor that we through his poverty might be rich, we receive the true riches.

How good it is to forgive, to show mercy, to labor and suffer for the comfort and profit of others, to give to him who would borrow of thee.

Do you know the gospel principal of this? If so you are rich. You do not have to borrow from any one.

You are rich and have dispersed abroad. You have all things.

P. D. G.

These questions are asked not from any critical motive, but from an earnest desire to know more of the teachings of God's people everywhere, and of all denominations.

1. What do the Primitive Baptists teach in regard to baptism? Is it a symbolic form of the death, burial and resurrection of Christ only, or is it a necessary ordinance for remission of sins, or both?

2. What is the Primitive Baptist

doctrine in regard to death-bed repentance? Does the scripture contained in the 23rd chapter of St. Luke, 39 to 43 verses inclusive, have any bearing on this subject today?

3. What are the reasons for close communion?

4. Why do not the Primitive Baptists believe in foreign missions (if it is true as reported they do not)?

5. What stand do the Primitive Baptists take in regard to Sunday schools?

Answers to the above questions would be very highly appreciated. Although of a different denomination I ask these questions from a desire to know more of all teachings and not in order to criticise were I worthy or competent to do so.

Respectfully,

W. E. ALBRITTAN.

Remarks—Question: Is baptism only a symbolic form of death, burial and resurrection of Christ Jesus, or is it necessary for the remission of sins, or is it both?

Answer: All that the Lord God commands is necessary for the object of its use. There is nothing immaterial or unimportant that he has commanded. Baptism is taught in the scriptures. What is its use? It does not put away the filth of the flesh. It is not a fleshly service. It is the answer of a good conscience toward God by the resurrection of Jesus Christ from the dead. It is symbolical of the burial and resurrection of Jesus Christ. Planted together by baptism into the likeness of his death—buried with Christ by baptism into death. Then baptism represents the death of Christ, or the burial of Christ, and also his resurrection. If the dead rise not at all why are they then baptized for the dead?

What then should be the condition of those baptized? Should they be dead before they are baptized or bur-

ied? Or should they be buried or baptized before they are dead? Which do you say?

Naturally, do we bury people before they are dead, or after? Is one prepared to be baptized before he is a believer in Jesus or not? We hold that he is not prepared for baptism until he first believes. He that believes and is baptized shall be saved. The examples in the new testament prove this, such as John's baptizing—the eunuch, the jailer, Lydia—on the day of pentecost, and all others. So that none are fit for burial with Christ by baptism into the death of Christ but believers, those dead to the law by the body of Christ. Then baptism is not a condition precedent in order to faith, but faith should precede baptism. Nor does baptism go before repentance, but repentance comes first. It is called the baptism of repentance. Repent and be baptized, is the order.

When we put on Christ by baptism it is a blessed ordinance, and we rejoice in its provisions, and fulfill the righteousness taught therein. This is the gospel, necessary way of confessing Christ. I am satisfied there is great delinquency on the part of many that profess to believe in Jesus, yet do not put on Christ by baptism. What right have we to say that one is a true follower of Jesus that does not follow him? One may profess to be a believer in Jesus, yet how is it proven if he does not obey him? Prove all things.

There are extremes in this matter. One is to hold that any form of what is called baptism, such as sprinkling, is a necessary step to prepare an unbeliever, or the observance of the proper form of baptism as a condition precedent necessary to prepare one to become a believer.

Another extreme is the omission or neglect of the baptism of many claiming that they are born again. What

right have we to disjoin that which God has joined together? What right have we to teach believers that it is not necessary to be baptized? We should teach them to observe all that Jesus has commanded us.

Question: "What is the Primitive Baptist doctrine in regard to death-bed repentance?"

Answer: We preach the necessity of repentance toward God and faith in the Lord Jesus Christ, and that Jesus is exalted a prince and a Saviour to give repentance unto Israel and the forgiveness of sins, and that this repentance is good whether it is in youth, middle age, or in old age, whether when one is well physically or on a sick bed and nigh unto death. It is good at any time and we are glad to see the proof of it at any time.

Question: "Does the scripture contained in Luke 23:39-43, have any bearing on this subject today?"

Answer: No scripture is of any private interpretation. Jesus has the same power now that he had then.

Question: "What are the reasons for close communion?"

Answer: All denominations have their rules for communion. We also have our rule or qualification necessary for admission to communion. We hold that according to the bible authority and example none but believers who have been baptized and are maintaining an orderly walk are entitled to communion. The objection is made against us for holding what the world calls close communion. The objection should be made against the bible for requiring that qualification if it is wrong.

Question: "Why do not the Primitive Baptists believe in foreign missions?"

Answer: We hold that the gospel of Christ is preached in all the world, and we welcome anywhere and everywhere all that preach his gospel, in our country as much as in another. In ev-

ery nation he that feareth God and worketh righteousness is accepted with him, Jesus Christ has a people in all nations, and we are glad when he is preached anywhere, and everywhere. Because we oppose the unauthorized, unscriptural money-loving, man-devised schemes of men that base salvation on the act of the creature, denying the atonement of Jesus Christ and his holy call, and the necessity of his call that alone can qualify and send preachers that preach the gospel, the cry is raised against us that we are opposed to preaching the gospel to the heathen.

Question: "What stand do Primitive Baptists take in regard to Sunday schools?"

Answer: We ask where is there any bible authority either for Sunday schools or modern missionary operations? Show us the bible authority for either and we will thank you.

We hold that parents should bring up their children in the nurture and admonition of the Lord—should encourage them to attend on the public worship of God, should read the scriptures, and do such things as the bible sanctions. Because we oppose what we hold the bible does not authorize we are ridiculed. The defenders of Sunday schools and modern missions have manufactured a sentiment in their favor and because we do not go with them in these things we are decried as opposed to all progress. Who is the guilty party, the one who insists on bible example, and authority, or the one who has set up his own gods and condemns all that will not patronize them?

P. D. G.

#### REVEREND.

The use of the word "reverend" has become to be so common, and those who accept it have so much in many instances, that is so common, the meaning which might have been in-

tended in its use at first, as applied to men, has largely lost its force, and as to meaning, might be classed with those words which, for lack of meaning, have become obsolete. In a gospel sense, the word has no meaning as it is used, and is entirely out of place. It is only used once in all the scriptures, and then is applied to him who "Sent redemption unto his people; who commanded his covenant forever: holy and reverend in his name." See Psalm 111. We find the term reverend is only applied to the high and lofty One that inhabiteth eternity, whose name is holy; as he is brought to view in the salvation and redemption of sinners as the "One who dwelleth in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." This great work from first to last is by grace through the holiness of him who is harmless, separate from sinners and made higher than the heavens, and is therefore not done by men whose names are not holy, and therefore cannot be reverend.

None but these who claim there is an infinite glory to be shared with Christ in the salvation of souls by men as instruments and means under God claim, or accept the term as applied to men. To apply or accept the term as between men is Rabbinical, and the Lord says: "Be not ye called rabbi, for one is your master, even Christ;" and ye are brethren. God's people being brethren as born of him it is not possible that one should be greater than another. If one would be great let him be a servant, and if the servant is as great as his Lord, then might he be called master, but how then could he be called the servant? The master may become to be the servant, but the servant cannot become to be the master. Christ took upon him-

self the form of a servant and became obedient unto death, even the death of the cross. So that though he was Lord of all it was through obedience as the servant of all that he reigns over all. If one would be reverend, it must come through service, requiring resistance unto blood, that through death he might reign in the life born from the dead. But this is not possible, because Jesus Christ the righteous is the only begotten of the Father, full of grace and truth, the first born from the dead, and of every creature, and is the only one that ever did or ever could resist unto blood; besides, the apostle Paul tells us that we have not resisted unto blood, striving against sin, and until we shall have so done, we have no right to reverence our brother nor to allow him to reverence us. When John would have worshipped the angel, he said unto him: "See thou do it not; I am thy fellow servant and of thy brethren that have the testimony of Jesus; worship God." And when Cornelius fell down before Peter and worshipped him Peter took him up saying: "Stand up; I myself also am a man." When the priests of Jupiter would have done sacrifice with the people unto Paul and Barnabas these true and faithful servants of God rent their clothes and ran in among the people and cried out, saying: "Sirs, why do ye these things? we also are men of like passions with you and preach unto you that you should turn from these vanities unto the living God." Those who know the Lord are admonished to cease from man, whose breath is in his nostrils, and know nothing among each other but Christ and him crucified, and should worship him. The man who holds that he should and must keep the ten commandments as a condition prerequisite to salvation should not forget that one of those commandments says: "Thou shalt have no other gods before me." And

the Lord has said again: "My glory will I not give to another, neither my praise to graven images. I am the Lord; that is my name." It is shown in the Scriptures that man is naturally disposed to arrogate to himself some degree of importance, either to be as gods or to be a devoted servant of some kind of god other than the living God. To prefer the creature to the Creator was one of the first developments of Adam's character as of the earth, and man has assiduously maintained that disposition until this day, by either putting a price upon himself or some one or more of his fellow creatures, and thus departing from the living God—they are turned unto fables, and through the cunning craftiness of men they turn their godliness so as to realize the greatest gain therefrom. The selfishness of men will not allow them to serve without something akin to a pecuniary consideration as a condition for their serving. But love to God and to all those born of him is the element in which the children of God dwell and the power by which they serve him, because he has shed his love abroad in their hearts by his Holy Spirit, and in meekness they serve him with reverence and Godly fear.

One of the most evident features of the Scriptures is the debasing of man and the exaltation of Christ, and the gospel follows in the same line, and is only truly and faithfully preached when man is shown to be nothing, less than nothing, and vanity and Christ as the embodiment of all fulness, and all and in all to his people.

To preach salvation by grace in such a manner as not to as clearly show that it is not by works, decisively presenting each as distinctively and gospelly true, is not a true presentation of the gospel, and will not bring forth sinners saved by grace that praise due the name of Jesus consequent upon the revelation of salvation as seen in the

gospel when it is truly, fully and faithfully preached.

It seems to me that the doctrine as we understand it, and the customs which we hold to be in harmony with it, should be so clearly defined that our children and our neighbors' children might know of them, and that our children especially might respect us in them. That we do not use nor accept the use of the word reverend, and the reason, might be and ought to be known by the people to whom we preach, and our deportment individually and collectively ought to be such as to demand and maintain the respect of our friends in our customs, practices and doctrine.

The signs of the times seem to indicate a greater need of a clear, distinct, unquestionable presentation of the doctrine, discipline and order of the church than ever before. The different denominations are expunging, remodeling, revising and repudiating even the forms of doctrine originally held by their founders; and even some Primitive Baptists have felt called upon in the closing days of the nineteenth century to tell us what is really the doctrine that was once delivered unto the saints. Remove the London confession, the Black Rock declaration and the Fulton commentary, and all minor declarations, circular letters and communications, and turn toward the Mount Zion, and behold the ancient landmark which our fathers have set.

P. G. L.

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**J. A. MONSEES.**

Bethsaida, June 17.

Harnett, 18.

Little Creek, 19 and 20.

Dunn, at night, 20.

## OBITUARIES

### JAMES A. LEAK.

At the request of some of the surviving children of Brother A. Leak, and also by order or appointment of his church, I attempt through much weakness to record some of the incidents and character of his life and the sad statement of his death. He was born in Stokes county, N. C., June 5, 1841, and died December 21, 1908, at the age of 68 years 6 months and 16 days. At the age of 26 he was married to Drucilla F. Lackey, with whom he lived lovingly for many years and to which union were born ten children, three sons and seven daughters. Three sons and five daughters survive him to mourn their loss of a great counselor and a good and precious father who so long and faithfully labored for them. He was a hard worker on the farm and sometimes labored day and night with the vigorous help of his dear and faithful companion to obtain a good living for himself and family and the enjoyment of his many friends and strangers that often lodged with them. He was a soldier in the confederate army and was said to be a true and loyal one. In the battle of Gettysburg he was wounded in the left foot, the ball lodging in the ankle joint which caused him great suffering for several years. Dr. Bohman, of Winston-Salem, finally extracted it, however, and it gave him great relief, although he was never entirely free from pain which sometimes threw him almost into lifeless spasms of untold sufferings. These followed him to his grave.

In the year 1867 he embraced a most wonderful hope in Christ of the forgiveness of his many sins and being led forth by the spirit of the great God he joined the Primitive Baptist church at State Line on Saturday before the third Sunday in November, 1867, and was baptized by Elder S. J. Lackey, his father-in-law. The church seeing his faithfulness and talent, soon elected him church clerk, and also being so faithful to the trust, on the 18th day of July he

was ordained to the office of deacon which office he filled to the satisfaction of the church holding the mystery of godliness in a pure heart.

He was bold in the faith and was a good counsellor in the associations and churches and among his countrymen doing and transacting much business for them. He was good to the poor, often visiting the sick. He was once the representative of his county in the legislature of North Carolina, and efficiently served his people. But after all his service and moral virtues, of which we may speak he had much sorrow to encounter in the great loss of his loving companion, over which he mourned until his death, often telling his friends that he craved to die, relying on the grace of God for his salvation that he might be at rest. So on the morning of the 21st of December, after some slight suffering with his wounded foot, unexpectedly to his children he fell asleep never to awake in this life. But we have that hope that when he shall awake it will be in the likeness of Jesus. Then shall he with all the redeemed family of God shine forth as the sun in the brightness of his glory.

We say to the dear and weeping children you have lost a good father; remember the good example of his life and pattern of his unwavering faith that you may abide therein and confidently wait until your change shall come, together with all his dear brethren who loved him so much and toiled and traveled together with him be saved with an everlasting salvation to inhabit forever a home free from sorrow and death and be forever more with the Lord.

E. M. BARNARD.

Peter's Creek, Va.

### THOMAS EUGENE STANDFIELD.

By request of the bereaved and heart-stricken father of the infant child, Thomas Eugene Standfield, I send for publication in the Landmark a short sketch of the little one, the son of our dear Brother and Sister Standfield, who lives near Farmville, N. C. The child first saw the light of nature,

December 23, 1907, and departed this life April 11, 1909, making his stay here one year, three months and eighteen days. He was laid in his last and undisturbed resting place here late in the afternoon of the 2nd Sunday, and the writer of this sketch was called upon to hold services at the grave of the little one which he did.

I very much sympathize with our dear brother and sister because of their loss for they were much devoted to it. It is hard for our children to be taken from us after our affection for them has been deeply cemented. But the natural love has its rise here and will thus end, but the love of God which is stronger than death will take the little one out of death. The full grown man here in this life is stronger, naturally, than the little child, but in the grave the child is his equal in that respect. So there can be no going to the better world without the good Lord, for we first must meet with and be captured by death. But the children of God are more than conquerors through him that loved them.

Eugene was a bright and beautiful little child and was much loved, not only by his parents, but others of the family and friends. His illness was pneumonia and was a severe case from the first. All was done to counteract its course that could be done, a good physician and the family generally, but the Lord's call must be obeyed, his love is stronger than our's. Our's is too weak to keep those here that we love, so those who depart to be with the Lord are better off than those left here in our care.

So weep not, dear ones, your loss is his eternal gain. The child cannot return to the parents, but the parents can go to the child. This knowledge was a comfort to David, and may it also be to Brother and Sister Standfield, and that the Lord may bless them with a sufficiency of his grace to sustain them in this sore trial.

Written by  
G. D. ROBERSON.

Robersonville, N. C.

#### SARAH ALTIZER.

Mrs. Sarah Altizer was born November 5, 1822, and departed this life December 8, 1907. She was a daughter of Jacob and Annie Shelor, and was married to John E. Altizer, in February, 1844. Of this union there were born unto them three sons and two daughters, Judge J. Harvey, of Texas; Deacon William and Brother John L. and Sister Mary E. Thompson and Mrs. W. T. Riner.

Brother Altizer, who was a most faithful and excellent deacon, and Sister Altizer and their daughter, Mary Ellen, were received into the fellowship of the church at White Oak Grove, Floyd county, Virginia, the 2nd Sunday in July 1873, and together with the writer, who had been received at the previous meeting were baptized by Elder Amos Dickerson.

Sister Altizer's character as a woman, was much in harmony with the loveliness of woman's sphere. She was peaceable, kind and gentle. She was modestly retiring in her disposition towards others and though not much given to talk, yet she maintained such a graciousness of manner as made her very presence interesting. As a wife she was true to the divine injunction—a keeper at home, a helpmeet for her husband. As a mother she moved in the midst of her children, rehabilitating them day by day with a consciousness of the reality of life, its purposes in progression and in consummation thereby gradually but surely imbuing their lives with a store from which they might draw inspiring usefulness all along the pathway of life according as its individual eventfulness might demand. How true the saying: "What is home without a mother?" How fortunate is the child which has the presence and training of a mother in its rearing, a mother true to nature, for such is a mother, indeed.

As a neighbor Sister Altizer enjoyed the confidence of the community in which she lived. As a member of the church she was faithful, gentle, meek and humble, and rested much in a quiet assurance of the sufficiency of her hope as one knowing in

whom she believed. She loved the church and the doctrine of salvation by grace, and endeavored to live as becometh one to whom the grace of God has appeared, bringing salvation.

Her later years were spent in rest and quietude, yet not without an anxiety as to the future. A few days before the end came she said to her daughter, Sister Thompson, I am seeing so much pleasure. Sister Thompson asked her if she felt that Jesus was with her and she said yes, and smiled as though looking into his blessed face as by the light of eternal life, and in this blessed frame of mind she gently passed away in the calmness of that repose which must come to them that sleep in Jesus as by that spirit which sweetly prompted these living lines—

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

P. G. LESTER.

#### NANCY R. VERNON.

By request of relatives and friends of old Sister Vernon, I send for publication in the Landmark her obituary:

Nancy R. Vernon was born March 5, 1829, and died March 10, 1909. She made a profession in Christ as her Saviour and joined the Primitive Baptist church at Buffalo by experience Saturday before the first Sunday in August, 1885, and was baptized the 31st of August following with two other sisters, (one being the mother of the writer), by Elder Davis Hill, and was a faithful member as long as she was able to fill her seat, often going when she was not able physically. Although in her old age her mind became scattering she honestly contended for salvation by grace and grace alone, and on the morning before she died she viewed the happy land of Canaan, and said: "Lord, remember me when thou comest into thy kingdom."

Her funeral was preached by Elder J. P. Via, her pastor, and her body was laid to

rest in the family burial ground there to await the morning of the resurrection when it will be raised triumphant over death and the grave. Written by

GEO. L. ZIGLAR.

Sandy Ridge, N. C.

(Messenger of Truth please copy).

#### J. A. MONSEES.

Mill Branch, June 23.

Pireway, June 24.

Bethel, June 25 and 26.

Bella Chapel at 5 o'clock Sunday evening.

Pleasant Hill, June 28.

Pee Dee, June 30.

Simpsons Creek, July 2.

Mill Branch July 3 and 4.

Feathery Bay, July 5.

Black Creek, July 6.

Mt. Pleasant, July 8.

#### A. L. MOORE.

Winston, Friday night before the 3rd Sunday in June.

High Point, Saturday and 3rd Sunday.

Greensboro, Sunday night.

Wolf Island, Monday.

Reidsville, Monday night.

Danville, Tuesday night.

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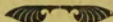
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# ZION'S LANDMARK

Published Semi-Monthly at Wilson, N. C.

PRIMITIVE OR OLD SCHOOL BAPTIST

Vol. XLII

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No. 16



Edith Wilson  
1868

P. D. GOLD, Editor

Wilson, N. C.

P. G. LESTER, Asso.

Floyd, Va.

\$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 brethren and friends are requested to act as agents.

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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.

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### ERROR.

Elder R. H. Pittman's postoffice is  
Luray, Va., and not Kenly, N. C.

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

## CHARITY.

Dear Brother Gold:

I have a mind to write a few lines on the above subject. Charity is a large word and full of meaning. Charity created the heavens and the earth, and peopled the earth, and through charity man is preserved, who though being the greatest of God's creation is the most disobedient and disloyal to him. It is through charity we have our being and are permitted to go on in our thoughtless way, much of the time trampling the mercies of God under our feet.

When I can stop and think and take a retrospective view of my life, I can sometimes witness with one of old say, "Surely goodness and mercy have followed me all my days." When we look around and see that the greater part of the world seems to know or care nothing of God and his goodness and mercy and the greater part of the church most of the time cold, are thoughtless and indifferent, we are made to realize that the Lord is compassionate and full of mercy or he would destroy man from off the face of the earth and bring him to eternal account for his deeds. We can then, when brought to our proper sense comprehend that God is loving-charity.

Charity is love and knows no evil. When we are controlled by a spirit of charity we can look over our brethren for good and not for evil; we can then tell them of their faults for their good

and for the good of the cause. And when our brethren come to us in charity and tell us of our shortcoming and we are in the spirit of charity we feel to thank them for it, and feel to praise the Lord for putting it into their hearts to do so.

Charity in the hearts of the pastors make them want to serve their churches punctually and the same charity that makes them want to serve their churches promptly should make the members of the churches minister to him of their temporal things, and if they do neglect their faithful pastors there is no evidence of that indwelling charity in them that should characterize a christian.

By their fruits ye shall know them, and a good tree cannot but bring forth good fruit. And by their works ye shall know them. If the fruit is not good how shall we know that the tree is good? And if one does not bring forth these works of charity what evidence is there that such a one is a christian?

We are exhorted in and by the word of God to maintain good works, and if we do this, this charity will shine forth, showing forth the face of Jesus in the one thus exercised. This is showing your faith by your works. This is the good tree bringing forth good fruit. This is putting the light on the candlestick. This is letting your light so shine before others, that they seeing your good works are constrain-

ed to glorify your good father which is in heaven.

Charity is that principle which causes joy to flow from breast to breast and sorrow from heart to heart.

The Lord's people are exhorted to manifest this charity that is in them; to put on the whole armor of God, etc., and if they do not this, what is the evidence that they have walked with God? If one never offers to the church, what evidence is there that he loves the church? If a young man never proposes matrimony to a young lady, what evidence is there that he loves her well enough to become her husband? So, if you never offer to the church it is poor evidence that you love the brethren. And if you are never baptized or partake of the Lord's supper, what evidence is there that you desire it?

And what does it amount to, to say to your pastor, Brother ———, I do love to see you come and to hear you preach, and never give him anything. Where is the evidence that you love to see or hear him? Let us be consistent. Bring forth the fruits as the Bible commands:

Charity covereth a multitude of sins.  
It preaches the gospel to the poor.  
It feeds and clothes poor pastor.  
It accomplishes whatever it finds to do

Anything else is not charity.

Humbly submitted,

H. M. BAUCOM.

Peachland, N. C.

Dear Brother Gold:

My Dear Brother and Father in Israel—I was much refreshed and comforted by your editorial in *Zion's Landmark* of February 15. When I read your article on the talents my heart responded amen and amen, and I was saying it I guess when my wife, who was sitting by me, asked what was

the matter? I told her nothing. I have believed for a long time though, that the Ten Virgins represented the people of God among the Jews at the coming of Christ. But the parable of the wheat and tares surely represent the entire world of the saved and the unsaved.

There has been a tendency in this country to represent the whole world as the children of God in obedience or disobedience—every character named in scripture as obedient or disobedient children of God. It caused much trouble among the saints here. But I hope it is now forever buried, and I would not now name it, but for fear it might give trouble some where else among the saints. It is the only heresy I know of that don't even carry morals with it. No church will prosper that suffers such heresies taught in its pulpits. Strange to say, but it seems that good, humble brethren will sometimes be ensnared by such delusions. I have gotten afraid of overmuchness, for the fact that the introducers of the above named heresies used to argue that everything was just as it ought to be—that there were just as many at our church meetings as ought to be, etc. This has often reminded me of the darkey's tree, which he declared was so straight that it leaned the other way.

Now, Brother Gold, I do not believe in making a brother an offender for a word, nor contentions over parables, nor individuals. I do not know whether Judas was saved or not, and though I feel to be very unworthy, I never felt like claiming kin with him, and although some brethren do, I don't think we should wrangle over it. I have heard some take time (that I thought might be used more profitably) to urge that Judas was saved and contend for it as earnestly as if our soul's salvation depended on it. I think such a course out of place and injurious to

the cause.

I do hope the brethren who are able will continue to sustain you financially in the publication of the Landmark—your labor of love, and may our merciful God yet spare you many years to wield the pen and tongue in defense of the truth and peace in the churches. I have been a reader of Zion's Landmark about thirty years and I don't know hardly how I could do without it, though sometimes I don't see how I am to pay for it and meet my other obligations.

Your unworthy brother,  
J. T. STINSON.

Stinson, Va.

Oak City, N. C., April 15, 1909.  
Dear Brother Gold:

You will find enclosed my subscription for another year. I wish I could make it more than I have. I have known so much trouble myself, I can sympathize with you and all others who are in distress. I sincerely hope, through the mercy of God, you will yet be relieved, and somehow, I believe you will.

It has been on my mind, but I have felt my incompetency to write of the death of Mr. House, my dear husband, and something of the latter part of his life. He died October 15, 1908, in the 64th year of his age, after an illness of about a week. The day of his death he had, the doctor said, another stroke (the third) of paralysis. For some time, though, he had been failing and getting more and more helpless, and we could but see that the end was coming.

He lived nearly twenty years after the first severe stroke of paralysis, and in all those twenty long years of affliction his life was one rare example of sweet and patient resignation to God's will, and with scarcely a murmur of rebellion or discontent he bore all that was laid upon him, and for

many years he was bright and cheerful, although quiet. It was often the subject of remark, the gentle, quiet, uncomplaining patience with which he bore all his sufferings.

As to the son of Elder David House, he was brought up, as you know, under good influence, and always loved the Primitive Baptists, and while enjoying having all our friends to visit us, especially did he seem to enjoy the conversation of the brethren and sisters, and often have I seen him deeply affected when hearing the relation of their exercises of mind and visitations of the Lord, but when asked for his he was silent. He bore the fruit of much meekness and humility, and was fearful of claiming more than belonged to him, but he was unable to hide his feelings. They would betray him.

When I was baptized I thought it would not be long before he, too, would come in the fold, but I was disappointed. For, after awhile, he grew and remained careless and, seemingly, unconcerned, till the Lord visited him and bowed him down with affliction. He received a hope after he was afflicted, and felt to be, indeed, blest of the Lord. No wonder he bore his afflictions so patiently, after receiving such a blessing at God's hands; but the wonder to us is, he continued so, so much longer than most of us do.

God had a wise and merciful purpose in afflicting him, and I felt that I knew what it was. He was bringing him to Christ. I would think some times that if he would take up his cross and be baptized there was a chance, a hope with me, that he would be relieved of his affliction, and our youngest child, who had never seen him any other way, once said to him, "Papa, if you would be baptized, maybe you would get unparalyzed." I saw that it touched him, but it had no other effect.

He was ever a kind and loving hus-

band, faithful and true, thoughtful for me, and attentive to my wants. He was also an affectionate father to his children and considered their needs, but was firm in his discipline of them. Just before our marriage I prayed the Lord to give me, in him, a kind husband, and he granted me my prayer. He loved me, I believe, as long as he lived. I miss him now, I can never tell how much, but I cannot find it in my heart to wish him back to his old life of suffering. He is resting now, I believe, with his Saviour. It was a comfort to me to look at him, after death, and see that restful, easy, peaceful look on his face, after so much for his death.

For twenty years I have been fearing and expecting his death, and it has taken all that time to prepare me to meet it. For a long time it would almost take my breath to think about it. It has seemed to me that the Lord knew I could not bear up under it at first, and he gave me all that time to prepare me for it. After seeing him for so many years gradually but surely giving way, both physically and mentally, thinking every year would probably be his last, seeing him so tired, so uncomplaining and patient, so pitiful in his weakness, he who had once been so strong and self-reliant, I felt that it would be, though to his family a stroke full of sorrow, to him a happy release, could the Lord see fit to take him to himself. And now he has gone and left me in my loneliness and sorrow.

The last years of his life, after having a fall that fractured a bone, he was unable to walk, and could scarcely stand on his feet, and I would have to be almost as watchful over him as over an infant to learn when anything was wrong with him, and to attend to his wants. But he is gone now, and resting from all weariness and pain. That is my consolation. He is resting, and

at peace with his maker, I believe. He needs me no longer. Before he was stricken down I hoped that the Lord would take me first. I feel that I could never bear to see him leave me; but since then I have hoped that I would be spared to him while he lived, and a merciful father has provided for us.

One of the saddest times of all, after his death, was on returning from the grave to the home, to see the vacant chair, the emptiness of the room where once was the loved presence, with the knowledge that never more will we behold him with our natural eyes, never more hear his voice, never again minister to his wants, there is an emptiness, a vacancy in our lives that will never again be filled up. Another tie, the strongest of all ties to me, that bound us to this world, is broken.

I often find myself wishing when my troubles are heavier than I can bear patiently, that I could lie down beside him and cease from this life of toil and sorrow. Some times, when I think of my children there is a little clinging to them with the hope that I may be of some benefit to them awhile longer; at other times I feel that they would be better off without me. But I must wait with what patience I can the Lord's will. I have been visited, I believe, with these words, "Wait on the Lord, be of good courage, and he shall strengthen thy heart." Pray for me, that I may run with patience the race that is set before me, and that my children may be blest of the Lord as I believe their father was.

In hope and sorrow, your sister,  
MARY W. HOUSE.

Lampasas, Tex., April 21, 1900.  
Elders Gold and Lester, Wilson, N. C.,  
and to all Household of Faith—  
*Greetings:*  
Dearly beloved in the Lord, if you will accept such application from a

poor and unworthy, blind offcast as I deem myself to be:

Dear Brethren Gold and Lester, as we are commanded always to be ready to give a reason of the hope that is in us, therefore I will endeavor to relate my reasons for claiming relations with you and all the household of faith.

I will give in a short, brief way as I can and I desire that you all judge faithfully whether or not the following justifies me in claiming a hope in Christ:

I was born and raised in the state of Alabama, along the southern line of Montgomery and the north line of Lowndes counties.

I having no parents in childhood, consequently was raised an orphan boy. Growing up to manhood I was married to Miss Flora Anne Surels, and had access from my boy days to the different orders, claiming to be churches; was told by their ministers that I could obtain a hope in Christ at my own option.

I would begin at times, intending to obtain a hope in Christ by my own efforts, while yet dead in trespasses and sins would conclude at times through excitement of the flesh that I had become a child of God through and by my own efforts.

But alas! on the second Sunday in September, 1858, while sitting under the sound of the gospel, being delivered by my uncle, Elder William Finley, at the old church house where my father and mother's membership was. I trust it pleased God, through our Lord, Jesus Christ, by the operation of the holy spirit (for I was yet dead in trespasses and sins), to open the eyes of my understanding, and I found that I had been mistaken up to that date.

However, seeing my lost and ruined condition, and that I was yet a poor helpless sinner in the sight of God and I fled to the law as laid down in the

New Testament scriptures, seeking justification by the deeds of the law, but oh, what did I find—but condemnation and was made to cry out, "Lord, what shall I do?"

"Here I am a poor, helpless sinner in the sight of God," could only say, when I could retire in a secret grove, endeavoring to pour out my soul and beg God to have mercy on me a poor lost and ruined sinner.

It would seem to me that my prayers would fall to the ground, my sins would open plainer and plainer and seemingly as mountain high. I could not see for my life how that God, through Christ, could be just and justify such a mortal as I was.

Going on in this way, bowed down under a burden of sin day after day and night after night, thinking that my case was hopeless, and that I had sinned away my day of grace.

I was gathering cotton about two miles from home and on Friday about 10 o'clock, on the 28th day of September, 1858, it seemed to me that my burden was so heavy that I could not possibly carry it any longer and yet live.

I thought I would once more retire to the little secret grove where I had often secreted myself, to beg for mercy, dropping on my knees as I had done before, asking God if it was possible to be merciful to me, a poor sinner. Just at this time it seemed I heard as plain as could be spoken a small still voice, saying: "Son, arise, thy sins are pardoned." Just here, brethren, my burden was gone, I felt as light seemingly as a feather and instead of begging for mercy my cry was turned into praise, shouting glory, glory to God; everything seemed lovely, seemed as the trees, the cotton stalks, were all praising God.

My mind was then directed immediately to my old mother church, and something was said I trust by the

Lord, "Go home to thy mother people and tell them what great things the Lord has done for you." I conferred not with flesh and blood, but straight-way accompanied by my wife, and when the opportunity offered, went before the church and told a part of what I have written here. My wife also related her hope, and to my surprise, both of us were received into the fellowship of the Bethlehem church, Montgomery county, Alabama, and the following morning, which was the second Sunday in October, 1858, were baptized by the pastor, Elder William Finley. This church is unlimited predestinarian faith.

Dear brethren, I wish you to join faithfully with me, as I have all the time had doubts and fears whether I am deceived or not in my travel from nature to grace, yet when I get low in spirit, thinking surely I am deceived, my mind reverts to that notable bright Friday, and it cheers my poor drooping mind, and I can exclaim, Glory! glory to God! And I would not exchange that little sweet hope for all this world with all its glory.

Going through the Confederate war and being thrown into all kinds of temptations, I know that only the grace of God and for a purpose known of God alone that I was kept as I trust by his power and that my life was preserved. I was brought home alive, though badly wounded and disabled from military service on the 3rd of May, 1863.

I will just here state that on the 15th of May, 1864, while riding alone a small voice spoke to me and said, Go preach the gospel. My reply was, Not so Lord, I am poor, an invalid, ignorant and unlearned, and I cannot.

Here, brethren, I set about to defeat the Lord's calling, as I believed, determining in my own mind not to obey the heavenly calling. My first leap was to unite with the Masonic

fraternity, knowing then I would be justly excluded from the church. I remained with them for about three years, acting as did Jonah. I could not remain with them longer, however, and returned to the church denouncing the practical part of Masonry and asking pardon for what I had done.

They granted my pardon and restored me to the fellowship of the church again. My impression grew stronger and stronger from time to time, though my determination was still not to yield to or obey the heavenly calling, feeling myself too unworthy for such and feeling my ignorance for teaching the plan of salvation or endeavoring to proclaim eternal life through our Lord Jesus Christ.

I finally decided to ask for a letter of dismissal from the church for myself and wife, which request was granted. I had determined to move from my native state to Texas, where I was entirely unknown, and intended to never by any way disclose that I had an impression to enter the sacred desk.

Finding a small party of Baptists in this county we offered to them and were received by letter into the fellowship of Bethel church, Bell county, Texas, in the fall of 1873.

After preaching one Saturday night by Brother M. H. Denman in the spring of 1874, and while I was walking about the edge of the congregation, Brother Denman called me to come to him. I went and he asked me if I did not feel sometimes like I wanted to preach. I tried to shun this question, but he insisted upon a positive answer. Right then I was put to the test, must I acknowledge the truth or tell a falsehood. I finally told him those were my impressions, and the next day at church, Elder Whitely, our pastor, and Brother Denman, called me to the stand and I could not get away without making an effort.

And, dear brethren, I have been go-

ing on since that time trying to preach and trying to quit. I was called to ordination in August, 1884.

Now, brethren, I have given you the best I can of my travels and am now as I have ever been dependent upon the Lord to aid and assist me through the remainder of my days on earth. I am now ending up my 73rd year and am nearly ready to lay down my armor and say farewell.

Brother Gold, I have been reading and hearing Zion's Landmark read since November, 1879, and I can say from the depths of my heart as I trust, that I fully endorse the editorials and good letters I find therein. It is nearly our only joy now, and I hope the Lord will bless you to publish it yet many years to come, and how thankful I feel towards you for sending it to me.

I have for many years been impressed to make this effort to write you, and if you find anything in it worthy of publication and that will be of benefit to any of God's children, please publish; if not throw it in the waste basket and all will be well with me.

I will close by asking an interest in your prayers and all the household of faith. May God bless you all. Farewell.

Your brother in hope of eternal life.

G. W. POUNCEY.

Dear Brethren Gold and Lester:

Once more I come before the people with fear and trembling and I hope to praise my maker in his name. We did not go to Flat River last 4th Sunday on account of rain, so we gathered together in song, and as I was looking over some verses, this one came to me:

"Today attend his voice,  
Nor dare provoke his rod;  
Come like the people of his choice,  
And own your gracious God."

It seems those words were spoken to me from above, and I feel it my duty to praise the Lord abroad by writing as well as within me. We are commanded to let our light shine and not hide it under a bushel. I am not ashamed to own my Lord, and I hope he will guide my pen and direct my mind to write of what I have been impressed.

Brother Gold, when I was baptized and came out of the water with my eyes closed to all the world (I have already told you the glorious message I received while walking out), and after getting to the bank and shaking hands with the brethren my thoughts were, they look like angels, and then the weight left me and a light flashed around me. Some of the sisters said: "She will never look any prettier." A Missionary lady came to me and said: "You certainly looked very sweet while coming out," and I felt to thank them all through the mercies of God, as it was very touching to me. And some that were there saw a snake lying quietly down in the water some distance from where we were. While the works of God were going on the serpent had no power to rule. I have been blessed to enjoy that heavenly light, and I have had to contend with the spirit of that snake here of late.

A good while ago, since I united with the people of God, when I was in much distress and doubt, I could not see then why such a woe should come over me. I retired early one Monday night and in a little while was asleep, when I had a vision that was very plain to me. I saw a large multitude of people; it seemed in the edge of Roxboro, and the people were all in an uproar for they thought the end of time had come. But I did not think so, although in every direction we looked we could see dense banks of smoke like burning buildings. The horses were frightened at the noise going on and in the

west was a severe black cloud rising, but I was not frightened in the least. The people and I started walking up the hill, I in front and the people behind. I walked on into the yard of the Flat River church and came to a carryall where Brother Jones was sitting and a colored man was holding the horse. My father and oldest sister were standing near and Uncle Shell Brooks was sitting in a chair close by crying. The people were in sight and the black cloud was overhead and hid all the sky. Brother Jones with a solemn expression in his face said, "God has done many wonderful works and he will do more." Then I awoke, and for two days I thought over it much, and on Wednesday evening there was a black cloud rising slowly and by night it had covered the sky just like I saw it in the vision, and it troubled me so that when I retired I could not stay on the bed. I walked the floor and groaned, and felt like I had not a friend on earth nor in heaven. Oh that God would visit me and give me relief was my heart's prayer. I concluded to lie down, which I did, across another bed, and had been there a few minutes only, when suddenly I saw a large light in the hall, and it immediately entered my mind that it was an angel from heaven. I arose twice from the bed and thought I would go to the door and see it, but both times it would go back to the other end of the house, and when I went back to bed it would come back. So I laid there and thought that it was an angel on top of the house, and I said, "Lord, I will be obedient to thy commands." It came nearer and the light got brighter and brighter until there shone on the ceiling near me an extra light about the size of a large book. I looked out the window on the front side of the house and the yard was lit up and I could see the shadow of its wings, and on the

opposite side of the house it was the same way. The wings appeared in motion all the time. My room as well as the whole yard was lit up brighter than any lamp could make it.

I lay there a while looking at and enjoying it, although it was still cloudy and the rain falling on the porch top sounded beautiful to me, and I thought truly what a blessing to me it is to be able to look upon it. There were three others in the room with me, but they were all fast asleep. I felt that the Lord, who had all power, was indeed a friend of mine. After awhile the angel flew back to heaven, its blessed home.

"God moves in a mysterious way,  
His wonders to perform;  
He plants his footsteps in the sea,  
And rides upon the storm."

I felt he planted his footsteps in the sea and came on the storm to me that night. I turned on the side of my face and was soon asleep, and found the sweetest and pleasantest rest I ever had. The next morning when I arose I felt very solemn and did so the entire day, having little to say. That evening about 5 o'clock, I felt to say in a singing way, "The Lord sent his angel to me last night; the Lord has promised to be with me in hours of tribulations, and I can can look back and see where his hand and tender mercies were underneath me. Blessed be his holy name."

Brother Gold, I will relate a dream or two I have had of late. I dreamed of having on the 4th Sunday a great contention with a certain person, and the next day it gave me trouble. I tried to pray to God to show me why was it that I had it to contend with. So that night, Monday, I dreamed I saw a snake coming up through the fireplace in the old kitchen. I made

at him when he ran back, but returned and I made at him again. Again he returned, but came out again and this time he stood up and I noticed he had a crooked neck and he appeared in great agony because I would not let him do as he wanted to, though he was trying hard. I took an iron rod and struck him a severe blow near the head when he fell for good, going down in the earth and coming through in another place. It was then a dragon and was crying and groaning. On our way from burying my aunt on the following Tuesday, a snake crawled into the road and I asked my brother to let the horse step on it. I wanted to see it mashed. But he did not though the wheel struck it when it took its flight. So my daily prayer was that the Lord would be with me in the trials I was to meet with.

And in about two weeks I saw the spirit of that snake trying me, and on Monday after the 2nd Sunday in July I saw I had to fight the serpent for my good, but the manner I had to contend with it made it more trying on me. That night, Monday, the spirit of that snake stood up before me again, and it seemed he wanted his way so had it confused me. I could not lie down, but walked the floor and cried to the Lord to help me destroy that evil spirit and not let me go into the hand of satan forever. It came to my mind that he would destroy it, so I felt better and retired. I saw that the devil had more power than man when the Lord was not with us and therefore by the help of the Lord we can destroy all our enemies. The next day it entered my mind that the Lord would destroy the spirit of the old serpent and his will shall be fulfilled. Immediately joy and gladness sprang up in my heart and I cried for joy; then I felt like going about my daily labor.

On that day something was said about there being nothing new under

the sun, and I replied there was neither nothing new under the sun nor over it, as the Bible says God created everything and finished his work in six days, and truly there could not be anything taken from his labor neither added to. No man is able to destroy his foundation though often his people rebel against him, and behold he will send his chastening rod against them.

Brother Gold, near the end of six years after I was baptized the spirit of that snake that was in the water then quiet did arise repeatedly trying to mock me and did everything he could to destroy what the Lord had taught me.

Brother Gold, I had felt so impressed to go out to our association at Surl, and was preparing to go, though nearing the time, it was raining, besides I was sick with the toothache. On Friday evening I tried to pray that if it was his will for me to go to make the weather clear and for him to heal me. And these words came to me, "Go on and meet with your God in peace." I felt then that I was going. I went down stairs and different ones said, it looked like it would be too damp for me to go. I replied that if it was for me to go I would be all right in the morning. The next morning was fair and I went feeling calm and easy and received a few crumbs of heavenly food that day. However, I slept very little that night as the spirit of that serpent was still reigning. I arose with a heavy weight the next morning when you came and began to pray at the church the weight began to leave. Through the mercy of God was I blessed to feel that you prayed for me which had been my desire for a week. I would retire crying, Lord put it into Brother Gold to pray for me. Your prayer and preaching both were rich and beautifully adorned with the spirit and divine love of Jesus which cheered my drooping heart. Also Brother

Simpkins' sermon was wonderful indeed. I felt that if I did not hear the gospel that morning it was never preached by mortal man. I was blessed to eat of Canaan milk and honey once more which greatly strengthened me.

On Tuesday, the 25th, while it was raining so hard, I felt it to be perfectly right for the Lord to send the rain, but there was a desire in my heart to know why the judgment was sent. That night I tried to get consolation from the Bible and the book fell open at the 22nd chapter of Isaiah. I began reading where it described the overthrowing of many cities. I read on until I got to the 27th chapter and read six verses of that which was a relief to me. I felt like praising the Lord with my whole mind and strength. I felt like the destructive rain that was falling was to destroy the old serpent to some extent that was trying to overthrow the will of God. I got up and went to the door. It was thundering loudly though the lightning was beautiful, flashing on the water, and I saw that it was the power of God, and I felt to be in his hands, and my heart and soul leaped for joy. I felt almost like crying aloud to his praise.

I was in that state of rejoicing for little over a week, fearing no one, though I began to give down in my feelings, and I could look back and see while in that state of rejoicing that the spirit of the serpent was creeping in a mild manner trying his havoc gain, though at the time, as I was lifted in his presence I did not notice it. I have had to contend with the evil spirit at times ever since, but I hope I have been changed from nature to grace. And I know there are a few enemies yet dwelling in the land of Israel to try the Lord's people.

But never before have I tried to contend with the evil spirit as I have of late. While the furious battle was rag-

ing I saw that in my own strength I could not win the victory, and I cried to the Lord for mercy. I almost gave up. I wondered if it was possible I had never known him, that I had never seen his salvation or tasted his divine love.

The Lord stretched his arm over the sea and shook his kingdom, showing to the people he has all power in heaven and earth and his will shall be established that no man is able to hinder. He says fury is not in him who would set the briars and thorns against him as he is able to consume it.

After my weak rejoicing I began to doubt a little. I concluded if there was any comfort for me again I could find it in the Bible and I felt that my eyes would light on the right verse. I took the book and upon opening it my eyes fell on this one, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy and nothing shall by any means hurt you." I felt to say from my heart that that was enough.

I trust in the Lord that I have written the above in the true love and meekness of our Saviour. Remember this little one in your prayers, who desires to be thankful unto the end.

ALICE BLALOCK.

Roxboro, N. C.

Dear Brother Gold:

As I have just received a card from sister Lina Grafton telling me that Elder Wm. Grafton is very low and they have no hope of his recovery; and knowing that you and he were great friends, I take the liberty to copy what she wrote me that you may hear from him.

I esteemed him highly for the work's sake as a faithful under shepherd and father in Israel, and feel that his departure will be a happy exchange for him though I know it will be sad for his three daughters who have stayed

with him and cared for him as it seems to me, as children could care for a father.

He is about 85 years of age, and I feel that it can truly be said of him that he has fought a good fight, that he has kept the faith, etc.

Hope you and Sister Gold are well as usual and the good Lord is your stay and comfort.

I have been much cast down of late—more so sometimes than others; but there is still in my breast a desire for the welfare of Zion, and I grieve when I see her departing from the old paths.

Would be glad if you could come to our association. I have some hope of going if the Lord will.

Bro. Bell writes that it is his desire to come, but that he is in feeble health and fears the trip will be too much for him; but I hope, if it is the Lord's will, he will be able to come.

Much love to you and Sister Gold.  
LOUISA A. EDWARDS.

Polkton, N. C.

Dear Sister:

Your nice letter received some time ago, also your kind remembrance in the way of a pretty card. But I know you will pardon my silence when I tell you that my dear father has been sick ever since January, and now he is very low. The Doctor don't give us any encouragement, and we have no hope of his recovery. His disease is of the liver and stomach. He suffers a great deal of pain at times, but I believe his worst suffering is of the nerves—he is extremely nervous. As a last resort we have to give him morphia so that he can get some rest. It nearly breaks my heart to see him suffering and O I am so unreconciled to parting with him. I try to comfort myself that the dear Lord has spared him to a good old age, and if he would lend him to us a while longer we would be just as loth to give him up. But I cannot take comfort. The Lord alone

can reconcile us to his will. Pray for us, my dear sister, that we may have grace equal to our day and trial.

I felt that I wanted to write you sooner, but I am so worn out with anxiety and constant watching, and we have so much writing to do, as every mail brings in four or five letters to be answered. Of course our friends in every direction want to hear from father and I am almost too nervous to write at all—so you will please excuse a postal.

I would be glad to hear if you feel like writing—hope you are well. Rest assured I have you in loving remembrance. Craving an interest in your prayers, I am yours in sorrow,

LINA GRAFTON.

(The following letter was written by Brother J. B. Farmer while on a recent visit in New York City to his wife in Wilson. P. D. G.)

My Dear Wife:

I have spent a day, the memory of which will linger with me as long as reason lasts, as one of the happiest I have ever spent among the people of the Most High God; not a single one of whom I had ever seen before, and it don't seem possible that strangers in the flesh could make one feel so perfectly at home and so heartily welcome as I felt at the Ebenezer church today in less than five minutes after I got there.

I could not describe the meeting and my feelings if I were to write all night, but they are one of the loveliest bands of Baptists that it has ever been my privilege to meet. And oh, such a hearty welcome they extended to poor, unworthy, sinful me, the thought of which, I hope, brings me nearer the foot-stool of Sovereign mercy, and to plead to the Great Physician to cure a sin-sick soul.

Those brethren in their worship are as different from business in New

York as it is possible for two extremes to be. I told you in a previous letter what a hurry business New York is in, and now I will tell you something of the contrast between it and the worship of these lovely saints.

They meet at eleven o'clock a. m., and have services ilke our Sunday morning services at dear Old Toisnot church at home. Then they break up and serve lunch in an adjoining room, (plenty large, and all necessary conveniences), and after spending awhile in general recreation, they meet again at two-thirty o'clock in the church room and have another sermon. Then they hold conference, and such a precious conference it was, the like of which I never have seen before.

After going through the regular routine the pastor began calling on different members to speak of their religious exercises of mind, when one after another until almost every member of the entire congregation made some remarks showing forth the reason of hope that was in them, and letting their light shine as they are commanded to do in Holy Writ.

During the conference they called on poor, sinful, unworthy me. I arose and I hope I was looking for and asking divine guidance to direct my tongue and utterance to enable me to speak a word to the honor and glory of his name. I did the best I could in my poor, stammering way, and the church seemed to receive what I said gladly. I was afraid I didn't explain myself fully, but the brethren in speaking of my remarks afterwards seemed to comprehend my ideas exactly and to endorse them. Oh, what a lovely conference it was, all speaking and bearing testimony of the love of our Lord and Saviour Jesus Christ; all speaking one and the same thing but in a manner adapted to their own case. This system produces an individual, personal love and fellowship that our churches

down home do not have the privilege of enjoying as it is common for the saints in our country to seem to think that it is only proper for the preacher to speak of the things of the kingdom of God.

I could write all night of the pleasures of this day and of my thoughts and conclusions of it, but I must desist as it is getting late. I stayed with these lovely people until it was too late to catch a train that would put me in Philadelphia before night, so I decided to stay here tonight and try to catch a train for Philadelphia at 6:30 o'clock in the morning. I have no idea of getting home tomorrow night now, but the pleasure of this day has well paid me for the delay.

Fondly yours,

J. B. FARMER.

New York City, Apr. 4, 1909.

"Who hath believed our report; and to whom hath the arm of the Lord been revealed,"

They shall never know anything but joy and gladness. I have been known to feel the arm of the Lord will be revealed to every child of grace, that they have been brought up through the trials of tribulation. Tribulation worketh patience not to be repented of. Then there is no fear of being destroyed when the Lord our life shall come. For we all must appear before the judgment seat of Christ to give an account of the deeds done in the body.

Dear brethren, one and all, you need not fear the trials that are to come upon you. Your kingdom is not of this world, therefore you should not have any fears; knowing your heavenly father is able to direct and keep you all along through the journey of life.

Who hath seen a nation born in a day? Lo, who hath been in the bowels of the earth, lo these many years. These that have been awakened will never know any more sorrow. They

have come up through great tribulation, washed their robes and made them white in the blood of the Lamb. They are now ready to be offered on the holy cross as our Lord and Saviour was. In an hour when ye think not the Son of Man cometh.

Watch therefore and pray, lest ye enter into temptation; the spirit is willing but the flesh is weak. There is a day approaching when we must give account of every evil thought, word and deed. Therefore let us be vigilant and watchful that we be not overtaken as a thief in the night. Watch and pray that ye enter not into temptation; the spirit is willing, but the flesh is weak.

"I am the resurrection and the life." He that believeth in me though he is dead, yet liveth. No one cometh to the Father but by me. I am the vine, ye are the branches. Every branch in me that beareth not fruit must be cut off and burned. Burned is chastisement for disobedience. Everyone coming to me I will in no wise cast out, but will raise them up at the last day.

There is nothing in us to merit esteem or give the creator delight, but even so father it must ever be, because it seemeth good in his sight.

Brethren, you must not be conformed to this world, but be ye transformed by the renewing of your spirit. Ho, everyone that thirsteth, come ye to the waters and drink. Come unto me all ye heaven laden and drink, for I am God and beside me there is no other. Ye children of the highest, come gather around the great white throne.

MRS. T. W. HOPKINS.  
Banaja, N. C.

Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth.

Also to punish the just is not good, nor to strike princes for equity.

## ZION'S LANDMARK

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

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

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Wilson, N. C., JULY 1, 1909

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Friend D. W. Smith requests my view of Isai. 51:22, "Thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thy hand the cup of trembling, even the dregs of the cup of my fury: thou shalt no more drink it again";

This chapter is addressed to them that follow after righteousness, to them that seek the Lord. Therefore it is of great value to all that truly follow after righteousness, and seek the Lord. What is a nobler, safer, better object of seeking or more worthy of our attention and labor? Such are commanded to look to the rock whence they are hewn, and the hole of the pit whence they are digged. Such have a high, holy origin as hewn out of the rock, and yet are in the depths as dug from the hole of the pit. There is comfort in considering Abraham the father of the faithful as their father, and Sarah the free woman as their mother.

The Lord alone called Abraham. There was nothing in him by nature that would make him worthy of such a call. The call is all of God therefore it is holy, because all that he does is holy. Looking over this scripture one sees the work of the Lord only. God will comfort his people. He will make her waste places like Eden, and her desert like the garden of the Lord, so

that joy and gladness shall be therein. The law shall go forth from the Lord and his judgment shall rest for a light on his people. His righteousness is near and his salvation is gone forth. The heavens and the earth shall vanish away like smoke, and they that dwell in the earth shall die, but God's salvation shall be forever, and his righteousness shall not be abolished.

An exhortation is given to such as forget their maker and his glorious faithful power. Remember the years of the right hand of the most high. He it is that hath cut Bahab and wounded the dragon that has dried up the seas—that has made the depths of the sea a way for his people to pass over.

What wonderful things God has wrought for his people? Will they be in great straits and oppressed? Will they drink the dregs of the cup of trembling? Yes, Jesus drank the cup that his Father gave him to drink from, and tasted death for everyone. Then must the cup of trembling be put to their lips. Yes, they must follow him and be partaker of the afflictions of Christ. The deep convictions of sin, the sense of vileness that so deeply afflicts, the power of sin and death to cast down, the consciousness that I am in my life and nature a rebel against a holy God so oppresses me, sin slays me by the law which is good, so that the bitter cup with its dregs is placed to my lips. I am not drunk with wine, but the wretched fruit of my doings is drunk by me.

How wonderful and gracious when the Lord takes this bitter cup out of our hand, even the dregs of the cup of his fury, so that we shall no more drink it again.

We must taste the bitter fruit of our doing—sin and death. One drunk with the guilt of his own doings is full of vomiting. All tables, all his doings, all his region is so filthy and

sickening that he is full of the evil ways of his own wretched life, and drinks the dregs of that sinful doing until death stares him in the face. He reels and staggers as one having no strength of standing. How dreadful his guilt and woe. But when the Lord removes this bitter cup and gives us the cup of salvation then we know that salvation is of the Lord. Our experience of death and resurrection seals in us the assurance that God brings everything into judgment whether good or evil, and we know there is a just God. When he reveals his righteousness to such wretched, guilty and helpless sinners then we know that this just God is a Saviour. For it is just in him to justify the ungodly that believes in Jesus whose blood and righteousness take away all guilt, and give one the understanding and sobriety of those whose standing is secure in Jesus, and who are clothed and in their right mind sitting at the feet of Jesus.

P. D. G.

A friend requests my view of Mark 13:17-21.

This refers to the destruction of Jerusalem, and the manner of escape by flight of the elect people of God out of that doomed city at that time.

We should notice the history of what is written in the scriptures, for what is the use of a statement of facts or events if we disregard them in our interpretations of scriptures? By reading this chapter you will see that the matter under consideration is the destruction of the temple and of the city of Jerusalem. Signs of the coming of the notable and dreadful event are given. This should all be fulfilled during the generation then living. The sign of its near approach would be the coming of the Roman army to the city of Jerusalem, and its occupancy by them, (verse 14). Then let the Christians, God's elect people,

flee out of this city with great haste, not taking anything with them. Then woe be to those with child, or that give suck. Of course they could not flee well. Pray also that your flight be not in winter when the weather is severe, nor on the Sabbath day when your journey is limited to only a few miles. Dreadful will be the affliction of those days, but for the elect's sake those days shall be shortened. Do not listen to what any man may tell you about safety here or there. Many shall cry to here or to there. Believe them not.

Now this is the literal meaning of this scripture. The city of Jerusalem has long since fallen and it is given to the Gentiles to be trodden under foot of them. But has this scripture any further or deeper meaning? Yes. The words of Christ never cease to have meaning. While they are fulfilling as prophesied, yet there is no limit, or end to their spiritual meaning to their application to the destiny of men, and the guidance of the Lord's people. Yesterday, today, tomorrow, forever, they have a boundless meaning.

There is a perishing of all things earthly. There must be an escape from the pollutions and defilements of carnal, worldly service. The enemy has possession of the things of earth. Let not the perishable things of earth, the cares of this world, the love of money, the deceitfulness of riches, allure you or beguile you to look on or turn back to carry them with you in your escape, or to benumb you in your flight. We are to lay aside every weight and run with patience the race set before us. Woe to such as commit fornication with the lustful, forbidden things of earth, and to such as give nourishment or encouragement to the institutions (children) of fornication, or organizations of men. Also pray that you become not listless in the wintry

months of the year while men are not watchful in serving the Lord. In cold and wintry or barren times men are apt to become unconcerned about the importance of great watchfulness and great urgency of movement. Benumbed with cold and indifferent to important interests, there is great danger of ceasing to watch, and of carelessness in the escape from impending danger.

Also in times of imminent danger there are many false alarms given, some crying one thing and some another. But go not after them. In patience possess your souls. It is wise to be well informed, to give good heed to what Jesus says, to follow no other but to obey him. Watch and pray that ye enter not into temptation, but that ye be found worthy to stand before the Son of Man.

P. D. G.

#### NO MARRIAGES IN HEAVEN.

The denial of the resurrection is of old. In the days when Christ was on earth there was an organized sect called Sadducees that denied the resurrection of the dead. They presented the case of the woman who had seven husbands. They desired to know whose wife she would be in the resurrection, Matt. 22:23-33—Mark 12:18-28—Luke 20:27-40. Marriage is common in this world; and is proper for it is ordained of God. The children of this world marry and are given in marriage; but it shall not be so with those counted worthy of the resurrection, for they are the children of God, being the children of the resurrection. There is neither male nor female in that blessed kingdom of heaven. They shall be as the angels of God. There is in Christ Jesus neither male nor female, Gal. 3:28. Surely this is a new order, a new world where they cannot die, nor even have sorrow. Nothing of this corrupt, mortal, earth-

ly life that causes sin and sorrow shall be found in the resurrection life. No fleshly love such as man has for woman shall be there. No love such as father has for his child shall be there. There shall be no cleaving to the dust. No love of money, nor pride, nor vanity, nor hate, nor selfishness shall be there. The former things shall be done away.

The power by which all this shall be wrought is the power of God, the same power whereby God raised Christ from the dead. No man can conceive of this glorious power, nor the marvelous results accomplished by it. It doth not yet appear what we shall be. For it will not be some other that is risen. It will be Paul that is risen who was once Saul of Tarsus. But while Paul never forgot that he persecuted the church, yet he had received a new life that loved the church, and that new life hated that former life that persecuted and wasted the church. But still more wonderful will be the order when Jesus changes this our vile body, and fashions it like unto his own glorious body, Phil. 3:21.

There are three dispensations. There are three heavens, first, second and third. There are three measures of meal. The whole shall be leavened.

It could not be a resurrection unless that which dies rises again. A farmer plants a grain of corn. It must die to be quickened. But that grain does not abide alone, but there is produced by the death of the grain a body or crop of the same kind but far more multiplied and valuable. The divine order of the resurrection is Jesus. Being found in fashion as a man he bears the sins of his people and dies the just one for the unjust. Though he is found in fashion as a man and made in the likeness of sinful flesh, yet he knew no sin. He was tried and tempt-

ed in all points as we yet without sin. He went into the grave, the pit of corruption, where there is nothing but pollution, yet even there he saw no corruption. He was holy there. God did not suffer his holy one to see corruption and when he arose from the dead it was to die no more. He had aboished death, and brought life and immortality to life through the gospel. He is the first born from the dead.

His is a holy divine birth.

When we are born of the earth or naturally it is a corrupt birth, a birth of this world. It could not be any other sort or kind of birth for the parentage is corrupt: but when one is born of God it is a spiritual or holy birth, not of this world. That which is born of the Spirit is spirit. This birth with its holiness shall be fully manifested in the resurrection when a body shall be given this spirit that is a fit dwelling place for that spirit eternal in the heavens. Then love without alloy, mercy at its fountain, grace in its ocean of purity, the presence of God, the fountain of eternal joy shall all be there.

P. D. G.

#### HOW RISEN?

Paul states (Rom. 7:4), "Whereupon, 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."

The same Jesus was crucified and raised from the dead, but not in the same relationship. He was crucified under the law, and was delivered for our offenses: he was raised from the dead for our justification by the blood of the everlasting covenant, and manifested to be the son of God with power and great glory of the gospel. He was put to death in the flesh, but quickened by

the spirit.

Now we are become dead to the law we had transgressed by his death, and therefore the law is satisfied and has no charge against us. We are married to another in the resurrection of Jesus, even to him who is raised from the dead. He dies no more therefore we shall die no more. We are married or joined unto him who is risen from the dead that we should bring forth fruit unto God. We are children of the resurrection. For if any man be in Christ he is a new creature. Old things are passed away and behold all things are become new, and all are of God.

Ye that are risen with Christ are alive unto God through Jesus Christ. 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. So the believer in Jesus is not under law but is under grace. He is the same man that was a persecutor, but now he is risen with Jesus, and the love of Christ constrains him. He is a new creature, yet he laments his inability to do good. He thanks God through Jesus Christ.

One say is this the same man that once did not love or serve the Lord? Yes, he is the same man naturally, but there is another life or spirit in him. Now he is risen with Jesus, and the life that he now lives in the flesh he lives by the faith of the son of God who loved him and gave himself for him.

When relationship is changed, and the principle necessary to serve acceptably in that new relationship is implanted, then there is service in newness of the spirit.

P. D. G.

#### THERE IS NO UNCERTAINTY.

God hath spoken unto us in these last days by his son, and this is confirmed unto us by them that heard him. They are inspired men and empower-

ed to interpret the teachings of Jesus. Nor is there any appeal from their word.

Then why should, why do men add to or take from the teachings of the Bible?

Because of the unbelief of men's hearts. There is a proneness in men to controversy.

Predestination is not good enough or strong enough for some, and hence they add absolute or unlimited predestination.

Whom God foreknew he predestined to be conformed to the image of his son. What language could be plainer than this? Whom or all that God foreknew them he did predestinate to be conformed to the image of Jesus, predestinating that they should be holy and without blame before him in love.

Some use the expression I am glad I am a sinner. If you are glad you are a sinner does that mean that you are glad you commit sin? Surely you do not mean that. If a man is a sinner and feels and knows it, and abhors himself as a vile man, surely he is not glorying in being a sinner; but he is glorying in the Lord Jesus who saves him from his sins. A man's sins are the worst thing he has, and they are that which abases him.

"God be thanked that ye were the servants of sin." What does that mean? If it means that one is glad he is a sinner then why rejoice in that which has delivered us from sin? A man who has felt the bondage of sin is the man who is killed to the love of sin, and rejoices in that which has delivered him from sin.

It is a blessed thing that Jesus saves sinners from their sins.

The proneness of men to exaggerate, overstate, go further than some other one, excel him, get up something new is a great source of trouble.

If we felt to abhor ourselves as sinners then we would not want any new

doctrine, but the doctrine of Jesus crucified and risen would be good enough for us.

What is an antinomian? One that is against law. Is a believer in Jesus an antinomian? No. A believer in Jesus finds and feels that Christ is the end of the law for righteousness to every one that believes. He feels that the law is so pure and holy that none but Jesus has ever fulfilled it. Faith establishes the law. The man that follows Jesus is the one in whom the law is fulfilled.

If we were careful about what we say, and how we live, we would not give so much occasion to the adversary. We should be wise as serpents and harmless as doves.

The scriptures are plain to him that understands. We had better teach nothing than to teach falsehood. The scriptures are plain and leave no uncertainty in their utterance.

P. D. G.

O! ye men of Israel, give your hearts unto the Lord. Ho! every one that thirsteth, come ye to the waters and drink: buy wine and milk, without money and without price. Lo: the winter is past, the rain is over and gone and the voice of the turtle is heard in our land. Come away and be at rest for with your Saviour you shall be blessed. Now rise and come away, knowing your heavenly father is able to bring you up through all your tribulations.

No man cometh unto the Father but by me. Little children, do as I bid you. Come away, for lo! the winter is past; the rain is over and gone; and the voice of the turtle is heard in the land. Awake and come away, and be forever blest.

MRS. T. W. HOPKINS.

Dear Brother Gold:

If a church has no pastor, and they

call one, and the majority vote for him but some do not vote at all, should he accept the call? If he does accept and serve some time and some of the members can't be satisfied what would be the proper step for them and the pastor to take according to gospel order?

A little one, if one at all,

Remarks—If the brethren are not satisfied with him as pastor they should tell him so, and he will resign, and that should end the trouble.

Why should a gospel preacher desire to lord it over a church? Surely if a church does not desire my service, and I am humble, if they will let me know, I will relieve them and be glad to do so. We should not desire to burden our brethren. Love is the one needful, indispensable thing in this matter.

But sometimes a majority of a church is very devoted to a preacher and greatly desire his service, but a minority of the members do not want him, and are opposed to him. What shall the preacher do in that case? He should advise his friends to be quiet and bear with the others, and he should decline to serve as pastor, for to serve them would divide a church, and no right minded man wishes that.

Self-denial is a very important thing to have. Prefer the good of others and you will in the end seek the good of all.

P. D. G.

## OBITUARIES

### WILLIAM J. CHAMBERS.

In fond remembrance of my dear departed husband I make the attempt to write a short sketch of his life and death, although feeling incapable to the task of so grave a subject.

He was born in Person County, N. C., July 24, 1844 and departed this life Sept. 10th, 1908, making his stay on earth 64

years, 1 month and 17 days. He was a son of Benjamin and Elizabeth Chambers, he being the oldest child, was left in his fourteenth year with a widowed mother and four younger children to look after and care for. The Civil War coming on soon after, he enlisted, making a faithful soldier, but was wounded and came home just before its close.

He was married to Mary Blalock in Jan. 1866, and to them were born seven children, two daughters and five sons, one daughter and one son preceding him to the grave. His wife died fifteen years ago. He was married the second time to Martha E. Johnson the unworthy writer for thirteen years when death took him from me. I have tried with all my heart to be a comfort to him.

He united with the church at Camp Creek in 1902 and was baptized by Elder Albert Blalock and lived a faithful member until death. He was also deacon of the church, which office he filled well, never missing a meeting without being providentially hindered. It seemed his whole crave was to be with the people of God, whom he loved to talk to and was never happier than when with them. We were getting ready to go to Mt. Zion Association when he was stricken with paralysis. This was in August, 1906, when he was confined to his bed for several weeks, part of the time unconscious. Afterwards, however, he got up and was able to work a little, although he had slight strokes all along until the fourth of Jan. 1907, when he had his final stroke and was never able to work any more, and for months before he died could not even feed himself or walk without help.

He was a kind, indulgent father, loving husband, always the same. During his illness he did not want me to leave him a minute and I didn't if it could be helped. He would beg me to carry him home and oh how it grieved me when I could not convince him he was at home. I believe he bore his afflictions with more patience than

any one I ever saw, never murmuring or complaining through all his illness. He would look so bright and cheerful saying, I believe the good Lord will raise me again. He often tried to sing, but never could until a few nights before he was taken worse when he began singing:

"Yes, when this flesh and heart shall fall,  
And mortal life shall cease;  
I shall possess within the veil  
A life of joy and peace."

He sang it over and over for one hour, it being all he could remember of the song.

On Tuesday morning before he died on Thursday, I saw he was much worse and asked him if he did not want to lie down. He said, I reckon I had better. Wednesday at 11 o'clock he became unconscious and never spoke or moved again. All that loving hands could do was done to stay the hand of death.

Even though I am assured he has gone to the loving arms of Jesus, there to await our home coming, it is hard, oh, so hard to part from him, yet I hope the Lord will sustain and give me grace to bear my troubles.

"Peaceful be thy silent slumber;  
Peaceful in thy grave so low;  
Thou no more will join our number,  
Thou no more our song will know.

Yet again we hope to meet thee,  
When the day of life is fled;  
And in heaven with joy to greet thee,  
Where no farewell tears are shed."

Written by his bereaved wife,  
MARTHA E. CHAMBERS.

#### BROTHER BENNETT BULLOCK.

Whereas, Brother Bennett Bullock departed this life on the 6th day of April, 1909, the Primitive Baptist church at Healthy Plains feels a deep sense of loss sustained in his death.

Be it resolved that Bennett Bullock was

a man whose life illustrated the faith that he professed. This means that he was honest and conscientious, and that he performed to the utmost of his ability the duties of a good citizen. To the poor and distressed he was ever kind and sympathetic; in his community, he was a neighbor and a brother, whose influence was a blessing and a benediction; in his family, he was a good husband and father. We bless God for his life and example.

Be it further resolved, that a copy of these resolutions be by our clerk spread upon the minutes, and that a copy be sent to the family of our deceased brother, and that a copy be forwarded to the Zion's Landmark for publication.

ELDER G. W. BOSWELL,

Moderator.

W. F. BOYKIN,

Asst. Clerk.

---

OSCAR L. YELVERTON.

This brother was born Sept. 18th 1854, was first married April 26th, 1877, married again March 19th, 1887, was baptized the 4th Sunday in Aug. 1890, by Elder Wm. Woodard, and died Sunday, April 18th, 1909.

He was a native of Wayne County, N. C., His residence was in Fremont, N. C., during the writers knowledge of him. He was active in the mercantile line of business, and was a man of great activity, energy and noted for his uprightness and integrity. Few men, if any, were held in greater esteem for the noble qualities of true manhood possessed by this dear brother.

As a husband and father I consider him as faultless as any, and possessed of as much affection for his wife as any. She is a dear sister of the church at Aycocock's where his membership was, and of which church he was the clerk while he lived. She found him a noble husband under whose honor she joyfully confided; and none but the bereaved widow knows her

loss and sorrow.

As a father I often saw in him the love as faultless as any, and possessed of as the mild, but firm, faithfulness of a righteous discipline.

He was for years the efficient clerk of the Black Creek Association, and my intercourse with him was always of the pleasantest kind.

As a church member he held and enjoyed the fellowship of his brethren.

In the best instincts and principles of a man, deeply taught in the depths of man's villainess, and wonderfully instructed in the riches of grace revealed in and bestowed on him by a crucified Saviour, he shone forth as a beloved brother letting his light shine. True to the teachings of the Lord, Jesus, he was truthful in his words, without flattery, withholding approbation from what was dishonorable, and commending what is good. He was cordial in approving the right and ardent in his friendship with those he approved, a bosom companion where he loved, and only there, wise in counsel and useful in the true walk of life.

He fell asleep in Jesus, and such a gathering of people as assembled at his funeral and burial was seldom seen at his hospitable home where his funeral was preached by the writer who sadly misses him.

He left a large family of children. We desire that the blessing of our Father in heaven may rest upon them, and that his dear wife may find Him the Husband of the widow, and his children may find him the Father of the fatherless.

P. D. GOLD.

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RESOLUTIONS OF RESPECT.

Resolutions of respect of Roxboro Primitive Baptist church in remembrance of our dear deceased brother, A. B. Harris.

Brother Harris was for several years a member of the Missionary church, he became dissatisfied with the Missionaries. He withdrew, and after some time he asked for a home with Roxboro

Primitive Baptist Church. He was received and given the right hand of fellowship of the church on August 28, 1900, and lived a faithful member until January 19, 1909, when his day on earth was ended and the Lord called him from his pain and suffering in this life. We hope to the land of rest where all of God's people rest in a sweet sleep until the resurrection morn, then we believe and hope that this dear deceased brother will hear that welcome voice of God saying to him come up higher.

The Saviour whom I then shall see with new admiring eyes already has prepared for me a mansion in the skies.

Resolved 1, That by the death of old Brother Harris, Roxboro Primitive Baptist church has lost one dear loving member. We feel that our loss is his eternal gain and hope by the grace of God to meet this dear brother in heaven above.

Resolved 2, That we assure the family of Brother Harris our heartfelt sympathy in the loss of husband and father and a church member, and that we do humbly hope that God will bring you in the knowledge of his kingdom and save you all in heaven. Then shall you see thy lovely face with strong immortal eyes and feast upon thy sovereign grace with pleasure and surprise.

Resolved 3, That a copy of these resolutions be recorded on Roxboro Primitive Baptist church book, a copy sent to the family of the deceased and a copy to Zion's Landmark for publication.

Done by order of church in conference this April 10, 1909.

ELDER W. A. SIMPKINS,  
Moderator.

**J. A. MONSEES.**

Simpsons Creek, July 2.  
Mill Branch July 3 and 4.  
Feathery Bay, July 5.  
Black Creek, July 6.  
Mt. Pleasant, July 8.

Elder J. A. Monsees desires his appointments called in after July 1st.

**E. E. LUNDY.**

Portsmouth, Thursday night before 4th Sunday in July.

Cedar Island, Saturday and 4th Sunday.

Hunting Quarter, Sunday night.

Davis Shore, Monday night.

North River, Tuesday night and Wednesday.

Straits, Wednesday night and Thursday.

Sister Abbie Willis' near Morehead City, Thursday night.

**A. D. SHORT.**

Martinsville, July 13, at night.

Danville, July 14, at night.

Roxboro, July 16, at night.

Durham, July 17 and 18.

Raleigh, July 18, at night.

Bethany, July 19, at 3 p. m.

Cross Roads, July 20.

Memorial, July 21.

Upper Black Creek, July 22.

Scotts, July 23.

Wilson, July 24 and 25.

Lower Black Creek, July 26.

Contentnea, July 27.

Healthy Plains, July 28.

Beulah, July 29.

Thence to Lower Country Line Association.

**ISAAC JONES.**

Corinth, 2nd Sunday in July. Funeral of Mr. Massey and Miss Betsy Adams.

Four Oaks at night.

Benson, Monday.

Dunn at night.

Rocky River, Wednesday. Funeral of brother John Buckner's wife.

Crusly Creek, Thursday.

Brother Johnson can arrange for Friday.

Pleasant Hill, 3rd Sunday. Funeral of Mr. Braxton Auman.

High Point, Monday in day if train reaches there in time.

Wolf Island, Wednesday.

Will some one meet him at Four Oaks, Saturday before 2nd Sunday.

**E. E. LUNDY.**

Roxboro, at night, July 30.

Ebenezer, Lower Country Line Association.

Oak Grove, Tuesday after the 1st Sunday in Aug.

Moons Creek, Wednesday.

Danville, at night.

Galilee, Thursday.

Thence to Staunton River Association-

Franklin Junction, Monday.

Mountain Spring, Tuesday.

Malmaison, Wednesday.

Mill, Thursday.

Cane Creek, Friday.

Reidsville, at night.

Thence to Upper Country Line Association.

Greensboro, Monday night.

Tuesday morning some one meet him at Sophia and convey him to New Shepherd for an appointment at 2 o'clock p. m.

Pierces Chapel, Wednesday.

Rock Hill, Thursday.

Callicutts Creek, Friday.

Thence to Abbotts Creek Association.

**J. E. WILLIAMS.**

Running Creek, July 9.

Clarks Grove, 10 and 11.

Watson, 12.

Jerusalem, 13.

Lawyers Spring, 14.

Pleasant Grove, 15.

Union Grove, 16.

Crooked Creek, 17 and 18.

High Hill, 19.

Brooms M. H. at night, 19.

Charlotte, 20 and 21.

Concord, 22 and 23.

Conveyance needed.

**J. E. ADAMS.**

Mill Creek, S. C., Saturday and 1st Sunday in July.

Cool Springs, Tuesday and Wednesday.

Philadelphia, Saturday and 2nd Sunday.

The stouful man never gather substance.

**STAUNTON RIVER ASSOCIATION**

Sandy Level, Va., Pittsylvania County...

We, the church at Union, desire to state through the Landmark that the Staunton River Association will meet with us at this church on Friday before the 2nd Sunday in August, 1909. A general invitation is extended to all lovers of truth, especially all ministering brethren.

Those coming by rail will please notify Brother S. D. Mattox, Rondo, Va., or J. H. Hedrick, Sandy Level, Va., or Mr. Nathan Bennett, Sandy Level, Va.

Those coming from the North should arrive at Sandy Level between 1 and 2 o'clock Thursday afternoon and those from the South at Tashes on the same road Friday morning between 8 and 9 o'clock.

Brother Gold, we especially desire that you be with us at this meeting.

Done by order of the Church,

W. H. SHIELDS,

Moderator.

A. H. TOWLER,

Clerk.

**UPPER COUNTRY LINE ASSOCIATION.**

The Upper Country Line Primitive Baptist Association is appointed to convene with the Church at Gilliams, Alamance County, N. C., Saturday before the third Sunday in August, 1909, and embrace Sunday and Monday, the 14th, 15th, and 16th of August.

Those coming by railroad will be met at Burlington, N. C., on Friday, P. M. and conveyed. A cordial invitation is extended. For particulars, address John W. Gilliam, Aitamahaw, N. C.

JOHN W. GILLIAM,

Clerk Gilliam's Church.

May 26th, 1909.

**NOTICE.**

The Primitive Baptists at Morehead City are now making another effort to build a church house. We have a good lot for which we have a warrantee deed and we want to build a house of worship. We are

few in number and very poor and any one who will help us can send the money to me at Hollywood, N. C., or to our pastor, Elder L. H. Hardy, Reidsville, N. C., and it will be properly appreciated and applied.

G. WARREN WILLIE.

#### UNION MEETING.

The next session of the Skewarkey Union is appointed to be held with the church at the Falls of Tar River, Friday, Saturday and 5th Sunday in August.

The next session of the Black Creek Union is appointed to be held with the church at Upper Black Creek, Saturday and 5th Sunday in August.

The next session of the Smithfield Union is appointed to be held with the church at Smithfield, Saturday and 5th Sunday in August.

We have lately received the Catalogue of the A. & M. College at Raleigh. The issue of this year includes, in addition to the various courses in Agriculture and in Engineering, a full list of the Alumni of the College. A glance at this list shows that the young men educated at the College are closely following the professions for which they were trained. These men are becoming a power in the State's industrial life. Persons desiring copies of the Catalogue may address Registrar's Office, West Raleigh, N. C.

It is a pleasure to call attention to the advertisement of the North Carolina College of Agriculture and Mechanic Arts. The State greatly needs industrially trained men, and the college is rapidly helping to supply this need. Its graduates are busy and successful in many lines. Many of our farms show the practical value of their training. The railroads, public highways, drawing rooms and shipbuilding plants call on the College for Civil Engineers. Our lighting and water plants and our machine shops are being manned by its graduates. Not a few of its men are superintend-

ing or managing cotton mills and dye-houses. Its chemists are taking high rank in experiment stations, industrial plants and departments of agriculture. Young men cannot do better than fit themselves for their vocations at the same time that they are being educated.

#### EXPLANATION.

As many have sent cash orders for my book Biographical History of Primitive or Old School Baptist Ministers with the expectation of receiving same in June, I beg space to say that the publishers have found it a larger undertaking than they anticipated, and that they now write me that it will be about the middle of July before the book is complete ready for shipment.

Let your order come forward which will have my careful attention and be filled just as soon as possible, and too, with a book that I trust, and have reason to believe, you will consider fully your money's worth.

R. H. PITMAN,

Luray, Va.

#### ASSOCIATION.

The next session of the Lower Country Line Association will convene with the church at Ebenezer, Person County, N. C., on Saturday before the 1st Sunday in August, 1909, continuing three days. All brethren, sisters and friends are cordially invited. Those coming by railroad will get off at Roxboro, N. C., on Friday p. m. and Saturday a. m. before, where they will be met, cared for and conveyed to church 8 miles west of Roxboro, N. C.

J. H. GOOCH,

Clerk.

#### MILEAGE REGULATION

##### UPHELD BY HINES.

Upon the request of the Georgia Railroad Commission, Special Attorney James K. Hines has given an interesting opinion in regard to the complaints made by the traveling public as to the exchange of mileage book coupons for straight tickets at railway agencies. Attorney Hines holds

that the railroads' regulation for the presentation and exchange of coupons for mileage is entirely reasonable.

Attorney Hines was asked by the Commission to furnish an opinion upon the right of a common carrier to expel a passenger, who had failed to comply with its regulation, requiring the exchange of mileage coupons for a ticket.

Attorney Hines says that carriers of passengers may eject from their conveyances all persons refusing to comply with reasonable regulations. He says that the present mileage book arrangement is reasonable, because the purchaser enters into a contract with the railway company selling the mileage book. One of the terms of the contract is that coupons from these mileage books will not be honored on trains except at non-agency points or at station agencies not open for the sale of tickets.

The purchaser, says Attorney Hines, gets a reduced rate and he is bound by the terms of the special contract. He says in conclusion that the arrangement has already been submitted to and approved by the State Railroad Commission.—Atlanta Journal, May 8th, 1909.

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We shall eat bread in the sweat of your face.

---

Love God and keep his commandments.

---

The tongue is unruly member,

"DEATH TO HAWKS"  
LIFE TO CHICKENS AND TURKEYS!

Cock of the Walk.

"Hawk."



The Barn Yard Robber



I take Maenair's  
Chicken Powder,  
and feed my children  
on them too.  
Look at me and  
observe the hawk.  
Cock a doodle doo!

Died after eating  
a chick of that  
old Rooster, which  
had been fed on  
Maenair's Chicken  
Powder. Alas!  
Alas!

Maenair's Chicken Powder Kills Hawks, Crows and Owls, cures Cholera, Gaps, Indigestion, Leg Weakness, Ruoup and keeps them free from Vermin, thereby causing them to produce abundance of eggs.

If your dealer cannot supply you send name with 25c and I will send you sample package prepaid.

W. H. MAENAIR,  
Tarlboro, N. C.

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A kind word turneth away wrath.

J. E. ADAMS.

Mill Creek, S. C., Saturday and 1st Sunday in July.

Cool Spring, Tuesday and Wednesday,

Philadelphia, Saturday and Second Sunday.

Charlotte, Monday night at Mr. Dees.

Mooresville, Tuesday night.

Mr. Compton's, Wednesday and at night.

Brethren can arrange for Thursday and Friday.

Pleasant Hill, Saturday and 3rd Sunday.

Salisbury, Monday night.

Berlington, Tuesday night.

Raleigh, Wednesday night.

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# ZION'S LANDMARK

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P. D. OLD, Editor

Wilson, N. C.

P. G. LESTER, Asso.

Floyd, Va.

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## THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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

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

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

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

All brethren and friends are requested to act as agents.

All names and postoffices should be written plainly.

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

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

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

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

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### ERROR.

Elder R. H. Pittman's postoffice is  
Luray, Va., and not Kenly, N. C.

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

The mystery of redemption is beyond our comprehension as also the beings or intelligences of the world of spirits; beings which have to do with us rather than we with them; beings which are outside our comprehension and intelligence except so far as they are revealed in his word and experienced to be working powers within us and as in the manner that word declares. One great power was Satan, or the devil. He, by transgression even in the very presence of God, lost his first estate, and the Lord Jesus saw him, blasted with an eternal curse, "like lightning fall from heaven." Enmity against God and everything of his creation from henceforth filled his mind, and he, as we read, set his devilish malice and ingenuity to work to spoil it in its highest perfection, and beyond all else, where God's image and likeness was stamped—man. How he succeeded we can all read, and some of us feel. "The devil sinneth from the beginning," and in getting man to break God's command he got him involved in his own state and under his own curse and power, man became "evil, only evil, and that continually," from the first disobedient act. Thus are we all. All sinned in Adam as their head, and

"Each sin-infected sire, alas,  
Begets a sin-infected child!"

Man cannot do other than to beget "in his own likeness." That is the state in which we are all born, "Enemies to God by wicked works;" first by the work of our first parent and federal head—Adam and then by our own works. And as the fall was total and entire in every part and principle of soul and body, so it of necessity fol-

lows that everything, whether in thought or deed, proceeding from the person partakes of the nature of that or him from whom or whence it proceeds, so all the thoughts of man are vain and unholy, and if we would sum up our whole life, being and state, it is—sin! Inconceivably solemn and incontrovertibly true! And for every act and thought we are, as in our created state, to give account to God, and each act and thought must receive its just reward of punishment. Then, as the "whole and every" part of our being is directed against an infinite being, so each act is of infinite demerit also, and so also is the reward or punishment due thereto. Where then can hope find a sure ground for its feet? Vain hope will find it anywhere, like the raven from the ark; but real or "good hope" will find it nowhere but "through grace," and from a source outside itself and all creatures.

Where, then, and in whom or what, may "good hope" be found? and who found it and made it known; who provided its possibility of being, perfected its grounds and provisions, and made it known and makes it over to sinning man? He against whom we have sinned. The same "US" who first created man, and in man us and me. And who is the great "US?" God—Father, and Son, and Spirit, in his and their eternal, inseparable, uncreated, co-equal trinity of persons. And when we mention his name, let it be with reverence and fear, for he is incomprehensible to our understanding, though blessedly revealing himself in his word and to his people's faith; so that poor sinful creatures may some of them sometimes say

in truth, "We know him!" Here we remember the injunction, "God is in heaven, and thou upon earth; therefore let thy words be few." (Eccles. v. 2.) Still, we hope not to be "rash" or "hasty" in what we may "utter" or express about or before him; may he keep us from a fool's voice" in doing so. One said, "I fly from God to God; from thy wrath to thy mercy in Jesus."

Think of the foreknowledge, foreordination, etc., of "US." We cannot conceive of a new thought or purpose in an eternal mind. "To Him there's nothing old appears—

Great God! there's nothing new!"

Read through that beautiful hymn of Watts' (1, Gadsby's); it is a volume of divinity; see how he enfolds every thing of time and eternity, nature and heaven, into the movement of one "eternal thought." Every movement of nature, every leaf and blade, every thought and act of himself, angels, or men, were all comprehended in that creating, controlling, man-redeeming and glorifying "thought." Solemn! Grand! Unutterably and inconceivably great! "I AM" is "the same yesterday, and today, and for ever." "I AM," or "US," is the father, son, and spirit, existing from everlasting in his and their own blessedness and glory, and from everlasting fixing upon a particular way in which that glory should be glorified in its own way and by his own act upon those in whom he would be glorified. (Jno. xvii.) "US" chose a vast number of beings in whom their glory should manifest itself. The father gave them to the son by eternal choice and in eternal covenant union; the son so accepted them, and undertakes for them and for the father that in the state in which they would become involved through sin, and from it, he would redeem them and bring

them back; and seeing it could only be done by a payment commensurate with the offence, as against an infinite being, he would bear their "sins in his own body on the tree," and by his own infinite offering for ever put all their guilt away; more, the offering, by virtue of the greatness of the offerer, being so far exceeding in merit the offence and the offender, he would add a glory to it and to her by the imputation of his infinite merit, that she should possess it so as that she never should nor could lose it. Being God the value of his blood not only atoned for sin, but secured for her every spiritual blessing, freely given by the father in him, even to eternal glory, and man is often long in receiving, perhaps chiefly on two grounds,—the greatness of truth and the contemptibleness, as felt before God, of man in general and of conscience-and-law convicted ones in particular. We well have in mind the time when day by day our thought was, "It might perhaps be that some might be elected, but me; impossible!" Everything, no matter what view we took, appeared against it; hence the door of hope seemed closed to us. Let us take one solemn chain of consideration here. We will assume the anxious one is well convinced that salvation can only be by the blood and righteousness of Jesus, the forgiveness and purging away of sins by the one and the meetness for and title to eternal glory by the other, yet without any real division between the two. Then must it not follow if salvation is complete, every sin which Christ bore by imputation must have been laid upon him and its full punishment of concentrated wrath poured upon and borne by him (see Isa. liii. 5, 6, marg. "made the iniquity of us all to meet on him"), and that only such exact iniquity and punishment could have in justice been laid upon him? Were it not for God's foreknowledge of every sin the elect

would commit in time, whether by omission or commission, how should that punishment have been measured out? The justice of God could exact neither more nor less than the sin should demand; if less, the offering and atonement would not be complete; if more, some might perish for whom Christ either partially or entirely died. Where would infinite justice be there? It is impossible it should be so. Justice calls alike for Jesus and the sinner, for exactitude in every particular. All for whom Jesus died and whose sins he bore were everlastingly his by true choice and gift, and were virtually in him, and hence partook of the merit and glory of every act of his vicarious life and death. All and each were in him when he rose from the dead and ascended into glory. See how this is treated upon in the Ephesian epistle especially. O, the wonders of the riches of God's grace! Let our readers ponder this and consider if it must not certainly be as we state. Then if that be admitted, how much that is advanced falls short of the truth. A firm belief in these and kindred great and "deep things of God" would prevent much confusing and "mangling" work on the part of many who profess to be teachers "sent from God," but whose fruits and works give little evidence of God-ambassadorship. If we have written "according to the scriptures," is not it a necessary consequence that all the great truths of election, predestination, final perseverance, etc., etc., are as sure and steadfast as the throne of God? These truths may stagger us by their greatness, yet they, properly received, are no real bar to our hope, rather there is no ground for real hope apart from them. The immutability of God's purpose and counsel is a blessed stay for a sinner's hope.

The great question with a convinced sinner should not properly, perhaps, so

much be, "Am I elected?" but, "Am I called out of darkness into God's marvelous light?"—have I true light to see and feel my darkness; and do I long after God for salvation, and the forgiveness of my sins? If you have such feelings as these, the promises of God are favorable to your case and may be pleaded before him: "Not the righteous; sinners Jesus came to call." "True election's known by calling," sang the same poet; and this is the special work and office of God the Holy Ghost, and ever has been, although not of old so fully discovered or realized until taught by the Lord Jesus himself in clearer revelation.

As mentioned, the Holy Spirit is as much concerned in the salvation of the church as is the father and the son. No spiritual conviction ever takes place but is effected by him: no real prayer, repentance, hope, humiliation, sorrow for sin or hope of heaven, loathing of self and loving of and aspiring after God but what he truly effects in the soul, although, like the mainspring of a watch, the motive power is mostly concealed from us, and the graciousness of the feeling is accepted by God as ours and is so received and answered by him. "Although we seem to move; his spirit all the motion gives," etc. "Blessed condescending Spirit, For us work, and in us too, and guide us right, and bring us through;" such is, more or less, the continual prayer of spirit-taught sinners. Here again, many scriptures and hymns come to mind to substantiate our statements. Unspeakingly blessed is Paul's treatment of these great truths in Romans viii. May our readers be led of the Holy Spirit into that, and read themselves therein, not only as in the flesh but also "in the spirit;" and may we be favored to realize that, even in ever so small

a measure, there is a work of conformity to Christ's image being carried on in us. Without it, we must utterly perish. There must be a conformity to, as well as a salvation from, effected in us, or we shall be "found wanting."

Having, then, laid down a few brief propositions concerning God, our creation and being, our eternal duration in infinite bliss or infinite misery, and the provision made by Jehovah for "the salvation of that which was lost," which can alone and entirely be but his own kind work in and upon the soul, let us now bring forward a few evidences which accompany and feelings which are caused by this his "strange work" upon the soul of a sinner.

God not only created man and the world, which he placed under him, his righteousness, being infinitely beyond the demerit of her sin and shame, should be imputed to her, and so imputed that it should be hers entirely even as it was his own. And by that same righteousness and in virtue of her eternal union, with him she is "justified freely" and for ever; not only though she had never sinned but as though she had ever been a glorious being; for she ever was "one with Jesus, by eternal union one." Hymns and passages crowd upon our mind to establish this blessed truth, but our readers we hope are as familiar with them as ourself, so on account of space we will only refer to hymns 10 and 105, magnificent compositions of Kent's, and to Psalm xxxii, 1, 2, just suggesting to our readers that they turn to the various marginal texts on this great subject, and then perhaps on again to the further references. And the Lord Jesus stood as head, "he is Lord of all," and as having in himself every quality of divine perfection and human relationship on her behalf; she

ever was in him. By virtue of that oneness with and in him, every act or thought of guilty stain became really and truly his by God the father's imputing, and every act, thought, and meritorious quality of his became hers by his life, death, resurrection and ascension, she is not only as free from sin as though she had never sinned, but is virtually as full of the perfection of eternal glory as though she had ever been clothed in God! "The Lord our righteousness," written in large capitals, is his name and it is also hers. (Jer. xxiii. 6, xxxiii. 16.) In "this same Jesus every blessing of the covenant was secured, "treasured," and given to her, her spiritual life and everything pertaining to it and to eternal glory; so that she can never fail of them and never lose them. Adam in his first state had his life, as created, in his own hand and lost it; yet by that act of disobedience, which made a way for death and hell to enter, and by which he involved his whole race in irrecoverable ruin, as far as man was concerned, he also made a way by which the free salvation, grace, love, and mercy of God could now flow forth from, in, and through the person of Jesus. O, have we a part, an interest there? If so, nothing can touch it; but it may be revealed to us. Who earnestly longs to know it? We must pass on, though it is a field we are loth to leave. There is something heavenly in the consideration of how it became possible for God to smile upon man. The Son of God, in assuming humanity, was two natures in one person—Godman and so also do "the sons of God" possess two natures—they are godly men, we know no better description of them; men with the God-begotten nature of the principles of eternal life in them. Even Paul seemed almost at a loss for a correct and comprehensive term by which to distin-

guish the christian in his two natures; in Romans (viii.) he does it by the terms of "flesh" and "spirit," "carnal" and "spiritual," "death" and "life;" and so on—extreme opposites in the one person."

Which thought brings us to that sacred and gracious person by whom all of salvation work is effected in us,—the eternal spirit; he "through whom," as we read, Jesus "offered himself without spot to God," and whose office it has ever been to "convince of sin," etc.; to quicken, new-beget, or "born from above" every elect vessel of mercy fore-ordained and "afore prepared unto glory." This new life is not merely the life lost in Adam restored. To have been redeemed even to that would have been unspeakably merciful, but it would still have left us where Adam stood at first, peccable and liable to fall again from our first created state; but that did not suit for the boundless love of "Us;" no, he would secure for her, added thereto, another, a nobler, a spiritual, an eternal, God-like life and nature, impeccable and unlosable; it being held and secured in the person of the Lord Jesus as his very own. The Lord Jesus, by John's mouth, alike in Gospel and Epistles, also Paul and the other writers, most blessedly and emphatically declares is to be so. Have we this life? Have we thus been made "partakers of the divine nature?" Wonderful words to belong to man! Not to be engrafted into the Godhead, but to be made members of Christ's mystical body, a "joint-heir" of his glory. One is lost in the greatness of the truths of it. May we be swallowed up in that greatness at length.

This leads us to another thought of God in his trinity of persons. "US" did not become a trinity for the purpose of this redemption. He ever was

so. Then think, in what other conceivable way could that trinity, in each person, manifest forth their and his glory other than in the way chosen, where each person is equally engaged in the wonderful work and each equally glorified and everlastingly satisfied in the issue? We remember how we first felt the greatness of that truth, and the feeling of almost awe which stole over us as we felt it at the bedside of a dying saint. O, salvation and salvation truth is a theme glorious in every part and particle of it. Again let us ask, "What think ye of it?"

This leads us to still another great truth—the completeness of the atonement for and the application of it to every one for whom it was offered and made,—the election of grace, and none other. That is a great truth, and that which even the regenerate mind of the Lord's people cannot comprehend.

SELECTED.

Elder P. D. Gold:

My Dear Brother in Christ—It is very agreeable to think of others of "like precious faith." The apostle Paul calls it the "household of faith." Gal. 6-10. Very blessed indeed is the tie that binds those of like precious faith together.

They are the taught of the Lord. John 6-45. I trust we are such. Less than an hour ago I was musing upon the signal mercy of the Lord in bringing such a vile sinner unto the fellowship of his Son, Jesus Christ our Lord and once more the love and grace of God shone forth in infinite splendor to the eyes of my understanding. Eph. 1-18. My soul was humbled and I felt to adore the Lord God of our salvation.

Who maketh thee to differ from another? and what hast thou that thou didst not receive? 1st. Cor. 4-7.

"The Lord doth put a difference be-

tween the Egyptians and Israel." Exod. 11-7. Those two texts of scripture came into my thoughts, and the effect was to bring me, in my soul's feelings, low, low down at the foot-stool of God: moved with affectionate glorying in the Lord. If our hope of eternal life in Christ Jesus were the fruit of our volitions, of our righteousnesses then there would be much selfglorying. But all who are taught of God will very readily confess that it is all of grace, and that God's divine power giveth us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue. 2 Pet. 1-3.

Who can measure the lengths and breadth, the heights and depths of what the hope of the gospel unfolds? I feel at times the contemplation is more than I can bear, such are my emotions (because of the infinite and eternal excellency of the revelation). I feel to be borne down, oppressed amidst faith's visions of the glories to which all the ransomed church shall be brought. "Vessels of mercy afore prepared unto glory." And yet it is only through a glass darkly we see, and only in part that we know, then face to face, What must that be? What we now taste of blessedness from the Lord is sweet indeed. "How high a privilege 'tis to know our sins are all forgiven." Then also to enter into by the revelations of the Holy Spirit, that exaltation of the justification of life. Rom. 5-18.

Here no accusation can reach us, no curse can come. Who is he that condemneth? It is Christ that died, yea, rather that is risen again; who also maketh intercession for us. All is well, for we are reconciled unto God by the death of his Son and eternal friendship is our heritage with the holy one of Israel. Then to be moved to believe "the eternal God is thy refuge. and underneath are the everlasting

ing arms." How strong the consolation. Truly a mighty fortress is our God, Jehovah Jesus is our sanctuary. The world, the flesh and the devil make war upon us but we shall be brought off more than conquerors through him that loved us. Many waters cannot quench love.

Elder Gold and Lester,

Dear Brethren:

I feel somewhat impressed with the following scripture:

"Answer not a fool according to his folly lest thou also be like unto him. Answer a fool according to his folly lest he be wise in his own conceit." Prov. 26:4,5.

Jesus while here on earth met the requirements of this scripture in every particular, because the god-head dwelt bodily in him, so we cannot meet this requirement only by the spirit of Jesus, for the wisdom given to Solomon represents the wisdom of Jesus. And as Jesus passed by he saw a man that was blind from his birth. And his disciples asked him saying, Master, who did sin, this man or his parents that he was blind. This in part, was a foolish question, for no one sins until they are born. And Jesus answered it according to their folly, saying, neither hath this man sinned or his parents; but that the works of God should be made manifest in him. The chief priests and the elders came upon him with the elders and spake unto him saying, tell us by what authority doest thou these things or who is he that gave thee this authority. Jesus could have answered it, but it would have been according to their folly, for they would not believe it, neither was it any of their business to know. Jesus said, I will also ask you one thing, and answer me: the baptism of John, was it from heaven or of man? And they reasoned with themselves saying, if we shall say from heaven, he will say,

why then believe ye him not, and if we say of men, all the people will stone us; for they be persuaded that John was a prophet. And they answered they could not tell whence it was. And Jesus said unto them, neither tell I you by what authority I do these things.

The people could not withstand the wisdom of Jesus for he was wisdom itself, for Solomon said, I wisdom dwell with prudence and find out knowledge of witty inventions. In this particular wisdom was the god-head and prudence the humanity, for Jesus was perfect. The Pharisees asked Jesus and said, is it lawful to give tribute unto Caesar or not? Show me the tribute money. And they brought unto him a penny. And he saith unto them, whose is this image and superscription. They say unto him, Caesar's. Then saith he unto them, render unto Caesar the things which are Caesar's; and unto God the things that are God's.

No doubt they expected him to say it was not lawful to give tribute to Caesar. They charged Jesus with not being a friend to Caesar, but they never proved it. They charged him with being a friend of publicans and sinners, which was true. Matthew was a publican as was also the man that smote upon his breast crying, God be merciful to me a sinner. Paul said, this is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners of whom I am chief. The disciples thought they could instruct Jesus. On one occasion Jesus said, who touched me. They say, why say who touched seeing the multitude throng thee. No doubt they thought that Jesus was ignorant, but they saw their ignorance when the woman confessed why she touched Jesus. After Jesus had arisen from the dead he said to two of his disciples, O fools and slow of heart to believe all that the prophets have spoken. In the absence of the

Spirit of God we to the present time cannot understand the spiritual import of the scriptures. So the Lord is the great teacher, for it is said, all thy children shall be taught of the Lord and great is their peace.

Sometimes we do not do as well as we might. We should be faithful to each other and not disguise ourselves, but be open and frank one with another. I want to call our attention to a few things that we ought to leave off. I now have reference to us preachers, and it is the duty of the deacons and the lay members to say how much each one of us is guilty, and to remind us of our faults. There was once a preacher who had a habit of saying to a deacon after preaching, I was in the dark. After awhile the deacon caught on and said, yes brother, you were very much in the dark. The preacher said the dark side was to you. This preacher should have been rebuked. The answer did reprove him and he did not get the answer he desired. I can say a few things of truth and one is this: I have been talking in public for forty-one years and I have never directly or indirectly asked anyone what they thought of my preaching. If I had had a desire to ask the question I would have been ashamed to ask it. Any preacher with reasonable eyesight while preaching, if the Spirit of God is in his heart, unfolding the riches of the kingdom, can see Jesus in the hearer's face, and when this is the case it is unnecessary to hold a glass in front of them to see how they looked. One said, let me see thy countenance, let me hear thy voice; for sweet is thy voice and thy countenance is comely.

We may not be a hypocrite in the true sense of the term. I contend that a candid person never joined the church hypocritically. We may be deceived, but do we act hypocritically. I do not

say I am clear of it although I abhor it in myself and despise it in others. Let us be faithful in every particular, especially with the church and in the church. Let us refrain from pretending humbleness for some of the brethren will see it and it is very disgusting to them. There is generally some in every church gifted with discerning spirit and it is almost, if not quite impossible, for us to act hypocritically without some of them finding it out. But we may hide from men but not from God, for God is a discerner of the thoughts and intents of the heart. Then let us be faithful not only to God but to one another.

Yours truly,  
ASA D. SHORTT.

Floyd, Va.

Dear Brother Gold:—

Once more the thought or impression to write has come into my mind though I had said I never would write any more for publication. I realize that I am not my keeper and often times the very things I say I will not do are the very things I do.

I enjoyed Brother Hall's letter on predestination. Surely it is a blessed thing for us that God rules all things. We Baptists profess to believe that God has all power in heaven and earth, yet I have heard them limit the power of God in preaching and writing. Our finite minds cannot comprehend the power of God. He can make the spirits of the departed saints appear here on earth to any of His saints. He chooses and they know them. This is a mystery. Another thought occurs to me that the spirits of the saints are in a conscious state after death. John saw the souls of those that were slain for the word of God and the testimony they held and they cried, "how long dost thou not avenge our blood upon those that dwell upon

the earth;" showing that they were in a conscious state and remembered that they had been slain.

I have pondered over the book of Revelation a great deal and I feel that the most of it has been fulfilled. God showed John more than any of the apostles. He was the beloved disciple and God blessed him and favored him. He seemed to be of an affectionate disposition; in other words to show his love for the Savior more than all the rest of the apostles.

I haven't heard any preaching for a long while owing to my health and the weather, yet I love the Baptists, I mean true ones, and the doctrine they preach is especially dear to me. Of one thing I feel assured, that God has blessed me in times past and shown me things, yes, many of them that I did not know before. A revelation I had of you in 1901, Brother Gold, has been a lot of comfort to me because I have implicit confidence in you. I don't know that you have in me but I shall not ask you as I do not deserve it.

I was leaving the association at Mt. Zion in Pittsylvania County and was thinking of you and Brother Collins, a dear departed preacher, and how much I had enjoyed the preaching. It seems I was aware of a spirit above my head that spoke these words, "These be the men of the Most High God which show unto us the way of salvation." It is written a little different in the scriptures. I felt that this was a revelation from God. I have been warned of several things in the past that came to pass. A few days before my mother died I was ironing some clothes. She was sick but not seriously ill I thought, as she could get up and down; yet the words, "get your mother's clothes up for her burial," sounded in my mind and I looked for them and

found them. She lived three or four days after that. At her death I was so overcome, being under such a burden of sin and death, that I could not go to the grave that day. A few days after I went to the grave and while there these words came to me, "Why seek ye the living among the dead?" It was an unspeakable comfort to me. I felt like rejoicing. Oh, the wonderful power of God and how weak and insignificant are we. God is pleased sometimes to let us have a glimpse of His Glory, a taste of His goodness. Can our finite minds conceive how it will be in eternity when the troubles and trials of this unsatisfying world will forever cease?

Right here I will tell you of a little dream I had some time ago. I dreamed that Brother Lester, you and I were in a place talking when I left you both and began slapping my hands together and saying as loud as I could, "Praise God, Praise God!" It seemed I was a little way above the earth. Brother Lester came to me and we walked on some distance and talked until we came to a lot of fencing which we began to pull down. This to my mind are the trials and troubles here we are to bear.

My mind some time ago was to write on the professor and the possessor, not the arminian professor, but those among us. We are told to beware of false prophets that come to you, of false brethren among you. These are the ones that give us trouble. But my letter is too long now.

ANNIE ASTEN.

Danville, Va., Route No. 1.

Elder P. D. Gold,

Dear Brother in Christ:—

Hoping I feel in the spirit to write I will endeavor to express a few thoughts concerning the one talent man

as I understand it in the scriptures.

I understand the Lord's money to be his goods and it is given to his servants in the kingdom. His people are the ones that serve Him in the spirit and when the goods are given unto them they have a will to serve him before the goods are given and have faith sufficiently to feel that the Lord is able to supply and reward according to his will, and the reason that they obey Him is that he works the obedience in them and that the Holy Spirit prompts them in that obedience, and they go and follow him in love. So it is Christ in the obedience as he also is in the salvation, adding to their faith, virtue, knowledge, temperance and charity. If these things be in us we are not barren nor unfruitful. It is Christ in the obedience and Christ in the salvation and all in all. So without Christ there is no obedience and without Him there is no salvation. So it is Christ that filleth all and in all. But the one talent man sets forth the Jews in a state of nature, having the kingdom given unto them in the law service which is Christ and they rejected him because of unbelief. You read in John where, "He came unto his own and they received him not but as many as received him gave he them power to become the Sons of God." But when the law was fulfilled and the old covenant was taken away and the service was established in the new covenant, the kingdom of God was taken from the Jews and given unto a nation bringing forth fruit thereof. So the Jews were in disobedience in a natural way and God takes from them the kingdom of God and gives it to the Gentiles. And the Jew said, I knew you were a hard man. Lo, you have that is yours. And the answer was, "Thou wicked and slothful servant, thou shouldst have put my money to the exchangers," which means that in natural action he

hid or buried what He had given them.

Should any one disagree with me I shall not think any the less of them.

Your unworthy brother in Christ, I hope,

J. J. HALL.

Roxboro, N. C.

Elder P. D. Gold,

Dear Brother:—

As our subscription to the Landmark is now due, you will please find money order for the amount enclosed. We are also due \$1.50 in advance for the year 1909 for we do not want to be without such a good paper as its pages are filled with so many good letters written by the dear brethren and sisters scattered abroad, that it is a source of much comfort to read them. For the Lord's people are the same everywhere and are led by the same spirit and desire to be fed with the crumbs that fall from the Master's table. What a blessing it is to be able to partake of this spiritual food? It nourishes and keeps alive the poor little child of God for they desire the sincere milk of the word that they may grow thereby.

What a blessing it is to know the joyful sound and to feel that it is the power of God unto salvation to every one that believeth. The gospel cheers the drooping spirit and satisfies the hungry soul. Blessed are they that hunger and thirst after righteousness for they shall be filled. We read in the scripture, they spake often one to another, and if I could speak and write as some of the dear sisters I would do so oftentimes, but my nothingness is so great I cannot.

Brother Gold, we so much enjoy reading the editorials and hope you will be spared to write for years to come. I will close this poor scribble, with love to all the household of faith.

A little sister if one at all.

BERTHA HILLIARD.

Snow Camp, N. C.

Dear Brother Gold:—

Please pardon me for not sending in my dues for the Landmark sooner as it was all a neglect, and I feel ashamed that I have neglected so long after it was due, as it comes laden with precious things that I love, as I am in a land of what I call self-righteousness and I never get to hear any preaching that I love. So you may know I welcome the Landmark, where I find your good letters also the experiences of the brothers and sisters, as they can tell my experience better than I can myself and thus my heart is drawn out to them until I almost feel they are present. If not deceived I love the Zion of our Lord and his dear people. I live in a town of 65,000 people but I have not met a Primitive Baptist yet, so it may be quite awhile before I could fill out the blank here. But I expect to move to Virginia, my old native home to live sometime in the near future, where I can enjoy the word of truth. I must close my uninteresting letter. May the Lord's richest blessings rest upon you in your declining years and that you will remember me in your prayers.

Your sister in Christ I hope,

MRS. C. C. PLYBON.

Fort Wayne, Ind.

Elder Gold and Lester,

Dear Brethren in Christ:—

I am blessed of the good Lord to see another beautiful Sabbath morning for which I hope I feel thankful to the Lord, for it is in Him we live and move and have our being. All blessings come from the hand of the Lord to us poor helpless beings. For some cause I am feeling very lonely this morning; no place to go to preaching, and it seems my mind is exercised

in that way. There are but few Baptists here and we have but little preaching. Sometimes the preaching brethren come and preach for us but not as often as we would like for them to do so.

Dear Brother Gold, I feel like I am idling away my life. Yes, the life of obedience to the blessed commandments of Jesus, but I so often doubt my call to speak in His blessed name, and agin I feel the weight of mind to go and preach the preaching that God bids me preach. Sometimes the brethren, sisters and friends seem to enjoy my preaching which I hope to be the gospel of the blessed Son of God, and I can also rejoice with them when this is the case. I feel like it is the power of God unto salvation to every one that beieves. Oh how easy to preach when we have the spirit of the blessed Lord, for where the spirit of the Lord is there is liberty and without that liberty we cannot preach, for we preach not ourselves but Christ Jesus the Lord, and we ourselves your servants for Jesus sake.

Dear brethren and sisters far and near, I feel to be so unworthy and so often cast down in my poor feelings that I think I will never try to preach again because I fear it is not of the Lord. As I above stated, I feel like I am idling away my preacher life. The life of peace and happiness which God has promised His children in obedience to His commandments. Right here would say to the poor child of God that is on the outside of the church, if you wish to be relieved of that burden of mind which you are laboring under go home to thy friends and tell them what great things the Lord has done for you whereof you are glad. Oh will you hear the sweet invitation of Jesus. "Come unto me ye that are weary and 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." These sweet words of Jesus belong to His children and not to the world. Note how it reads; Take my yoke upon you and learn of me. Poor child of the Lord, herè is something for you to do, and that is take upon you the yoke of obedience and follow Jesus and you shall find rest to your souls. No conditions in this sweet commandment of Jesus, for he says, ye shall find rest unto your souls. This resting place is in the church of Jesus Christ here in this world. Yea, therefore there remaineth a rest to the people of God and that resting place which is the church of Christ will remain just as long as God is pleased for this world to stand. Dear child of God as ye have received Christ Jesus the Lord walk ye in Him. Now poor mourner, I turn to you who mourn on account of sin, and who feel like you are without God and that you are sinking down to eternal woe and misery and without hope in the world, let me say to you poor child of the Lord that God has begun a good work in you and he will perform it until the day of Jesus Christ. Yes he will perform that work of regeneration at his own good and appointed time. There is no failure in the promises of the Lord. We never saw a true mourner go to the mourners bench to be prayed for. But if I know anything about the condition of a poor mourner he mourns by day and by night, lamenting his case, crying and begging the Lord to have mercy on him a poor sinner. Lord save or I perish. He will try and keep it concealed from everyone because he feels to be a poor guilty wretch in the sight of God and they cannot be comforted because they have not found Jesus in the pardon of their sins. Let me say to you poor mourner that God is leading you in ways you never knew

and in paths you never trod. Yes the Lord has opened your eyes to see your sinfulness and you feel that you are bound to die and that hell is your doom. This is the reason that the poor mourner cries and begs the Lord for mercy. They can't see how God can be just and Holy and save such a poor wretched sinner as I am. But poor mourner the Lord will lead you on to the end of the law and then he will make himself manifest unto you altogether lovely and the chiefest among ten thousand. Now you see a new heaven and a new earth. Old things are passed away and behold all things have become new.

Now we think you are a fit subject for baptism. Go home to thy friends and tell them what you hope the Lord has done for you, a poor sinner. Although Satan will tell you that you are not fit for the church, you have a love for it and desire to live with the people of God. Now take my yoke upon you and learn of me. The church is the place to learn of Jesus, and if you love me keep my commandments. Knowing the terrors of the Lord we persuade men but we hope to persuade them in the name of Jesus and not in our own name.

Dear child of the Lord, don't do as I did. I staid out of the church seven years waiting for a brighter evidence that I was a child of the Lord, but I hope at last I was constrained by love to go before the church and tell them a part of what I hope the Lord had done for me and I was received. Oh how much better I felt that evening and after services one dear old sister asked me if I did not feel better now. I told her I certainly did, and she said I know you do, and this gave me some encouragement. Just one month from that time I was to be baptized and this was a long month with me. Satan would often tell me I was deceived

and that I had deceived the church also that I was not fit to be baptized. So on the morning I was baptized I had many fears and doubts that I was not fit. But when I stepped down into the water there was a great difference in my feelings. I felt that Satan had left me and then I could rejoice to think that I was a fit subject for baptism and if there had been ten thousand present it would not have made any difference in my feelings.

But it was not long before Satan was in company with me again, and telling me many things to discourage me, but he could not get me to say I was sorry I had joined the church. Neither has he ever gotten me to say so and I hope he never will. Oh how glad I would be to see and hear of God's dear children following the meek and lowly Jesus who has done such great things for them whereof they are glad.

I must bring my letter to a close. Dear brother, after looking over this if you do not think it worthy of space in your valuable paper, throw it aside and all will be well with me.

Your brother in sweet hope,  
W. R. HELMS.

Mooresville, N. C.

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The nex. session of the Lower Country Line Association will be held with the church at Ebenezer, Person County, N. C., commencing on Saturday before the 1st Sunday in August.

Those coming by way of Danville will be met at Sumora morning and evening train on Friday.

Those coming by Roxboro will be met and conveyed to the place of meeting.

A general invitation is extended.  
By order of the church.

HENRY A. CLAYTON.

## ZION'S LANDMARK

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

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

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

Volume XLII . . . . . No. 16

Wilson, N. C., JULY 1, 1909

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

Brother A. W. Thompson requests my views of Eze. 7:3-7.

This prophecy declares the destruction of Israel as a nation. Has that been accomplished? We need only look at the facts. From ancient history, and many proofs that we cannot shut our eyes to without stultifying ourselves, we are convinced that there was no nation the equal of the Jewish nation in ancient days. It was the Lord's portion fenced, environed, walled, girded, beautified, enriched beyond any nation on earth, so that they were the wonder to the nations around them. Prophets inspired of God instructed them, Kings anointed of the Lord reigned over them, priests served them in the tabernacle ordained of God, the word of God was a lamp to their feet, the Lord God was their shield and fought their battles when they trusted Him, and chastised them when they forsook Him. No nation on earth was blest as were they. The Lord hath done great things for us, said they. Then said they among the heathen, the Lord hath done great things for them. Surely there was no people blest as were they. The eternal God was their refuge, and underneath were the everlasting arms.

But where now is their glory? Where are they? Scattered abroad

over all the earth without a temple, without a priest, without a prophet, without a king, with no government. Israel is a scattered sheep. The lions have driven him away. First the King of Assyria has devoured him, and then Nebuchadnezzar has broken his bones.

One traveling over that once favored land must be astonished at the impoverished condition of that country; and one knowing how much joy an ancient Jew had in his country, its history, its fame, as the garden of the Lord with its prophets, its worship, its songs, its scriptures, its marvelous deliverances by the loving hand of God, must be led to wonder why is this land so barren? Why are its people so driven away, why is it so down trodden by the Gentiles, and profaned by the heathens, why is Jerusalem a den of thieves?

The answer comes, This people denied and forsook their God, and sold themselves to work iniquity, and worshipped idols, and exceeded the heathen in wickedness. They did worse than any nation on earth. They crucified the prince of glory, the Son of God, and said, Let his blood be on us and on our children. Now see and behold their land left unto them desolate. Here is a standing proof, a monument filled with words of clearest proof of the wickedness of man, and of the eternal truth and righteousness of God who has done what He said He would do.

No other proof than the Jew is needed to establish the truth of the Bible, and the justice of God.

But why is it that the whole world cannot destroy the Jew as a race, though they have long since ceased to be a nation? It is to show that the Jew is yet beloved for their fathers' sake, such fathers as Abraham, Isaac and Jacob. There is yet a rem-

nant of them that shall be saved. After the fulness of the Gentiles shall have been brought in God will turn his hand to these elect Jews, and they shall be brought in to own Jesus, and so all Israel shall be saved.

P. D. G.

An old friend requests my views of feet-washing. The writer is a widow very desolate and lonely—all her family dead except two children, and they are a long distance from her. She writes she is so lonely, and often wonders why she has had to see so much trouble. But she adds God knows what is best, and He has given her strength to bear all. She states she is not a member of the church, but she hopes to be.

It looks like this widow might be humble enough to wash the saints' feet. Paul sets forth such an one. A widow, old, afflicted, desolate. How is she living? "Well reported of for good works: if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work," 1st Tim. 5:10.

It requires a meek and lowly one to wash the saints' feet. Men do not like to stoop down to such low service as that. Women often say it is indecent to go into a pond of water to baptize one. But if the Lord shows you **the beauty of baptism the water is clear**, and when you are buried by baptism into the Lord Jesus Christ then it is pure. To the pure all things are pure; and when your body is washed with this pure water then you go on your way rejoicing.

So when you become afflicted and poor you see much beauty in washing the saints' feet. When pride is humbled you wish you were worthy to wash their feet, but you do not feel worthy for them to wash your feet.

One wonders when he reads what Jesus did why the Saints do not wash each others feet. He said, if I your Lord and Master wash your feet ye ought also to wash one another's feet. He gave them the example. Sure I am that when one knows what Jesus did he is happy when he follows Jesus in washing their feet.

We talk about our unworthiness, and we wish to be at our brethren's feet, but talking this way does not bring us there. If ye do these things you will know whether the doctrine is of God or not.

It was in my mind and desire to wash the saints' feet before I was received among the Primitive Baptists, and when I did wash it was a season of joy to me. If Baptists were always in the spirit of feet-washing there would be no backbiting, nor brow beating, nor butting of heads, nor striking, nor beating men servants or maid servants among us.

How useful is such a character as Paul describes this widow. She is well reported of for good works. What are the good works? If she have brought up children, not by sending them to a Sunday school to be trained by some one that denies the doctrine of the Bible, and teaches for doctrines the commandments of men. Parents are themselves to bring up their children in the nurture and admonition of the Lord. Take your children with you to your own preaching, live humbly before them every day, let your conversation be godly in Christ Jesus, provoke them not to wrath, but bring them up in the nurture and admonition of the Lord.

If she have lodged strangers. To be careful to entertain strangers is a different thing from entertaining your neighbors that you expect will make a feast and invite you to it. Strangers are the ones that are away from home and need food and shelter. Now to

lodge them is an unselfish act that shows your generosity and good will to men.

If she have relieved the afflicted. To relieve the suffering and distressed, to deny self, and live soberly, righteously and godly, in this present evil world is among the good works that the Lord's people are careful to maintain.

If she have diligently followed every good work. The good works are such as the Bible commands and exhorts us to observe, shunning what the Bible does not command or authorize.

Now my friend, I feel like in your afflicted state if you will be baptized, putting on Christ, and if it is in your heart to wash the saints' feet do so. Tell your church you wish to wash feet, and you will find some member that will wish to wash, and the church will tell you if it is your desire to wash feet to do so.

Cast your burden on the Lord and he will sustain you.

P. D. G.

## OBITUARIES

### LOVA WILLIAMS.

Mr. Gold, Dear Sir:—

I will try and write a few lines in memory of Lova Williams. She was fifty years and some months of age when she died. She was the daughter of Brother Moses Stocks, and was born and raised in Pitt County, N. C., and died in Kinston, N. C., April 20th, 1909.

She was a woman of good talent, a good wife and neighbor, ever caring for her family.

She was received and baptized in the Primitive Baptist Church at Red Banks, Pitt County, about the date 1888, and lived as we hope in love and faith of the glorious Son of God. She tried to live as she wished to die, in peace with God and all mankind. She leaves a sorrow stricken husband, three children, (all boys,) six step-

children, three brothers, one sister and a large number of kindred and friends.

"It is sad, Oh how we miss her,  
But the Lord doeth all things well;  
But the joy in God our Saviour,  
All the world can never tell."

In love and hope beyond,

E. R. PARKER.

LaGrange, N. C.

### RESOLUTIONS OF RESPECT.

Resolutions of respect of the Primitive Baptist church at Roxboro, N. C., involving remembrance of our deceased sister, Mrs. Ann I. Paylor.

Sister Paylor was for many years a strong believer in the Primitive Baptist doctrine of salvation by the grace of God. She truly was a good woman, a good wife, a good mother, a good neighbor and a good friend to all who knew her.

Sister Paylor united with the Roxboro Primitive Baptist church the second Sunday in May, 1908. Sister Paylor told a beautiful and rich experience of grace, was received into sweet fellowship of the church and was baptized the second Sunday in June, 1908, by her loving pastor, Elder W. A. Simpkins and Elder O. J. Denny, of Greensboro, N. C., and lived a faithful loving member of Roxboro Primitive Baptist church until the God of heaven whom she loved and served so faithfully, called her, Child come home.

She fell asleep in Jesus on the 22nd of December, 1908. Yes, asleep in Jesus, blessed sleep from which none ever wake to weep. Asleep in Jesus. Oh, for me, may such a blissful refuge be, securely shall my ashes lie waiting the summons from on high; therefore, be it resolved:

The church has lost one of its dear and loving members.

Resolved 2. That we assure her only child living, Mr. Robert L. Paylor, and her many grandchildren, of our heartfelt sympathy in the death of your mother and grandmother and do truly feel that our loss is now eternal.

al gain and we do humbly hope that God will enable you by his grace to bear all your trials and troubles in this life and when you must die that you will die in the triumph of God, as your dear mother did, and on the resurrection we hope that your mother, you and we, may hear that welcome voice of God say, "Come ye blessed of my father, inherit the kingdom prepared for you from before the foundation of the world."

Resolved 3, That a copy of this resolutions be recorded on Roxboro Primitive Baptist church book and a copy be sent to her only child, Mr. Robert L. Paylor, and a copy be sent to Zion's Landmark and the Roxboro Courier for publication.

Done by order of church in conference this April 10, 1909.

ELDER W. A. SIMPKINS,

Moderator.

H. J. ROGERS, Clerk.

#### SUSANAH LAVENDER.

Brother Gold:

You will please publish the obituary of my dear old sister in the flesh, also in the spirit, I hope, Susanah Lavender.

She was born in Franklin county, Va., in 1826. She was the daughter of Job and Ned Nancy Hodges, and was married to Samuel Lavender, who preceded her to the grave eight years ago. Susanah professed a hope in Christ and joined the church at Chestnut, Franklin county, Va., and was baptized by J. R. Martin in the year 1857. As a member of the church she was faithful, always filling her seat with humbleness and fear, and from her appearance relished and endorsed the doctrine of total depravity. She was a strong brace in the church and came up to the full measure of a Primitive Baptist. She was always ready to give an answer to every one that asked her to give a reason of her hope with meekness and fear. It was her whole theme. It did her so much good when old Brother Corn, Z. T. Turner and G. T. Dyer would come to see her, and speak together of his

unity and power, and in fact every one that could testify to the truth that salvation was of the Lord was welcome.

She was one of the witnesses that our rock is not as their rock, our enemies themselves being judges, as some of the other orders would say they would like to wash Susanah's feet. Again they would say, I would rather exchange with Susanah than with anybody I know for eternal salvation. She was truly blessed with a good degree of faith, for which we should render all possible praise to his holy name.

She was confined to her room for several years, but bore her afflictions with patience and we have good reason to believe she is numbered among the saints. She was seen in her trying hours to smile, cast her eyes towards heaven and clasp her hands together as though she was having a vision of her eternal home prepared for his bride before time.

She leaves two children, Lucy and John. Lucy has gone with another order. John believes like mother. In love to you, Brother Gold.

WM. H. HODGES.

#### MARTHA SUSAN PAGE.

By request of the bereaved husband, I send for publication the obituary notice of his faithful wife who departed this life on Sept. 23, 1908, in her 62nd year.

This worthy lady was the daughter of John and Martha Gunn. In 1869 she was married to Mr. Bedford Page to which union were born nine children, one of which preceded her to the grave, leaving eight who together with her devoted husband mourn their loss.

I wish I was able to write as this noble lady deserves, but I know it is useless for me to attempt it, so will only attempt some things which will be endorsed by all who knew her.

As a wife she was very kind and dutiful, and as a mother she was faithful indeed. Her care and anxiety for the comfort of her family would be hard to excel. All who

lived near her best loved her most. She was kind to the afflicted and sick visiting them and doing all she could for them. As a Christian woman her walk was good. In her young womanhood she professed a hope in Christ and joined the Methodists, but in after years became dissatisfied and wanted a home with the Primitive Baptists. She offered at Lick Fork church, was received and baptized by Elder James S. Dameron, and adorned her profession by an orderly walk and a godly conversation, attending her church as long as she was able to go. After becoming too feeble to attend church the Landmark was her favorite book.

Her disease was cancer of the liver and although she suffered very much she bore it all patiently without a murmur. I visited her several times during her last illness and she seemed so humble and submissive. We grieved to see her suffer, but all that loving relatives and friends could do, could not stay the hand of death. When she breathed her last I felt she had entered into the joys of her Lord.

The next day amidst a large concourse of weeping relatives and friends her body was laid to rest in the new church ground at Oak Grove, the funeral services being conducted by Elder P. Johnson.

May the Lord bless and comfort the bereaved husband and children and enable them to feel that their loss is her eternal gain.

"For we feel that she is now above,  
Where all is joy, peace and love."

WRITTEN BY A COUSIN.

#### ELIZABETH FRYAR.

One less on earth and one more in heaven

Mrs. Elizabeth Fryar, wife of Brother C. H. Fryar departed this life April 24th, 1909. She was born Dec. 19th, 1863, which made her stay on earth 40 years and 21 days. This dear sister received a hope in Christ some twenty years ago and joined the Primitive Baptist Church at Oden, Ark., fourteen years ago, being baptized

by the unworthy writer. Sister Fryar lived a consistent member of the said church until her death. She was a firm believer in the sovereignty and immutability of the Almighty God, believing the doctrine of predestination and election and a strong believer in salvation by the sweet all-powerful, all reigning, all loving and saving grace of God. In regard to what is called conditional time salvation, she believed it is God that worketh in us both to will and to do of his own good pleasure. She desired to give God all the praise and glory for the salvation of her poor soul both in time and eternity.

She had a host of friends and a loving husband and all was done by them and a good physician, besides loving children, but nothing could stay the cold hand of death. She was entombed the 25th of April, the day after she died, the unworthy writer conducting the funeral services, a large audience of friends and relatives being present.

She leaves a dear husband and seven children to mourn their loss, but without a doubt their loss is her eternal gain.

O, may God help us all to be ready to go as was this dear sister.

HELLISON.

Oden, Ark.

#### MRS. ELIZABETH SIMPSON.

The death angel visited our home and took from us our precious mother, Mrs. Elizabeth Simpson. She was the daughter of Wm. and Sena Horne and was married to Asa Simpson in March, 1875. She was born Sept. 16th, 1858 and died Feb. 15th, 1909, making her stay on earth 50 years, 4 months and 29 days.

She was afflicted with that well known, incurable Bright's disease and while her sufferings will never be known, she bore them patiently. Mother had been down most of the time for six months, and had been in declining health for several years. Oh, it was the hardest thing to do, to sit by her bed and see her suffer so, and now

it is so sad to be without a mother. But we grieve not as those who have no hope, as we feel our loss is her eternal gain.

She joined the Primitive Baptist church at White Oak some ten years ago and was truly a faithful member of that church until death. Mother was as strong a Baptist as I ever saw. She was always teaching us children the Primitive doctrine, and during her first illness she talked about her church all the time, while not in so much pain. A while before she died, she repeated this part of a song:

"I want to live a christian here;

I want to die rejoicing;

I want to know my Savior is near,

When soul and body is parting."

And I feel assured she felt her Savior near, for she had the sweetest look on her face when dying I ever saw. Oh, I can scarcely realize at all that my dear mother has gone.

She leaves a husband, ten children, seven daughters and three sons, an aged mother, one sister, five brothers and a host of other relatives and friends to mourn their loss.

She was a loving wife and mother and so good to her neighbors. I never knew her to turn any one off empty handed if she could divide what she had. Her life was surely such as we should pattern by.

Mr. Lundy came to see her just before she died, and she seemed to enjoy his visit so much. There is nothing so comforting as to know she is at rest. Mamma told me some time before she passed away that all she dreaded was the sting of death. She said to me several mornings, "Stella, I was disappointed last night," and when I asked "why," her answer would be, "because I couldn't die." I feel death is only a dream to her.

"A shadow has passed over our home,

The voice we loved so well is still;

Her place is vacant by our fire-side,

That no one else can fill."

May the Lord prepare us to meet her in a better world where pain, sorrow and death enter not.

STELLA.

#### ELDER JOSIAH ELDRIDGE.

With a sad heart I attempt to chronicle the death of my dear father, Elder Josiah Eldridge, who was born July 30, 1848 and died Oct. 11, 1908.

Words cannot express how deeply his bereaved family mourn their loss. He is survived by a wife and five children.

Father joined the Primitive Baptist Church and was called to the ministry when quite a young man and remained a faithful member and defender of the faith until it pleased God to call him beyond the river. He was always faithful to attend his churches even when the hand of affliction was laid heavily upon him and when it seemed he was hardly able to travel.

Not only is he missed greatly by his sorrowing family and churches, but also by his neighbors, for he was an example of benevolence, honesty and peaceableness. He seemed to desire to follow strictly the golden rule, "Do unto others as you would have them do unto you."

Father had been afflicted for many years with bronchitis which finally developed into bowel consumption from which he died. I was away from home at school during his last illness not being aware that the end was so near as he was not confined to his bed until about a week before his death. It is impossible for me to express my sorrow upon hearing he was near the point of death and knowing that I must hurry home if I wanted to see him again before he died. As soon as I saw him I knew that the end was near. I helped to make his last hours as comfortable as possible. He was willing to go for he knew he was going where suffering and sorrow are unknown.

Oh, how we miss his bowed form before the fire. How we miss his kindly, providing care and wise counsel. His grief stricken wife and chil-

dren indeed sorely miss their kind provider and loving counselor. But we have great reasons to believe our loss is his eternal gain.

He has gone to that land of heavenly rest,

Where he will be forever blest.

Written by his son,

JAMES ELDRIDGE.

Dunn, N. C.

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#### LILLIE WINDHAM.

By request of her mother I will try and write a few lines in memory of Lillie Windham who departed this life in Stan-  
tonsburg, N. C., May 17th, 1909.

She was the daughter of Mr. and Mrs. D. F. Owens, of Fountain, N. C., and was born July 1st, 1880. Her stay on earth was 28 years, 10 months and 16 days.

She was married to Wm. Claudia Windham in 1901, to which union was born 7 children, three surviving her. Besides these three daughters she leaves a heart-broken husband, a dear mother and father, six sisters, eleven brothers and a host of friends to mourn their loss. But we mourn not as those who have no hope, believing our loss is her eternal gain.

Lillie was not a member of any church, but died a true believer in the Primitive Baptist faith and would go to hear them whenever she could. Her mother believed that she had a bright hope and she has heard her talk often of what she thought was the dealings of the Lord with her. Her light was so clear none could help but see it and doubtless thereby some may have been constrained to glorify her Father in heaven.

Oh how we do miss her, but we bow in humble submission and say, "Thy will be done." She has finished her course on earth, she kept the faith; henceforth she enjoys a crown of righteousness laid up for her where moth nor rust doth not corrupt nor thieves break through and steal.

She has gone to be with her dear little baby, Mary Windham, who preceded her last December. Little Mary was about 4 years old and just before she died she told them she saw Jesus. This little bud was sent here on earth to bloom for a short while and then take its flight to heaven, where there is no more sickness, pain nor sorrow.

"Asleep in Jesus, Oh how sweet,

From which none ever wake to weep;

A calm and undisturbed repose,

Unbroken by the last of foes,

From the deepest cave of ocean,

From the desert and the plain,

From valley and the mountain

Countless throngs shall rise again.

In the bright eternal city,

Death can never come;

In His good time He will call us

From our toll to home sweet home."

May God's people in all their prayers remember the bereaved parents, husband, sisters, brothers and children. May the good Lord in all His tender mercy bind up all their broken hearts.

Written by her cousin,

NENA OWENS.

Fountain, N. C.

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#### RESOLUTION OF RESPECT.

Whereas, God in his mercy and in his love, saw fit on the morning of May 5th, 1909, to remove by death, from our midst one of our most humble sisters, Phebe J. Sheets, who proved to be a faithful and worthy member of our church.

Therefore, be it resolved:

1st. That while we are grieved over our loss, we believe our loss is her eternal gain, and bow in humble submission to Him who doeth all things well.

2nd. That the community has lost a useful neighbor, the family has lost a loving and faithful wife, and devoted mother, and the church, one of her faithful members.

3rd. That we extend to the bereaved family our heartfelt sympathies in their sad bereavement.

4th. That a copy of these resolutions be placed upon our church record, a copy sent to the bereaved family, and a copy sent to Zion's Landmark for publication.

Done by order of the church at Winston-Salem, in conference at our May meeting 1909.

ELDER J. A. ASHBURN,  
Moderator.

W. L. TEAGUE,  
Clerk.

Brother Gold:—

I do feel so incompetent to write. I have put it off thinking it was such a task for this poor worm of the dust, but if not deceived I do have a little hope through grace that God is my strength, my shield and my all.

I feel that my time is short here and I trust that I may go away as this little child, happy and rejoicing. Brother Gold, I desire that this obituary be published in one of the July numbers please. My daughter wants it to keep.

I remain your sister in Christ I hope,  
ROSA A. FOX.

CARL VIVIAN OAKLY.

I am requested to write the obituary of little Carl Vivian, the son of Charles and Aldine Oakly. He was born in June, 1908 and died May 20th, 1909.

On Saturday before the third Sunday they had his picture taken and come home with me on Sunday for dinner. In the evening Carl was taken violently sick, growing worse all the time. The doctor came and said he had dysentery and that his entire system was poisoned, also that it had gone to his brain causing convulsions. He passed away smiling as though some one was playing with him. He was never a child to laugh much and I never thought Aldine would raise him. He was always such a good child. His mother had a beautiful dream that he was standing on a white rock. This occurred the night after he was

born and I told her that sometime she would have to tell that dream again. And when he was dying she did and I told her he was now standing on that white rock. She dreamed the night he died he was walking with her from the lot and she was trying to get him to go into the house but he wouldn't and passed on. I thought that was a consolation to her, for I felt he was walking in the sunshine of God's everlasting love.

Oh, but it was so hard to see him suffer and die and nothing doing him any good. It was heartrending to see its mother and father. They worshipped that child. But God in His wise providence took him to Himself to show them that they should not prize anything on earth so high as Thee, the Lord that rules the earth and sky.

"Oh 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."

Written by its grand-mother,  
ROSA A. FOX.

Roxboro, N. C.

PIG RIVER PRIMITIVE BAPTIST ASSOCIATION.

Elder P. D. Gold,

Dear Brother.—

Please give space in the Landmark for the Pig River Primitive Baptist Association to be held with the Bethel church, Franklin County, Va., commencing on Friday before the first Sunday in August, 1909, and continue three days. A cordial invitation is extended to all lovers of the truth as it is in Christ Jesus. Any brother wishing to attend this Association will be met at Glade Hill Depot on Thursday before, and conveyed to the Association.

Brother Gold, come if you can. We would be glad to have you. Hope Elder P. G. Lester will come as it is quite a while since he was with us. Any and all are

welcome.

This association is in a fine section of country and among those that are able to take care of visitors and have made preparations for it.

Written by request of brother Randolph Perdue.

Z. T. TURNER.

#### CHESTER H. RIMMER.

By request of my aunt I will in my weak way try to write something in memory of her dear husband, Chester H. Rimmer. He was born Dec. 6th, 1866, and died Dec. 10, 1908, making his stay on earth nearly forty-two years. On Oct. 29, 1899, he was united in marriage to Miss Lettie E. Hawkins unto which union was born six children, five boys and one girl. Three boys and the little girl survive him, the oldest being only eight years old.

His disease was heart trouble from which he suffered severely, being so he could lie down but little for a long time before he died. He died setting in his chair. It was so hard to see him suffer and to realize we had no power to relieve him. But God's ways are right and we must be submissive to His will.

Uncle Chesley was not a member of any church but was a strong believer in the Primitive Baptists. He loved to read the Landmark and hear preaching.

A short time before he died Elder Monk went to see him. Uncle said he enjoyed the visit and said if it was convenient he would like for him to preach at his home.

We who were with him in his last days have good hope for him. He left evidence that he had that blessed hope that no man can give or take. So weep not dear aunt for we hope and believe he is at rest and we hope when our blessed Savior sees fit to call you that you will meet him where sickness, sorrow, pain or death are felt and feared no more.

Written by his wife's niece.

#### N. A. M. BRITTON.

It is with a sad heart I make the at-

tempt to write of the death of my dear aunt who departed this life May 6th, 1909. Her stay on earth was 63 years, 5 months and 28 days.

She was always healthy as far as we knew until the first of August, 1908, when she came into my mother's room and told us she had a cancer and that there was nothing but death for her. She was one we could all look up to, as mother was always sickly and aunt Mary was so loving and kind.

It was so hard to give her up and we are so lonely without her. But now she has gone never more to answer to our call, and never again will we hear her welcome voice in our home and never again hear the sweet step that was so dear to us.

In October, 1908, she went to Winterville for treatment as that was the only place to which she would agree to go. Some of her relatives wanted her to go to Richmond but she would not. I went with her and stayed until Sunday and oh how sad it was to part from her that morning. She remained there until Monday after the third Sunday in April, 1909, when after learning she was no better but continued to get worse she wanted to come back home where she could spend the remainder of her days with her people.

After she reached home she seemed some better for nearly a week when she was taken worse and continued to decline until May 6th, when the death angel came and claimed her as his own.

It was so sad to hear her begging us to relieve her from her pain and seeing her holding her hand out to every little child who came near her and asking them if they could not help her. But all that could be done for her did not stay the icy hand of death. She bore her afflictions with as much patience as anyone could. She was never heard to murmur and seemed perfectly resigned to God's will and was often heard trying to pray.

She was not a member of any church but was a true lover and believer in the Primitive Baptists and never wanted to

miss a meeting at Flat Swamp. She was devoted to Elder G. D. Roberson and enjoyed his preaching very much. He was to conduct the funeral services but found it impossible to get here in time.

She was followed to the grave by one sister and a host of relatives and friends and at her request was laid to rest by the side of her grand-mother.

She leaves two afflicted sisters, one older and one younger than herself, and many other relatives and friends to mourn their loss. But we feel our loss is her eternal gain.

Sleep on dear aunt, sleep on,

Nothing can disturb your rest.  
While the angels of God with you sing,  
And you reign with the ever blest.

So now we should weep not

For we all hope to say  
That you have gone to heaven  
And there forever stay.

So sleep on dear aunt

For while we are lonely here  
Some day in that bright heaven  
We all hope to appear.

Written by her loving niece,  
NELLIE WARD.

Parmele, N. C.

#### HULDA JANE HINSHAW.

Aunt Hulda Jane Hinshaw was born November 1, 1827. In 1850 she was married to Mr. James Angel, who preceded her to the grave sixteen years. She died February 14, 1906, leaving two sons, three daughters, eleven grandchildren and two great-grandchildren, besides a host of other relatives and friends to mourn their loss.

She never joined any church, but was a professor of religion for many years, and had no use for any other doctrine than that of salvation by grace and in the last years of her life she expressed a great desire to be baptized, but owing in part at least to her delicate health and in her old age grow-

ing so feeble that for several years she was seldom able to get from home.

The writer has often visited her in her home and has often heard her express a good gospel reason for a hope in Christ and feels sure she died in the triumphs of a living faith. Just before she died she clasped her hands and in a clear, audible voice, exclaimed, "Farewell vain world, I am going home."

A. M. DENNY.

Pinnacle, N. C.

#### E. E. LUNDY.

Roxboro, at night, July 30.

Ebenezer, Lower Country Line Association.

Oak Grove, Tuesday after the 1st Sunday in Aug.

Moons Creek, Wednesday.

Danville, at night.

Galliee, Thursday.

Thence to Staunton River Association.

Franklin Junction, Monday.

Mountain Spring, Tuesday.

Malmaison, Wednesday.

Mill, Thursday.

Cane Creek, Friday.

Reidsville, at night.

Thence to Upper Country Line Association.

Greensboro, Monday night.

Tuesday morning some one meet him at Sophia and convey him to New Shepherd for an appointment at 2 o'clock p. m.

Pierces Chapel, Wednesday.

Rock Hill, Thursday.

Callicutts Creek, Friday.

Thence to Abbotts Creek Association.

#### EXPLANATION.

As many have sent cash orders for my book Biographical History of Primitive or Old School Baptist Ministers with the expectation of receiving same in June, I beg space to say that the publishers have found it a larger undertaking than they anticipated, and that they now write me that it will be about the middle of July before the book is complete ready for shipment.

Let your order come forward which will

have my careful attention and be filed just as soon as possible, and too, with a book that I trust, and have reason to believe, you will consider fully your money's worth.

R. H. PITMAN,  
Luray, Va.

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**A. D. SHORT.**

Martinsville, July 13, at night.  
Danville, July 14, at night.  
Roxboro, July 16, at night.  
Durham, July 17 and 18.  
Raleigh, July 18, at night.  
Bethany, July 19, at 3 p. m.  
Cross Roads, July 20.  
Memorial, July 21.  
Upper Black Creek, July 22.  
Scotts, July 23.  
Wilson, July 24 and 25.  
Lower Black Creek, July 26.  
Contentnea, July 27.  
Healthy Plains, July 28.  
Beulah, July 29.  
Thence to Lower Country Line Association.

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**E. E. LUNDY.**

Portsmouth, Thursday night before 4th Sunday in July.  
Cedar Island, Saturday and 4th Sunday.  
Hunting Quarter, Sunday night.  
Davis Shore, Monday night.  
North River, Tuesday night and Wednesday.  
Straits, Wednesday night and Thursday.  
Sister Abbie Willis' near Morehead City, Thursday night.

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**J. E. ADAMS.**

Roxboro, Monday night after the 1st Sunday in August.  
Surl, Aug. 3.  
Tar River, 4.  
Flat River, 5.  
Wheelers, 7 and 8.  
Prospect Hill, 9.  
Lynch's Creek, 10.  
Harmony, 11.

**UPPER COUNTRY LINE ASSOCIATION.**

The Upper Country Line Primitive Baptist Association is appointed to convene with the Church at Gilliams, Alamance County, N. C., Saturday before the third Sunday in August, 1909, and embrace Sunday and Monday, the 14th, 15th, and 16th of August.

Those coming by railroad will be met at Burlington, N. C., on Friday, P. M. and conveyed. A cordial invitatoon is extended. For particulars, address John W. Gilliam, Altamahaw, N. C.

JOHN W. GILLIAM,  
Clerk Gilliam's Church.

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**ASSOCIATION.**

The next session of the Lower Country Line Association will convene with the church at Ebenezer, Person County, N. C., on Saturday before the 1st Sunday in August, 1909, continuing three days. All brethren, sisters and friends are cordially invited. Those coming by railroad will get off at Roxboro, N. C., on Friday p. m. and Saturday a. m. before, where they will be met, cared for and conveyed to church 8 miles west of Roxboro, N. C.

J. H. GOOCH,  
Clerk.

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**UNION MEETING.**

The next session of the Skewarkey Union is appointed to be held with the church at the Falls of Tar River, Friday, Saturday and 5th Sunday in August.

The next session of the Black Creek Union is appointed to be held with the church at Upper Black Creek, Saturday and 5th Sunday in August.

The next session of the Smithfield Union is appointed to be held with the church at Smithfield, Saturday and 5th Sunday in August.

**ISAAC JONES AND P. D. GOLD.**

Lower Country Line Association.  
 Roxboro, Monday night.  
 Cane Creek, Tuesday.  
 Malmison, Wednesday.  
 Whitethorn, Thursday.  
 Thence to Stanton River Association.

Strawberry, Monday.  
 Mountain, Tuesday.  
 Danville, at night.  
 Oak Grove, Wednesday.  
 Wolf Island, Thursday.  
 Reidsville, at night.  
 Thence to Upper Country Line Association.

A church called New Hope is constituted at Helena, in Person County, N. C.

Preaching brethren are requested to make appointments there as they pass through. Saturday and 1st Sunday is the regular preaching day. Elder J. J. Hall is their pastor.

**BLACK CREEK UNION.**

The Black Creek Union is appointed to be held at the Upper Black Creek Meeting House the 5th Saturday and Sunday in August, 1903. Elder P. D. Gold was chosen to preach first and Elder J. C. Hooker his alternate.

R. H. BOSWELL,  
 Clerk.

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**LIFE TO CHICKENS AND TURKEYS!**

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"Hawk."



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I take Macnair's Chicken Powder, and feed my children on them too. Look at me and observe the hawk. Cock a doodle doo!

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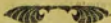
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A church has been constituted at Helena—called New Hope. Saturday and 1st Sunday in each month is regular preaching time. Elder J. J.

Hall is pastor.

Traveling preachers are requested to have appointments there.

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**Wilson, N. C.**

# ZION'S LANDMARK

Published Semi-Monthly at Wilson, N. C.

PRIMITIVE OR OLD SCHOOL BAPTIST

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Wilson, N. C.

G. LESTER, Asso.

Floyd, Va.

**\$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.

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

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

All brethren and friends are requested to act as agents.

All names and postoffices should be written plainly.

All 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.

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### ERROR.

Elder R. H. Pittman's postoffice is  
Luray, Va., and not Kenly, N. C.

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

Dear Brother Gold:—I send you for publication the experience of my youngest daughter which came to me a day or two ago. I know you will rejoice with me. When I received it I read, cried and rejoiced, it was such good news.

My dear brother, I will baptize five the next third Sunday at Old Camp Branch. We are having good meetings. Wish I could see you and talk some with you. May the Lord bless you in the future as he has in the past and yet spare you to publish the truth upon the pages of the dear old Landmark and also continue to preach the glorious doctrine of grace to God's dear people wherever your lot may be cast. I am satisfied that the cause is just as great to you, and if there is any difference it is that you are more burdened in your old age to preach Christ than you ever have been. You feel that you have left out so much that you would like to tell. But we can't tell it all. It seems to me, my brother, that even when I do preach afterwards I think I have left out all the best. I often think of what Paul said, "Consider what I say and the Lord give thee understanding in all things."

Publish this experience as soon as you can and oblige,

A little brother who loves Zion I hope,  
Z. T. TURNER.

My Dear Papa and Mama:—

I have been wanting to answer your good letters which I enjoyed so much and would have answered before now but we have

been very busy with our crop of tobacco.

Walter and I were at preaching near Jessé Jones' last Sunday and heard cousin Albert Philpott preach to a large congregation. I saw aunt Sue and aunt Fannie besides many other of our relatives. . .

Well you both have asked me if I did not have a hope. I cannot say I have, but I do have so many doubts and fears that I feel as if I have never known God as my Saviour in the forgiveness of my sins. I will try and tell you of some of my troubles and trials and I want you to tell me if you think I am deceived for of all things a hypocrite is one of the worst things and I am made to doubt and fear so much that I am afraid I am deceived and I do not want to deceive myself or deceive others.

I have often wanted to fall at your feet and ask you to ask the Lord to have mercy on me but for fear of deceiving you I would not. The first and most serious thoughts about myself being a lost sinner I had on Sunday morning of the Canton Creek Association. That morning Dear Sister Nina told her experience; she told what an awful sinner she had been, viewed herself so wickedly and had seen so much trouble over her sins that after she was through talking I walked out on the porch and the thought came to me if one who seemed to do so near right as she had seen herself such a sinner what was to become of one so vile as me. I felt that none was as sinful as I. I went on in this way sometimes worse than others until eleven years ago

this spring when one day I was taken down with fever and it seemed I couldn't bear up under my troubles. I told my husband I felt so awful that I didn't think I could live, that it appeared to me that I didn't have a friend on earth, that I did not feel fit to live and I knew I was not fit to die. My husband begged me not to talk that way, it was wrong. I knew if I died in that condition that hell would be my portion. I tried to pray God to pardon my sins but it seemed my poor efforts did not reach higher than my head. I felt I was too great a sinner to ever try to pray any more.

I went on in this way until one night I dreamed that you and myself were walking along a new smooth road when we came to a small stream of water. You stepped across and turned around to me and said, it is the water of life, drink of it freely. I knelt to drink when I awoke. After this I felt calm and peaceful but was afraid I had not met with a change. I love the Old Baptists better than I do any people on earth, yet I was not satisfied. I prayed to God in my feeble way to show me more evidence of a change.

Sometime after this I dreamed of being on a smooth plain and that on it was nothing but cedar trees and arbors of some kind. I did not know all the people I saw there or how many, but Grandma Turner and Mr. A. J. Castle were among them. All of us were dressed in white and had wings. Everything seemed so peaceful and calm that it made me feel better, but still doubts and fears would arise and I could not live like I thought a changed person ought to.

I have been going on in this way now for several years and for the last year or two I have seen so much trouble it seemed I would lose my mind. But since reading those dear old Landmarks you gave me, wherein the dear writers tell my feelings so well a change of some kind I have felt.

My dear papa, if you think I am deceived do tell me so and pray God to remember me in the pardon of my sins. Answer this just as soon as you get it, don't delay a single day. Come as soon as you can.

Pray for me to be led in the right way

for I desire to be a follower of Christ. If I was only fit to have the fellowship of God's dear children it would be the greatest pleasure to me. I desire to be with the church, and oh, if I only felt worthy to be there. I have a great desire to be baptized but my doubting heart makes me fear to go ahead.

Oh, how I wish I could be with you and talk with you upon religion. The scriptures command the Lord's people to come out from the world and be a separate people, also to take up the cross and follow him.

Write to me just as soon as you get this. Pray for me, your loving and devoted daughter,

SUSIE M. TURNER.

Alumina, Va.

Elder P. D. Gold,

Dear Brother:—

I have just gotten in from Ashboro where we had good meetings. A brother was there from Sugg's Creek. He said that Elder Draughn is carrying things high there—that he had gotten in seventeen members since last July, a number of them being young women. He preaches at the meeting house and around the country for from one to two weeks in each month and opens the doors at each appointment, that he has from two to three hymns sung while he walks up and down the aisle calling for members at the same time having his young women talking to their friends to get them in.

When he has baptized a number he has them all seated in a bunch and invites the church and all Christians to go and give them the right hand of fellowship, and they go irrespective of denominations. He calls all church members brother and sister. He tells them that the way young people have learned to sing they will have to use organs in the churches.

Thus the progressive movement is already introduced among us.

What kind of a storm is now introduced into our midst?

The Lord deliver us and lead us in the

good old way of Zion.

That brother said he could not say in that mess if he had to turn himself out of the church to get out of it.

Affectionately,  
L. H. HARDY.

Reidsville, N. C.

Dear Brother Gold:—

I will try and relate some of the Lord's dealings with me if it is His will that I should do so.

The first of my troubles came when I was young and had a dream that the world had come to an end, and I saw that I was lost, and oh what a dreadful condition I was in. But it wore off and I went on sinning as before when it came on me again and I thought I was going to die. I tried to pray, but all I could say was, Lord have mercy on me, but it did no good as I got worse and worse. I would leave home sometimes to try and get rid of it but that did no good for it would follow me. I thought I was bound to die and that I was standing on the eaves and was about to fall down into torment. I didn't want any one to know it. I tried to pray but it did no good.

But at last the light shone around me and I was made glad. Old things passed away and all things became new and it was a happy time with me. Everything looked so beautiful. The birds sang so sweetly. My little children looked so happy. This would continue for a day or two when I would begin to doubt and fear and think I was mistaken. I read the bible and searched it to find something that would relieve my mind and sometimes I would find something that would relieve it for awhile but not for long.

I wanted to join the church but had never had that impression before and knew I was not fit. I went on in this way for about a year still I didn't feel fit to go before the church. But that was always on my mind and I felt better satisfied when I joined. I have always loved Primitive Baptists. Pray for me and mine when it is well with you.

LOU R. MARTIN.

Elder P. D. Gold,

Dear Brother:—

A few days ago all appeared to be darkness and gloom to me. I could not see or feel my way out. I was trying to look forward to some enjoyment in the future when I heard a voice say, go back and take up some of the fragments. The first thing that struck my mind was my baptism. My mind dwelled upon this with some degree of delight. Then the word "shout" got fastened upon my mind and I thought of how some of God's people opposed shouting. I thought strange of that when the scriptures say, let the inhabitants of the rocks sing and shout from the top of the mountains. My mother used to shout forth praises to God in the highest at times unexpected to me the remembrance of which is sweet to this day to me. I remember when brother Isaac Webb was at Green Hill about twenty years ago, and as he led the candidates down into the water every move he made appeared to be in praise to God and how when he was preaching the dedication sermon at Dover and was telling about the convenient ways the people had to get religion nowadays. He then asked if it was convenient for Christ to leave the high climes of glory and come down into these low grounds of sorrow? Was it convenient for Him to bear the crown of thorns? Was it convenient for him to be nailed to the rugged cross? Was it convenient for him to have his side pierced with spears? Just at this moment Brother Webb put his hand over his mouth to keep from crying aloud while the tears freely rolled down his quivering cheeks. He said, glory to God, and resumed his sermon. It seemed as if my heart would almost burst into.

And how Brother D. S. Webb's voice was caught up at Brother John McReeves' school house in Grayson County, Va., when he saw the light between old Brother H. C. Booker and Brother G. O. Key. Those were baby days to me. And how I saw a lady, who is a member, one evening while I was singing shouting praise to God who was at least thirty miles away at that

time. I was so sure that it was the case that I went to see her not long after that and she acknowledged it to me.

I had a cousin whom I had as soon hear shout as to preach for the same length of time. Once when I was a boy I started to feed the stock and did not know my mother had followed me to the door. As I went I began to sing "Farewell vain world, I am going home, my Jesus smiles and bids me come." She exclaimed at the top of her voice, Glory to God! Glory to God, forevermore! Oh the strains of praise that have gone from her mouth in days past. I have been caught off a little myself and could not help it. Not long after my wife died I saw there was an influence brought to bear upon the minds of my children different from the way I believed. It worried me at first I having all the responsibility to bear, but I decided not to let that bother me, for the Lord was able to teach them right. And as I turned away I commenced to sing, "My soul repeats this praise Whose mercy is so great." Just at this moment my voice was caught up in praise to God and before I knew what I was doing I was praising God with all my might at the top of my voice. My mind was changed in a moments time to begging God to save the souls of them that were opposing my belief. As soon as I caught myself talking so loud I said I must stop this or the people will think I am crazy. I may be but the will of God will be done.

These are some of the fragments I have been feasting on, together with many others. So no more at present.

As ever yours in the bonds of love, peace and fellowship,

J. R. JONES.

Revolution Mills, N. C.

Dear Brother Gold:—

While reading the Landmark for March 1st I saw the letter of Elder T. J. Bazemore to you and your very good and sweet reply to him. I feel that the brethren and sisters where I have been traveling to be very much delighted with your reply.

If Elder Bazemore had not made a very

personal reference to me and enclosed the same in quotation marks I would let the matter rest just as you left it, but inasmuch as he did quote certain language and credited it to me I feel called upon to say a little to those who read his letter and who may read this.

After reading his letter I wrote to him as follows:

"Elder J. T. Bazemore,

College Park, Ga.,

Dear Brother:—

I see in Zion's Landmark of March 1st an expression from you and a quotation which you say is from me. The matter is as follows:

"What do you think of Elder L. H. Hardy's blasphemous expression, 'We do not know which to be thankful for the most, sin or salvation from sin.'"

Now, brother, I want you to write to me at once and tell me from what letter of mine you have quoted? I have no recollection of having made such an expression and I surely do not believe it. Now please write at once and let me know where the expression may be found and oblige,

Yours truly,

L. H. HARDY."

In answer to the above I have received two postal cards. The first one is as follows:

"College Park, Ga., March 10, 1909.

Elder L. H. Hardy,

Reidsville, N. C.,

Dear Brother:—

Yours of the 8th was received this morning. If I am not mistaken I saw in print where a brother stated that you used the expression you refer to. I have not the paper at hand but will write to the brother today in regard to it and will let you hear from me later. Whether you used the expression or not I am glad that you say you do not believe the expression; and it is not my intention to misrepresent anyone, and will gladly correct if I find I have done you so.

I had no thought of Elder G's publishing anything I wrote him, and cannot discern his motive for doing so. He didn't answer

me privately and he knows I do not get his paper, so he did not aim for me to see his reply. If you have never used the expression, and do not believe it, perhaps it will do no harm for the truth to be known about it. You should not rest under anything hurtful to you if you are innocent. We all do wrong, but we are greatly blessed if we can confess our wrongs and repent.

Yours truly,  
T. J. BAZEMORE."

The second card is as follows:

"The expression I referred to was used by another Elder in an article re-published in "Advocate of Truth," Silvertown, Texas, in Oct. No. 1908, and endorsed by the editor of that paper, Elder J. R. Hardy. Elder Webb referred to the expression in the "Trumpet" for Oct. 22nd, 1908, where I saw it. I cheerfully make the correction. Since I received your letter I have written to Elder Webb, and he has given me the desired information.

I hope this explanation will be satisfactory as I do not desire to misrepresent any one. I am not responsible for the publication of the matter in the Landmark.

Yours in hope,  
T. J. BAZEMORE."

I leave that matter there and would say no more if it were not for the fact that a number of the brethren have asked me the meaning of the word, "anti-nomian." Anti (against) nomos (law), hence the meaning, against the law. This cannot be truthfully said about predestinarians. Just as far as one believes in predestination he believes that one is under it as a law or governing principle. I have traveled some among the strongest predestinarians we have and have heard a number of them preach but have heard very few use the term "absolute predestination of all things," and have never known one who made predestination a hobby.

We believe in a sovereign God and one who does all his pleasure in the heavens in the earth and under the earth and none can stay his Almighty Hand.

We do not believe that God works in

man to sin, but that by man came sin and that sin is of the wicked one; but we do believe that our Omnipotent God rules over all this and says, "Thus far shalt thou come and no further, and here shall thy proud waves be stayed."

We fully believe that everything that comes to pass was in some way embraced in God's eternal purpose and that he will rule and overrule it all to his own praise. Surely the wrath of man shall praise thee and the remainder of wrath thou wilt restrain. Joseph said to his brethren, "You meant it for evil, but God meant it for good." What God meant is that which came to pass while the evil they meant fell to the ground. Job felt that he had received the evil as well as the good at the hands of the Lord.

Our Lord taught the assurance that in the world we should have tribulation but peace in him because he had overcome the world. He learned obedience by the things he suffered and purposed that we should be made strong in weakness.

Adam received the command to multiply and replenish the earth before there was any sin in the world and while the woman by whom his seed should come forth was yet in him and undeveloped, but our Lord tells us that, "Except that a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." So far as the human race is concerned Adam is the corn of wheat. As pertaining to the people of God Christ is that corn of wheat. Both must die to bring forth. Where there is no sin there is no death. Therefore in God's divine purpose sin is embraced and, in the covenant of mercy, salvati from sin.

The apostle said, "God be thanked that ye were sinners," but he does not say, God be thanked that you commit sin. Committing sin is bearing fruit unto the carnal nature in us and that nature is God's enemy.

I never was acquainted with a predestinarian who did not believe in and teach christian obedience as a fruit of the grace of God in the heart.

We all would do well to observe the rule

of God, to do unto others as we would have them do unto us. Two days ago as I thought of this these lines came to my mind:

There is a rule in scripture taught,

Which with the truth is fully fraught:  
As you would that men should do to you,  
You ever so to them must do.

To claim obedience as a condition,  
And leave this rule out of position,  
Will show that you are a pharisee,  
With righteous self for men to see.

Yours in the love of truth and order.

L. H. HARDY.

Reidsville, N. C.

Dear Brother Gold:—

I enclose two very important letters. One is from a cousin of mine who has the richest experience I ever heard related. She was once a catholic. She is quite a mystery as she can enter so deep into a spiritual conversation that many of us who are so weak in understanding can only be still and listen. Her conversation unfolds so much to our minds we never thought of

I would be pleased to have this letter of hers published if you have vacant space. It is rich to me while it crushes my feelings. Her mind was first directed to send it to you for publication but she was taken sick and never sent it.

The other letter I enclose is from a brother in Pa. If I know anything about the truth which makes us free, it is set forth here in such plain array we can't help but understand. As I have enjoyed these so much I can't help but think that others would also.

Love to you and sister Gold, I am your unworthy sister,

AZUBAH LEE.

Dunn, N. C.

Miss Azubah Lee,

Dear Sister in Christ:—

Will you forgive me for troubling you with a few lines from me. I have not had

a mind to write you until today about ten o'clock when it seemed I must write and now I make the attempt. You cannot know how glad I will be to get one more of your soul cheering letters, for I feel to say that the few I have received from you in time past have been such a comfort to me, though I feel that you have never found out how much pleasure I find in your pleasant and well chosen company. I feel it in my heart to tell you that I do believe that the loving Savior has guided you in life, and you are, I feel to say, one of his meek and lowly ones; willing to cheer the lonely and comfort the afflicted ones who love the truth.

How glad I was to have you here with me and hear you talk about the works of our dear Saviour. I feel that the good Lord directed your mind to spend that little while with us last winter and I hope it is His will that your mind will be directed to come again soon, for I will be glad to see you.

I can't say that I am much better off than I was when you were here. I have been in very feeble health for a long time but I feel that if this body was strong and well I would not catch so many sweet glimpses of His glorious work. And in my afflictions here I hope I see it as I feel it, a bright and lowly hope, illuminated by his all-powerful presence which shall shine forever and forever in my soul. Though the valley of the shadow of death has been near me and I have been so weary, yet his help fails not and he speaks as it were, words of comfort and peace to my trembling soul. And Oh what love! At times I feel like I am almost on wings of his glorious love and truth. But the greater portion of my life I am walking in dark valleys alone, and mourning because I can't live as I desire. When I would do good evil is present and I feel to be nothing, less than nothing, and at times my heart is desolate and my soul hungry and thirsty. I almost feel banished and that I must surely perish. But in his own good time he bears me up again on the strength of his love. And oh what love! He sends the famine that we may enjoy the feast more. "My Lord is precious, my soul is in

a flame, I am carried into raptures while praising His name." All glory to him who opens the prison door and lets the weary captive free. What wonderful love! But Oh, if I could live as I wish.

Dear sister if I only could tell of my many trials, troubles, heart-aches and sorrows I have undergone for the last week I feel that you would and could sympathize with me. It is only by the power of a dear and loving Savior that I am yet alive. He enables me to bear up under them together with my affliction.

Dear sister, you know that I am wearied with life for I have told you of some of my troubles, and since I saw you last I have been informed by my dear Lord that while my troubles have been great the greatest are to come. I feel like I am in a strange place and on a strange road, with a heavy tread feeling as if I want to rest but cannot. Neither can I find any natural rest as my health is very poor although I am able to be up almost all the time.

Please pray for me and forgive all errors. You are good and kind so please remember a poor vile sinner, who if saved at all will be saved by grace alone for there is nothing good in me. If a child of God I feel to be the least and the less than least.

You asked me to write you soon, but I have not had a mind before today. I love to you all, because I love you all with I hope a godly love. I must close. Excuse mistakes for I feel that this is an imperfect letter, but how can I do any better when I am so imperfect in all I do and say. I feel sometimes that I have the spirit but can't utter it, but blessed be he that can feel the spirit and can't utter it.

Write soon to your sister I hope in Christ.

MRS. AURIBA JOHNSON.

Benson, N. C.

Miss Azubah Lee.

My dear sister in hope of eternal life:—

Your kind letter just to hand and after reading the same I was so elated over your better health my thoughts were to the Giver of every good and perfect gift, thank-

ing him for his great love toward the children of men. His grace is always sufficient for us, and there is no condition in which his children are placed but that his loving kindness is underneath them.

It is only through great tribulation that we can learn of the blessed Jesus. His faithfulness is so great that he never allows us to be afflicted above that which we are able to bear. The tried ones who have tasted of the bitter waters of remorse, are the only ones who can appreciate the gift of Jesus. If we were without the cross, though it be light, we should fail to receive the crown. The greatest enemy we meet with in this world is the one we have within, and until this flesh of ours is crucified, brought under subjection by being born again, not of the will of the flesh but by the spirit of Jesus, which is stronger than this fleshly house or of the prince of the power of this world.

If the ark which floated upon the deluge of waters and which had to be built exactly after the pattern shown Noah and of the kind of wood also—if the least act of disobedience could have been detected in its construction—it never would have floated upon the waters, but would have been like the rest of the huge craft of unbelievers whose ships could not float because in God they had no trust, notwithstanding Noah warned them during 120 years or during its construction. Then if the ark be a true figure of Christ and his shed blood as the only means of salvation; if the building of the ark, or the time, represents the Christian era, and that time being given us which we are to so live and to show our faith in that living way in the crucified and living Jesus, it means that we must deny ourselves of all ungodliness and all worldly lust. It means of us, death to our righteousness, a resurrection to life through Christ that we may have our work unto holiness. No foreign mixture, no half way business in our faith in Jesus.

If we be in Christ then we are dead to the world—the things we loved we now hate. We know we have passed from death unto life because we love the brethren, if

we do not love them we are none of his.

We are specially told that the waters of the earth shall no more cover the face of the earth, but in its stead the horses of fire and the chariots of fire. Now then if we have builded an ark out of self righteousness will it stand the test of fire? If Daniel had not had implicit confidence in the Lord would the lions mouths have been closed? If the accusers of Daniel had been good men could the lions have had mastery over them? The three Hebrew children whose faith was only in God trusted in him for deliverance. The smell of fire was not found on their clothes. So with us, we must have that living faith our garments will smell of fire. We shall not be able to ride home in the chariot of fire. A lip worship will never do. Unless we be dead to self and alone in Christ then and only then can we worship in spirit and in truth. God working in us both to will and to do of his own good pleasure, hence it is said, we are not our own but are bought with a price, and that price the blood of Jesus. Therefore we should glorify God in our bodies and spirits which are his. Let the spirit of love and peace dwell with all the children of God now and forever is my prayer.

My dear sister, I think I have now written too much. If I could write something worth reading I should think it might be a comfort. But God knows even the thoughts and intent of the heart, and what I have written, I have written, if not in accordance with his will, he is good to forgive and always ready to instruct what is not in harmony with your way of thinking.

My sister, I hope you will pardon all incoherencies and cleave only unto that which is good, knowing all things work together for good to those who are called according to his purpose.

J. F. JOHNSON.

Laidig, Pa.

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#### GOD IS LOVE.

He that loveth not, knoweth not God for God is love. God so loved the world that he

gave his only begotten Son that whosoever believed in him should not perish but have everlasting life. God said I have loved thee with an everlasting love therefore with my loving kindness have I drawn thee. Drawn who? Drawn his children unto himself that they may see and feel his peaceful presence and know he is God. He said if you (Who? His children) love me keep my commandments, and so fulfilled the law of Christ. He made a great display of this love towards his people when he covenanted with his only Son to come into these low grounds of sorrow to suffer, bleed and die for the sins of his people. Oh, glorious thought! He shed his precious blood, which flowed so freely to atone for the sins of his people. What great love. The world can't bestow any such love as this and though one might venture to die for his friend he can't save himself and his friend too with an everlasting salvation. His love is being made manifest daily to the subjects of his grace, and will continue so as long as time lasts.

It was the love of God in Christ that caused him to submit to the will of God, to suffer the shameful death on the cross for the sins of his people. It is the love of God in our hearts that causes us to love his name supremely and to adore him above all things for what he has done for us. He said, Oh! my love my dove, where art thou who art hid in the clefts of the rocks. Oh, my fair one, come away, thy voice is pleasant and thy countenance is comely. How illustrative of the love of God. Christ said where two or three are gathered together in my name I will be one in the midst and that to bless. Yes with a feeling sense of his love.

Did you ever see this woman, the church, the bride, the lamb's wife in her glorified state? If you did, you do love her and if you do love her come and go with her. The bride says come and the spirit says come and whosoever will let him come and partake of the water of life freely. She is beautiful to behold. She is as a speckled bird, as a harvest field ready for the sickle,

as a flock of sheep well cared for by the shepherd, as a lovely little band of the household of faith, as one loved above all others, as a bride adorned for her husband. The chosen people of God, a peculiar people, a royal priesthood, a chosen nation. Did you ever see this beautiful woman, the church of God, adorned with the grace of God, and his love beaming in his countenance? What a glorious privilege it is to be permitted to enter into this family of the Most High God and be partakers of the heavenly blessings of his kingdom with children of God while we are passing through this vale of tears. One said, come and go with us and we will go thee good.

Yours in love,

J. R. JONES.

**Dear Brother Gold, Brethren and Sisters:—**

As I was requested to write a brief account of my April and May tour through the eastern part of North Carolina, that the many brethren and churches may hear from me, I send this imperfect sketch:

I visited first, the church at Newport, Carteret County, third Saturday and Sunday in April, where we had a most lovely and interesting meeting. Much love, peace, union and good feeling prevails among those dear people. I spent nearly a week with them, visiting in the country from house to house preaching and praying for them, ministering comfort and encouragement to them. I think it is good to do this, for while it is a blessing to them it is also a blessing to the minister, because it is obeying the teaching of the Holy word of the Lord.

From Newport I went to Morehead City where I preached at a sister's home two miles from that place and although only a few were assembled, I felt that the words of Jesus were verified "that where two or three were gathered in his name he was in the midst." Preached in Morehead at night at a brother's house. Next day went to Beaufort and stopped with our dear esteemed Sister Annie Gillican. In the evening I visited Sister Lola Garner and found

her in feeble state yet trusting in the Lord. "Blessed are all they that put their trust in Him." I visited sister Hooten and another sister.

Went by mail boat next morning to North River. Was met by Mr. B. B. Lawrence who conveyed me to the church where we had a good and pleasant meeting. Next day to Davis Shore where I met Dear Elder Lundy. That night we preached at Brother Clifford Davis to a crowded house of attentive hearers who seemed much interested. Next day went to Nelson Bay where preached in the evening at the church house to a good crowd. Was blessed with good liberty. Saturday and fourth Sunday was at Hunting Quarter, had interesting meeting, all lovely and in peace. Monday went to Portsmouth where preached at night at home of Brother Salters. Visited Tuesday among the members. Some were sick and afflicted. Preached at 4 o'clock in the afternoon at an old brother's house who is paralyzed. He seemed much comforted. At night preached at the meeting house. Enjoyed myself among these brethren, will long remember their love and kindness to me.

Wednesday morning went back and stopped at Hog Island. In the evening preached with interest at the school house. Next day to Cedar Island where I remained until Monday preaching three times. Here I enjoyed myself as I always do. I have been visiting this Island for thirty years. I taught school once at the place and became very much attached to the people. The old heads have most all passed away. Brethren Josiah Daniel, Richard Styron, John L. Godwin and many other precious brethren and sisters have gone to rest. May the Lord bless the surviving younger brethren and sisters to walk in the footsteps of their fathers, steadfast in the faith and doctrine, precepts and example of Christ and the apostles. May all our people everywhere do this, then we will have no divisions among us.

On Monday I went to Jones Bay and up

to Goose Creek where I preached. Then over in Hyde County where I visited Beaulab, Rose Bay, Tiney Oak, Mason's Point and on the 3rd Saturday and Sunday the old church at North Lake. At all these meetings much love, peace and union seemed to abound. Elder E. E. Lundy serves and has labored among the churches on all the eastern coast of North Carolina and he has been a great blessing to these people.

From Hyde County I went by steamer up the Alligator river to East Lake, Dare county and preached among the brethren until Thursday, enjoying the meetings well. I went by the mail boat Thursday morning to Manteo, Roanoke Island and spent the night with Mrs. Dr. Cogswell. From Manteo to Kitty Hawk banks where I preached the 4th Saturday and Sunday to a very pleasant and interesting congregation. This is a lovely band of brethren and sisters. From here to Powells Point where I preached one night at Brother Dowdy's. From here by steamer to Elizabeth City and preached at the Primitive Baptist church. Here I spent some time with our dear Brother Aydlette and wife. From here by train to Edenton thence to the three days Union meeting at Concord. Brother Charlie Meades who was with us Saturday and Sunday did some able preaching.

This was a Union meeting indeed and in truth. I never saw more love and good feeling among our people anywhere.

In conclusion I will say this whole tour was one of special interest to me and I think to many others. I want to say to all the brethren and friends I met, that I shall ever remember your love and fellowship and encouraging words of kindness to me. I found peace and love abounding and Oh how good is this. May God continue to bless you all and keep and preserve you in to His Heavenly Kingdom of eternal joy and glory above, where we hope through grace to meet ere long where parting will be no more. So farewell in the Lord.

J. E. ADAMS.

Angier, N. C.

Elder P. D. Gold,

Dear Brother:—

I will say to the many sisters, brethren and friends met at the Bear Creek Association that I am very well, my cold and heartiness having left me. I got home Tuesday, May 11th, finding all well and I must say goodness and mercy have followed me all the days of my life.

I tried to preach at Wadesboro from this text, "Of His fullness have all we received and grace for grace." At the close of this meeting dear brother Green offered me a present in money and I could not take it from him, but before I got far from the church my heart went out in prayer to God for him and his little bunch of friends.

They are still burdened with debt in building their church house, and I felt sure, they that have received grace in their hearts are the ones that feel to give freely, and they that have not received it do not feel the need of grace nor the things of the spirit of God. And before I got to the railroad station this came into my mind, that there are twenty nine churches in the Bear Creek Association besides many sister associations. Now this is the proposition: let every member contribute ten cents to his church and the next church meeting pay it over. Then let every church pay it over to Brother Green, also let the churches in the other associations do the same that will and every church will be blessed and every member will rejoice.

Brother Gold, I had to write this to relieve my mind. At best I am a poor beggar.

I will further state the facts in the case. I did not want to preach there and did not know that sister Edwards had promised to Brother Green that I would be down on the next train. It was on my mind not to see Brother Green at all, so I went to a private residence near the station got a room and rested until after one o'clock when to my surprise up came Brother Green who said he had made appointments for me to preach at the church at two o'clock. I saw I was not hid although I had gone nowhere

to be seen. So I went with him, and my soul was drawn to him and I feel truly that God has blessed his soul above many of his brethren as his work in the cause is a fair proof.

Your brother in love and sweet fellowship,

THOMAS BELL.

Wampee, S. C.

Dear Brother Gold:—

I will write a few lines and renew my subscription to the Landmark again as I don't feel like I can do without it as long as I can pay for it.

I feel grateful to the Giver of all great and good blessings of which I think the communion of saints one; so desire to express my gratitude to the dear brethren and sisters for the editorials and communications contained in our paper. I appreciate it next to my bible, for poor and unworthy as I feel to be these messages of love have gone to my poor cold heart with melting encouraging touch. These communications from poor tired kindred hearts have overcome me with emotions of much gratitude to God my Father and to the dear brethren with a deep sense of my unworthiness.

How comforting to think the love of Christ constrains us to sweetly remember each other although we have never met in this life we hope to meet in the life beyond the grave where I soon shall be. There I hope all my dear kindred to meet and we will have joy complete, and have no trials there to meet nor no foes there to greet. Oh, woult that be a happy meeting? One in Christ complete. There names nor trials wont molest but the grace of Christ will be the test for he knows his bride from all the rest, for she is maim, halt and blind and leans upon his strong arm sublime. Nor has she forgot that healing power from that day forth to this very hour, that made strong to leap and praise and to sing the song of Moses and the Lamb.

I hope you will remember me in your

prayers. May God bless you and yours in the future as I believe he has done in the past is my prayer for Christ's sake.

Your sister in hope,

MARY C. JONES.

Dudley, N. C.

Elder P. D. Golg and dear brethren and sisters in a precious hope:—

It is on my mind to write to you tonight hoping it is of the Lord and not of self, although I feel to be the least in our Father's kingdom; but my unworthiness lies in Christ. He is the all-sufficient Savior, the chiefest among ten thousand and the One altogether lovely. How good it is to have a friend that sticketh closer than a brother.

But of late he seems so far from me; my soul longeth, yea even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God. O where is my beloved, my heart is so desolate without him, I am hungry and thirsty and my heart is faint within me, Oh that I might know where to find him. I would come even to his seat. My soul is thirsting for the living bread of life. When will he arise with healing in his wings. My soul is desolate, my harp is hung on the willow. Oh, that the Lord may put a new song in my mouth, I mourn and groan and am as a stallow upon the housetop. These words have been implanted in my soul. "The sorrow of the world worketh death." O at times this world is death to me. I am so dead to it, but other times I hope I am alive unto Christ and when he appears I hope I shall also appear with him in glory. Whether many or few I want all of my years to be his and may they all be devoted to him.

Brother Gold, I often think of you as being a blessed minister of the gospel and may the Lord bless you and spare you to live long to comfort and cheer his sainted ones. Pray for me when it goes well with you.

I am so faint and weary by the way that without the Lord I am wretched though with him I am blessed. O that I had wings

like a dove, I would fly away and be at rest; that sweet rest that belongs to the people of the true and living God.

From one who is heart-broken and faint but still trusting in our beloved Saviour,

MAGGIE A. STATON.

Bethel, N. C.

Elder P. D. Gold,

Dear Brother:—

The parable of the ten virgins in the 25th chapter of Matthew, has been so continuously on my mind for many days, I feel constrained, and I hope it is by God's power, to try to tell to the children of the Kingdom of Heaven what I hope, trust and cant help but believe that God has given me, trusting Him to guide my mind and pen and to give me light and liberty. I tremble with my heart full and my eyes dim with tears when I think of my inability to describe what I think I see and feel concerning this wonderful subject.

But I will trust Him from whom all blessings flow, believing He has impressed this on my mind. Oh! servants of God how careful you should be to "rightly divide the word of truth" etc. For if the trumpet give an uncertain sound who shall prepare himself for battle. When ye shall see the things spoken of in the 24th chapter of Matthew. Do we not see many of them? "Then the kingdom of heaven shall be likened to ten virgins which took their ten lamps and went forth to meet the bridegroom. Five of them were wise and five foolish." Who are these virgins? "The church of Christ and the church of anti-Christ." The five wise took oil in their vessels with their lamps, and the oil here represents the grace of God, the lamps the open confession of Christ put on by baptism and the communion of bread and wine and the vessels the natural body containing the lamp and oil. There was a midnight cry, a time of great darkness spoken of in the 24th chapter of Matthew. Behold the bridegroom cometh, go ye forth to meet him. They all rose and trimmed their

lamps, and the oil here represents the grace of God, the lamps the open confession of Christ put on by baptism and the communion of bread and wine and the vessels the natural body containing the lamp and oil. There was a midnight cry, a time of great darkness spoken of in the 24th chapter of Matthew. Behold the bridegroom cometh, go ye forth to meet him. They all rose and trimmed their lamps, (professions) and to my mind what a great trimming of the lamps there is now to be, and it must come through great tribulation, such as is spoken of in the 24th chapter of Matthew.

But the church of God must be purged before she can come into the presence of God ready, therefore the lamps must be trimmed. Both the wise and the foolish are slumbering and sleeping now—the time of great darkness is fast dawning. They all rose and trimmed their lamps but the foolish said to the wise, give us of your oil for our lamps are gone out, profession without possession is abomination to God, but the wise said not so lest we have not enough for ourselves and for you, but go ye rather to them that sell and buy for yourselves. They went, where? To my mind to the men they had hired to talk for them every Sabbath day. When they returned, did they have anything? Nothing according to scripture, for they said, Lord, Lord open to us. But Jesus said, verily I say unto you, I know you not. Do you believe he ever said that to his own children, those for whom he died and to whom he had manifested himself? I answer no. While the foolish had gone to buy the bridegroom came, and those who were ready went in with him to the marriage and the door was shut.

Oh to be robed and ready is the longing desire and continual prayer of my poor sin-sick soul. We are told in God's holy word to put off the old man with his deeds and put on the new man Christ Jesus. By a well ordered life and godly conversation, trim our professions and walk no more with the world in its wicked deceitful ways, but earnestly desire to follow the

meek and lowly Jesus.

When Satan led Jesus on top of a high mountain and showed him all the beauties and glories of this vain world and told him they belonged to him and he would give them all to him if he would fall down and worship him, did Jesus worship Satan? Oh, no, there was every temptation common to mankind placed before our Savior at one time, but he said, "It is written, thou shalt worship the Lord thy God and him only shalt thou serve." Are we worshipping our God or are we worshipping those things that must soon fade away? Judge ye, did our God ever set an example of pride of any kind? Ye cannot find it between the lids of the bible. Now does any child of God of understanding think for a moment that God ever said to one of his children, I know you not, Oh no. Even to Peter who cursed and swore and denied him bitterly, Jesus said, Peter feed my sheep and lambs. 'Tis a hard saying, who can hear it, 'But the election hath obtained it and the rest were blinded, even so come Lord Jesus, Amen."

Affectionately,

BETTIE Z. WHITLEY.

Washington, N. C.

Elder P. D. Gold:—

I send you for publication the proceedings of our Conference held in the church house at Coats, Harnett County, North Carolina, for the purpose of organizing a church.

A large concourse of people assembled and it seemed to me I can say in truth that the Lord's people were gathered in one heart and in one mind. The brethren in the ministry were greatly blessed with light and liberty to preach the gospel of peace and glad tidings of good things. Much love was manifested.

How good and how pleasant for brethren to dwell together in the unity of spirit and in the bonds of peace.

My mind was impressed and became much burdened to build a church house at Coats and make the Primitive or Old School

Baptists a present of it also one acre lot. I tried to examine myself for sometime in regard to the impression for fear it might be fleshly. In the examination I could not feel that it was for any praise or reward from any person on earth, but alone in love, if not deceived, for the precious and glorious cause of our Lord and Savior and for the benefit of the dearest people to me on earth. And I want to say to the dear Elders, brethren and sisters that the preaching and the presence of you all was one of the joys of my life and I wish to say to the many dear friends who were present that it filled my soul with joy to see so many manifesting such a feeling of interest in the preaching. I hope it may be as bread cast upon the waters to be received after many days.

Elders W. A. Simpkins and D. A. Johnson were with us but did not come in time for the conference.

I extend a general invitation to the ministering brethren and will be glad for you to visit us and preach for us at any time when so impressed. Also hope the brethren, sisters and friends will not forget us but remember to visit us again and we will do all the good we can.

May God's blessing rest and abide with us all that we may manifest to each other an humble, loving, lamb-like spirit in my desire and prayer for Christ's sake.

Yours in bonds of christian love I hope,  
J. T. COATS.

Coats, N. C.

Coats, Harnett County, N. C.

Saturday before the 5th Sunday in May, 1909, met according to previous appointment in the building in the town of Coats which had been donated to the Primitive or Old School Baptists for the purpose of constituting a church.

1st. On motion Elder Jones opened the conference by praise and prayer. J. H. Johnson was chosen Moderator and Elder J. A. T. Jones, Clerk.

2nd. On motion all brethren and sisters

from sister churches were invited to seats.

3rd. Moved that the title to said lot be read, which was done.

4th. Moved and carried that those who have letters from the churches now present them to this Conference. When the following came forward and presented letters which were read:

Males—Elder J. T. Coats, Deacon J. K. Stewart, R. T. Megee, J. C. Jones, J. W. Talton, George Hargrove, J. M. Stone and W. H. Turlington.

Females—Lizzie Turlington, M. A. E. Talton, Sallie Stone, Susana Ryols, Tabitha Williams and Sophronia McHone.

5th. Moved and seconded that the articles of faith be read, which was done and unanimously agreed to and the same recorded in a church book prepared for that purpose.

6th. The Presbytery believing themselves in faith and doctrine now pronounced them a church of the Old School Baptists in gospel order by extending the right hand of fellowship. Agreed that GIFT be the name of the church.

J. A. T. JONES,  
J. H. JOHNSON,  
W. G. TURNER,

Presbytery.

The church at GIFT in Conference, Elder J. H. Johnson chosen Moderator.

Moved and carried that W. H. Turlington be chosen as our Church Clerk. Then agreed that J. K. Stewart serve the church as Deacon. Then agreed that we adopt the 3rd Sunday and Saturday before in each month for our regular time for preaching and that our Quarterly meetings be in January, April, July and October.

ELDER J. H. JOHNSON,  
Moderator.  
W. H. TURLINGTON,  
Clerk.

When you want printing of any description and at reasonable prices, phone 7° the Times office. **if**

## ZION'S LANDMARK

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

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

Volume XLII - - - No. 19

Wilson, N. C., AUG. 15, 1909

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

### FLOOD—GRACE.

Brother Reuben Deal requests my view of Gen. 6:1-8.

This portion of the word of God presents much matter of deep concern to man. Soon after his creation man begins to prove the wickedness of his nature by what he does: for one's deeds show what his nature is.

There was great difference between wicked Cain and righteous Abel. When another son was born in place of Abel then the sons of God, who were the sons of Enos, saw that the daughters of men were fair; then they chose such of them as appealed to and clamored their lust for wives. "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." Soon giants, men of renown, mighty hunters, men noted for their daring wickedness, multiplied and wickedness filled the land. For the imagination of man's heart was fully set in him to do evil. When men think they can do as they please, and robbery and oppression are practiced, and there is no fear of before man's eyes then they will make gain their god, and wrong and oppress the poor. These things the word of God condemns.

The true principles of righteous living, such as loving your neighbor, dealing justly, loving mercy, and walking humbly with thy God is good and acceptable in the

sight of God.

Great wickedness calls down God's wrath from heaven. While God is long suffering and merciful, yet his wrath is covenanted from heaven against all unrighteousness and ungodliness of men who hold the truth in unrighteousness. It grieved the Lord God at his heart that he had made man. It repented the Lord that he had made man. In what sense did he repent—not as a man repents seeing he has done a meddling wrong. It is no pleasure of the Lord to destroy man. That is He would not do this unless there is good cause for it. He has no delight in the death of the sinner. But the Lord Jesus must be put to grief for the sin of man, and here in the instruction of mankind by a flood of water is fore-shown that all the billows and waves of God's wrath against sin must roil over the head of Jesus, and he must be put to grief in order that He should be exalted a prince and a Savior, and that repentance and the remission of sins should be preached in his name among all nations. Hence in this way sin should be blotted out, and iniquities should be no more remembered. And so the Ark with all that God had chosen to save He had shut in that Ark which rose above the waters of destructive wrath, and lifted up all that God had shut in the ark, so that while the law transgressed destroyed the wicked, yet that same law fulfilled in Jesus upholds all whom God justifies, and Jesus lifted up, prefigured by the ark rising above the angry waters, sets forth the risen Lord Jesus. The like figure whereunto baptism doth also now save us, not the putting away the filth of the flesh, but the answer of a good conscience towards God by the resurrection of Jesus Christ from the dead.

As when Noah after the flood built an altar to God and sacrificed, and God smelt the sweet savor and said I will no more destroy the earth with a flood of water, and made a covenant with all flesh, and with the beasts of the earth, that he would no more destroy the earth with a flood of water, and hath put that in the heart of

every natural man, so that no man can believe that God will destroy the earth with a flood of water: and He has put his bow in the cloud after the rain as a witness that He would never again destroy the earth with a flood of water, thereby typifying the covenant of grace which he has put in the heart of every one to whom He has revealed himself so that they are established in the grace of God, which brings salvation, and know that it is God that saves.

Peter tells us that as the heavens of old and the earth was overflowed perished by water: but the heavens and the earth which are now by the same word are kept in store reserved unto fire against the day of judgment and perdition of ungodly men; and that while God is long suffering to us, we should not be willing that any of us should perish; yet that day will come as a thief in the night. Like it was in the days of Noah; for they were eating and drinking, until Noah entered into the ark, when the flood came and they were all destroyed: so shall it also be in the days of the coming of the Son of man.

Seeing then that all these things shall be dissolved what manner of person ought ye to be in all manner of holy conversation and godliness, looking for and hastening unto the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.

Nevertheless we according to his promise look for new heavens and a new earth wherein dwelleth righteousness." 2nd Pet. 3:11-13.

This is yet in the future. The element of water which destroyed the world in Noah's day was stored away and kept for that purpose; so the element of fire by which the world shall be destroyed is reserved against that day. When God speaks the word it shall be done.

When God destroys the old He brings to view something better. There shall be new heavens and a new earth wherein dwelleth righteousness. How good it is if we find favor and grace in the eyes of the

Lord so that when he looks upon us it shall be a look of love.

P. D. G.

Elder P. D. Gold,

Dear Brother in Christ:—

Enclosed please find remittance for the Landmark. I know I should have sent it before as it is past due, but it seemed like other things have been in the way so that I couldn't do as I wanted to. But I hope it will be alright with you. I believe I love to pay my honest debts because when I owe a debt and pay it I am then free from that debt and can feel as though I never owed it.

A man told me once that his debts were his best servants, so I say that every man should strictly try to pay his debts and especially Primitive Baptists. I love for them to be truthful and honest in all things.

Find enclosed \$2.50 which pays for the Landmark for one year and eight months. Please credit me with this amount and thank you very much. I have been taking the paper for about twenty years and don't feel I have ever missed any money paid for it. It has been a great comfort to me also others around me.

I am your brother in Christ I hope,

T. F. HOLIDA.

Columbia, N. C.

#### BLACK CREEK UNION.

The Black Creek Union is appointed to be held at the Upper Black Creek Meeting House the 5th Saturday and Sunday in August, 1909. Elder P. D. Gold was chosen to preach first and Elder J. C. Hooker his alternate.

R. H. BOSWELL,

Clerk.

#### REGENERATION.

Degeneration is decaying, lapsing, falling away. Nations degenerate in their standing and finally decay. There is no nation famous in ancient times for its strength and courage or its prosperity that has retained such qualities to the present

time. Individuals at their best estate are altogether vanity. For man at his best estate is vanity. If the individuals are thus weak what should prevent the aggregate or lump from this corrupt tendency?

This applies to the offspring of Adam the First who is of the earth earthy. But there is another generation. A new creation or regeneration, a people formed to show forth the praises of Him who has called them out of darkness into the marvelous light of the Lord. Ye who sometimes were darkness are now light in the Lord. This is the seed counted for a generation that shall serve him. The Spirit of God moved upon the waters and order came forth. That Spirit furnished the heavens and the earth, and quickens the dead.

By the process of life—giving or multiplication in nature—we see that everything begets in its own likeness, and in that sense there is nothing new under the sun. Of this life it may be said, dying thou shalt die. How soon it decays and perishes. But there is a new life of an altogether different order and nature, and this life is eternal. He that hath the Son of God hath everlasting life. Because the Lord lives he shall live also. The mysterious method and process by which this is accomplished shows how God and man so far apart by the transgression of man and eternal holiness of the Lord, are brought into the unity of the one God and Father of whom are all things, and the one Lord Jesus by whom are all things and we by him. He, Jesus the Son of God, became as one of us in the suretyship of the one living for the many and dying for the many, so that by this one they all live, being found in him, not having their own righteousness of the law, but being clothed in the righteousness of Jesus they are complete in him wanting nothing. As he is so are they. You hath he quickened who were dead in trespasses and in sins, wherein in time past ye walked according to the course of this world.

This divine quickening is the most mysterious and glorious in its operation and effects, manifesting the glorious operation

of the blood of Christ.

This regeneration or the making all things new, causing old things to pass away, and a seed to serve him which is holy, shows the work of the Spirit of God in earth which is holy. God thus dwells in men and walks in them. This people has to be formed for himself, and they shall show forth his praise.

This generation shall never die. For that which is born of God can never die, but hath everlasting life. For the life of Jesus, the second Adam, the quickening Spirit to be manifested in the offspring of Adam the first, so that the kingdom of God dwells with men is the marvel and wonder of the age. God manifest in the flesh. For unto us a child is born, unto us a son is given, and his name is wonderful, counselor, the Mighty God, the everlasting Father, and the government shall be on his shoulder.

In the resurrection of Jesus from the dead, who was crucified or delivered for our offences and raised for our justification, we have the pledge and guarantee of the resurrection of the dead, and that He shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. For this corruptible must put on incorruption, this mortal shall put on immortality.

What a miracle of grace. Then shall we be satisfied when we awake with his likeness.

#### LOVE.

According to the divine word which cannot lie love is the greatest of all principles. God is love. The law of God, which is holy, spiritual and good, requires love as the fulfilling of that law. Love worketh no ill to his neighbor. He that loveth is born of God. It is the one fruit of the Spirit of God that never falls, nor decays, nor thinks evil, nor sins, nor ever dies. It never believes a lie, never holds to false doctrine, never puts a false construction in Scripture,

never falsely accuses another. It never tries to place one portion of Scripture above another, nor endeavors to make a portion of Scripture more important than another. It brings the utmost liberty without license to its possessor. It never covets that which belongs to another. It never seeks to sow discord among brethren or divide them. It never rejoices in the downfall of another, or in his calamity. It is glad that God destroys the wicked, and rejoices that Jesus makes an end of sin. It greatly rejoices that all iniquity shall stop her mouth. It does not desire to judge and man, nor to have dominion over any one. It desires that God should rule in all things because his will is perfect. It is never so happy as when it is reconciled to God, and truly prays that his will should be done.

Happiness does not lie in the haunts of the wicked. No amount of money nor worldly promotion can make one happy. The meek and lowly spirit of Jesus makes one content and joyful if he is in the lion's den, or the burning, fiery furnace. At God's right hand there are pleasures forever more.

Charity takes no pleasure in carnal contentions or stirrings. When one earnestly contends for the faith once delivered to the saints he has the earnest or foretaste, the sweetness of faith that works by love. He holdeth fast that which God has given him. He is kept by the power of God through faith unto salvation ready to be revealed in the last time.

He that has the love of God dwells in the house of love, the courts of our God, nor does he accuse any brother of wrong, nor wrong another, nor does he cloak himself under any false view of doctrine.

There are many sects and much contention and confusion among mankind. The cry of peace, peace when confusion prevails among those that profess to be the followers of the meek and lowly Jesus. How little forbearance there is. One proclaims his views, and while professing great ignorance and humility, yet has no real love for those that do not see as he does. One says he is unworthy of the least of all God's

mercies, yet if he is opposed and condemned instead of bearing it with much long suffering he resents and plans and contrives to get up with a party to sustain himself, and break down those opposed to him. The test of brotherly kindness is forbearance, forgiveness and long suffering. If I believe that all things work together for good to them that love God, to them who are the called according to his purpose, do I prove that I believe this by fretting and murmuring, and by angry contention against others that do not see as I think I see? He that makes full proof of his case shows that the word of God dwells richly in him, and he lays aside all malice and guile and evil speaking, and as a new born babe desires the sincere milk of the word that he may grow thereby. This man grows up into Jesus Christ in all things.

A man may preach Christ of envy or of contention and strive in the flesh, for the mastery, and may in the letter obtain the victory over another when the love of God is not in him. For he that preaches Christ of envy does not preach him of good will or of love.

When I received the Lord Jesus, or when he first appeared to me as my Saviour, I thought I never would have any more trouble. All things were lovely and every thing praised God. As ye have received Christ Jesus the Lord so walk ye in him. How humble you were then. How glorious He was. One of the things the Lord held against the church at Ephesus was they had left the first love. They were commanded to repent and do the first works. As ye have received Christ Jesus the Lord so walk ye in Him. Dwell in him. Put on charity which is the bond of perfectness. Perfect love casteth out all fear. When you have perfect love you trust God in everything, you know He cannot do wrong, and you rejoice in all He does. For you know all He does is right. Why should vile man call God's doctrine or judgments in question? What a broad place is love. What freedom it brings? It removes the desire to do wrong. One whose heart is full

of the love of God, lives as a lovely child in the freshness of joy and peace.

Such will strive for peace and seek the things that make for peace, whereby one may edify another. Behold how good and how pleasant it is for brethren to dwell together in love. The anointing of our glorious High Priest perfumes the whole body of the church, spreading the spirit of his protection, shielding love even to the feet; walk of this blessed body.

P. D. G.

#### VEILED.

We cannot see unto the future. But how active is our imagination. One thinks if I had done this, or not done that, it would have been better for me. Lord, if thou hadst been here our brother had not died, said the sisters of Lazarus, and they said it to Him who upholds all things by the word of his power. If we could or would do so and so then that would change the current of events we think. But truly the current of events controls us. Are we not affected, tossed about, disturbed, or comforted much more by things that come to pass than events are controlled or caused by us?

Man has in him the seeds and the germs of self-conceit. He is a god to himself, saying I will do so and so. Nor does he feel or consider that he is dependent on Him who brings to pass all his purpose and does all his pleasure.

Jesus was absent of purpose while Lazarus was sick. How good to feel that there are no mistakes of God. He works all things according to the counsel of his own will. He said to his disciples, I am glad for your sakes that I was not there to the interest that ye might believe. What is more important to a man than that he believe in the Lord Jesus? What sheds abroad in one the love, peace and glory of the Lord so much as his believing that Jesus Christ is the Son of God, for that brings him to the benefits of that gracious and blessed power of God?

What a blessed thing to have confidence

in God. It brings us into the realm of peace and love. If we distrust any one that mars and spoils the feeling of assurance and quiet which is necessary for us to have in order to be in that blessed condition, which is free from all fear, doubt or misgiving. One that has confidence in another rests in his word or presence in proportion to the ability he thinks that one has in whom he is trusting. Now, if one believes in the Father and the Son, truly what is there to mar or disturb his peace? God keeps him in perfect peace whose mind is staid on Him.

If one has faith or confidence in God according to his divine character, what should he fear? What can befall him contrary to God's will? Who shall lay any thing to the charge of God's elect? All things work together for good to them that love God, to them who are the called according to his purpose.

If I have faith in God shall I fear any evil thing overtaking me, or harming me? Faith works by love. Then if I love God how can I feel that anything will harm me.

To distrust or doubt God shows an evil heart in me that forbids true happiness. Perfect love casts all fear out, but fear has torment. If I have that evil nature in me I have enmity in my heart that always opposes the perfect will of God, or fails to enter into the joy of the Lord.

There is nothing that can supply the place and works of faith. Without faith it is impossible to please God. He that cometh to God must believe that he is, and that He is a rewarder of them that diligently seek Him.

In the common events of life we prove our destitution of faith in the Lord God. If we have money we are gluttonous in meats and drinks, and distress ourselves, and take a lot of medicine, and go to this place or that one, go to some watering place. Our doctors tell us a change is necessary for our health. If we are very poor and therefore are unable to go off, or make any change, but must remain at home, and

eat common, plain food, we live as long as those that travel much. You will find as old men among the poor and such as have never gone to places of recreation or health resorts as you will find anywhere.

To abide in your callings and dwell where God assigns you, to be content with your lot, and serve the Lord to the end is as well as any one can do.

Why should a man cease to do the things the Lord has commanded him as long as he is able?

This is an age of diversion, amusement, foolishness, spending money, throwing away time. The days are evil, living hard with many provisions are high and living very expensive. There are too many eaters for the workers. I am not opposed to eating. But Paul wrote he that will not work shall not eat. There are too few producers for the consumers. It is said that now farmers cannot get hands enough to gather their crops. How would it be if men generally would labor? Look at the waste land in the country. If all the lands were tilled surely there would not be laborers enough to harvest the crops. In towns there are thousands of men that sport all the times, playing games that do not profit any one, but that do harm.

If we generally were employed at some useful labor we would be far more serviceable to the country, and have as good health. Do not think that labor will shorten one's life. Men live as long who labor according to God's word as any other class of men, and honor their station more. It is my desire to labor as long as I am able. Work while it is day, for the night cometh when no man can work.

P. D. G.

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#### CHARACTER.

What is character?

Writers of fiction, such as novelists, draw on their imagination for data or ideas which they weave into a character according to their ideal. They construct such a creature as suits their view, or such, if they write for admiration of others, as they think the

public will receive with joy, and that will bring joy, and that will bring them fame and money.

The most individual and most original writers of this class interpret their own views and thoughts which they embody in what they call character.

Historians narrate the saying and doings of nations in their organized acts as legislative bodies, or courts of law, the battles of their armies, and their other actions as the organized force of the nation. Biographers treat upon the lives of individuals showing their traits, motives, purposes, environments, reasons for their conduct, and the consequences of their doings. The aggregate of the influences affecting and controlling them, the nature of their motives and purposes, the sum of their doing with the impression left on the world they call character.

There is another class of writers and speakers who are guided—not by man's reasonings, or imaginations, or fanciful creations, who do not dig their views and utterances out of their own thoughts, but who write or speak as they are directed by that preparation of the heart in man, and answer of the tongue which are of the Lord. Hence what they utter is not a vision out of their own heart, but they utter their words before the Lord. Hence they never err nor blunder. They do not occupy the standpoint of a natural man, but they dwell in Mt. Zion, the city of the living God, the heavenly Jerusalem. They walk about Zion, and consider her palaces, and mark well her bulwarks. Nor do they seek earthly scenes to describe, nor search for earthly readers or admirers to receive their utterances. Their message is to the flock of God, and their audiences are the inhabitants of the heavenly city. They feed the flock of God which He hath purchased with his own blood.

There never has been any mistake made, nor any false estimate by any man guided by the Spirit of God in any prophesy or utterance relating to any man or any event, whether the man was then born or not, or

however unforeseen the event, or however remote. Because nothing is hid from Him who moves these servants of the Most High God to declare that which shall be.

Whether relating to individuals or the nations great or small all they utter is true, nor do they give flattering titters. They know the vanity of the man. They fear God. Nor are they forward to thrust their views on the public. Feeling their insufficiency to declare truth of God, and knowing that all else is lies and vanity, and shall peevish as chaff, hence they have no desire to teach or proclaim such trash. They are not hasty to utter the weighty matter of the Lord's Works. They are slow of speech and dull of hearing, and dark in their understanding, yet they know the truth and love it, and will contend earnestly for it.

Blest with the faith of the Lord Jesus they have confidence in God who cannot lie and they know that it shall be as he declares, for not a word of God shall ever fall to the ground, or return to Him void. Knowing the terrors of the Lord they persuade men, knowing God's faithfulness they would encourage the feeble of the flock to call on Him and trust Him.

To discern between good and error to reject what is wrong and cleave to the truth to preaching nothing among men, but Jesus Christ and Him crucified is their one great aim and purpose.

While men pleasers aim to incorporate all the inventions of men all their enterprises and measures and construct a theory of religion in which all institutions of earth are branded as sacred and sanctified to the service of God so all the things of earth are joined to the Lord and their Solomon has wives and concubines many the true followers of Jesus hold only Christ as their husband and head and that his bride is one and every thing else is rejected by the true followers who know nothing among men but Jesus Christ and Him crucified He is the one perfect character they preach and they are all one in Him.

But this causes them to be hated of men

unpopular and rejected old fogies behind the times for the Bible is a dead letter to the worldly religionist and the bodies of God's servants now are dead in the streets of Sodom or Egypt where our Lord was crucified.

P. D. G.

#### OCCASION SERVES

"And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee," 1st Sam. 10:70.

The common notion of mankind is that men bring about their circumstances, occasion, surroundings or opportunities. But from a Scriptural standpoint it seems to be otherwise. It is not in the nature of men to create things: but to some is given an understanding to use occasions to accomplish noted and important works.

The chain of events or causes and effects following that furnish opportunities or occasion for action thus presenting themselves to supply certain ones qualified to grasp these opportunities and use them for great results, and thus bring out and show what is in these people—that other people do not see or are not aroused by them—separates them from the masses.

This also may be true of men possessed of evil desires or evil tendencies. One is ambitious to attain and wield power and perceives the opportunity that offers him what his nature covets, and he at once acts upon it. Here is one seized with lust of riches, and he sees an opportunity to enrich himself, where a man not cursed with that lust is not tempted to put forth any effort to take hold of this opportunity. The lust in him is the active principle of his nature, and greedily spies on this opportunity and grasps it. For the leading lusts or principle of a man's nature is on the watch tower looking out as a mighty hunter for this coveted game, and will at once set his dogs in pursuit.

Saul was chosen of God to be the king of Israel. Samuel is told to anoint him. After foretelling certain events which will

transpire he tells him when these signs are come unto thee that thou do as occasion serve thee; for God is with thee.

Did Saul cause a single one of these signs to come to him? No. He did not create or control a single one of them. Then he did not furnish or cause or bring about this occasion or opportunity. But God controlled these things which Samuel foretold, and wisdom was given to Saul to act as occasion served. For when God gives wisdom it leads its possessor to act with discretion.

If the devil enters into a man as he did into Judas then that man will pervert or abuse an occasion to act out the wicked principles of wickedness. Satan knew where Jesus resorted, and he went to that place with the wicked intent of delivering Jesus into the hands of wicked men. He was the fit character to perpetrate this wicked act. He acted out what was in him when the occasion or time arrived.

We see a few men very successful in enterprises. We think it a matter of chance. We say they were born lucky. Was there not given such a capacity to use these occasions that present themselves, for there is in them a power that successfully uses such occasions. They do not enter into the mind of an ordinary man. There is one George Washington born for using the chain of events that were stretched out in the revolutionary that he is qualified to use for the achievement of our liberty.

Now there is shaping, urging providence that goes before and brings to pass such a chain of circumstances, and also raises up and endows the man that is made competent to act as occasion serves, and to the very things needful to accomplish what the occasion holds in its womb and demands shall be born and nurtured into being for this occasion.

If one filled with wisdom never to blunder rises up to use every thing as occasion demands where would be his failure? Where there is found one thus capable of acting is not the occasion always at hand

for this emergency.

The Providence of God works in such ways as are chosen and ordained to bring forth fruit, and these serve God in the kingdom of His Son doing His will.

Chief and greatest of all is Jesus Christ who used every event, every circumstance, every incident of life, every enemy, every opposition for the glory of God, and the fulfillment of the purpose of His Father.

It is said of Him he did all things well. He did not fail, nor was He discouraged. He showed every thing in its true character, and built the church of God that shall never be destroyed.

P. D. G.

## OBITUARIES

### APPOINTMENTS, ADS. MISCELLANEOUS.

#### VIRGINIA LEE COX.

In fond remembrance of my only beloved sister in the flesh and hope in the spirit. She was the daughter of Robert H. and Nancie C. Dickerson, was born April 9, 1875, and died July 11, 1908, making her stay on earth 33 years, 3 months and two days.

She was raised by strict Methodist parents and sent to Sunday school. When she was 16 years old she professed religion and joined the church and lived with them until it pleased God to show her the right church. She joined the Primitive Baptists and was baptised the second Sunday in October, 1895, by Elder Frank Stone and lived a faithful member until death.

She was married to Mr. George Cox Feb. 20, 1901, to which union was born four children. Her baby died just one week before she did. Her sickness was untold, but all was done for her two doctors, a loving husband, children and friends could do, but all in vain. The Lord had called. "Come home."

She was a good wife, neighbor and child

and everybody loved her. Her sufferings were untold, but she bore them with patience and was ready to go. She said all she minded was the sting of death.

I was there on Sunday before she died the next Saturday night. She talked sweetly to me and said she was going to rest and we are sure she has. She died slapping her hands and smiling and seemed to be so happy.

She was buried on the 13th of July at the Gilliam burying ground in Alamance where she will await that day when Christ will come and call His little ones home when we all hope to meet her, where sickness, sorrow and pain is felt no more, and we ask the prayers for her three little children that she has left behind to be cared for, also we ask the prayers of all God's people for her old mother and brothers, that they may be led in the right way and be prepared to meet her in heaven around the throne of God.

Brother, please publish this in the Landmark so her friends, brethren and sisters in the church may know of her death.

Written by her brother,

A. H. DICKERSON.

Hopper, N. C.

#### J. N. SHEARIN.

It is with joy and sorrow mixed that I have to write of the death of my dear brother, J. N. Shearin, who departed this life July 12, 1909. He was 73 years old and had been in bad health for a long time. Often he told me he was only waiting for the Lord to call him and that he wanted to be resigned to his will. And all who knew him will say he was and that he walked his life out in the steps of our dear Saviour.

He was a deacon and clerk of the church at Rocky Swamp for a long time. When he became so feeble he could not attend any longer Brother Henry Warren was chosen to succeed him. Brother Warren held his hand when he died, and he told me he had never seen anyone die as he did—like one going to sleep—and I feel that he has gone to sleep in the arms of

his blessed Master.

I lived with him and his dear wife when I was a boy and knew nothing of the troubles the children of God had to bear, but I could see that they had a love I had never had, and it would make me feel lonely when I would think that sometime I had to die.

They were in the Missionary church first and were in that church at the time I was given a hope and it was at his house. I also joined them, but could not stand it and never did commune with them. So after I left and joined at the Falls, mother, brother, Jim and his wife joined at Rocky Swamp.

Now, Brother Gold, that was one bright day for me. When they could all see as I did I felt that I had never loved them before. While he never had any children of his own, the little boy given him proved a faithful son. He is there now, has raised a large family and Brother Jim's dear wife has a good home.

Brother Gold, pray for his wife. She is three or four years older than Brother Jim was, and her health is very bad, but she is strong in the love of Christ.

His loving brother,

J. D. SHEARIN.

The next session of the Dutchville Union will be held with Surfs church, near Roxboro, N. C., on Saturday and 5th Sunday in August, 1909. Elders, brethren, sisters and friends are cordially invited.

G. F. FARTHING,  
Clerk.

#### JOHN THOMAS MURRAY.

On the 25th of February, 1909, the death angel of Heaven visited the home of Mr. and Mrs. A. T. Murray and took away their darling little son, John Thomas Murray. He was sick for two weeks when our good Lord in His own good time saw fit to take him up to Heaven. But oh, isn't it hard for us to part from those we love. He was so sweet and cheerful that it seemed to me from the first that he was only given to us

for a short while. We know that Jesus says, "Suffer little children to come unto me and forbid them not for of such is the Kingdom of Heaven."

He was one year, one month and seventeen days old when our Saviour called him.

All was gone for him that two good physicians, grandparents, father and mother could do, but none could stay the cold hand of death.

Little Johnnie was never a child to laugh much and never seemed satisfied at home, but always wanted to go. O, it was hard to see him suffer so and no one able to relieve his pain. It was heartrending to see the father, mother and grandparents grieve for their darling baby for they loved him so much, and it was so hard for them to give him up. But he has gone and we are left to mourn for him.

The little babe has gone to rest,

To reign with God forever blest,

His little tongue will always praise

A Saviour's love redeeming grace.

Little Johnnie he has left us,

Left us, yes forever more;

But we hope to meet our darling,

On that bright and happy shore.

Lonely is our house today,

And sad our once happy home,

Since our darling babe has left us

Here to forever roam.

But oh, a brighter home than ours has been provided for him, and there in Heaven, little Johnnie, we hope to be with you.

Written by his grandfather at the request of his mother.

T. K. MURRAY.

"Blessed is that man that maketh the Lord his trust, and respecteth not the proud nor such as turn aside to lies." Ps. 40:4.

**"DEATH TO HAWKS"  
LIFE TO CHICKENS AND TURKEYS!**

Cock of the Walk.



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

"Hawk."

The Barn Yard Robber



Died after eating  
a chick of that  
old Rooster, which  
had been fed on  
Macnair's Chick-  
en Powder. Alas!  
Alas!

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I said I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. Ps. 39:1.

**UPPER COUNTRY LINE ASSOCIATION.**

The Upper Country Line Primitive Baptist Association is appointed to convene with the Church at Gilliams, Alamance County, N. C., Saturday before the third Sunday in August, 1909, and embrace Sunday and Monday, the 14th, 15th, and 16th of August.

Those coming by railroad will be met at Burlington, N. C., on Friday, P. M. and conveyed. A cordial invitation is extended. For particulars, address John W. Gilliam, Aitamahaw, N. C.

JOHN W. GILLIAM,  
Clerk Gilliam's Church.

A church called New Hope is constituted at Helena, in Person County, N. C.

Preaching brethren are requested to make appointments there as they pass through. Saturday and 1st Sunday is the regular preaching day. Elder J. J. Hall is their pastor.

"I waited patiently for the Lord; and he inclined unto me and heard my cry." Ps. 46:1.

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J. W. GILLIAM, Principal.

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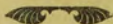
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A church has been constituted at Helena—called New Hope. Saturday and 1st Sunday in each month is regular preaching time. Elder J. J. Hall is pastor. Traveling preachers are requested to have appointments there.

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# ZION'S LANDMARK

Published Semi-Monthly at Wilson, N. C.

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## THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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

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

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

All brethren and friends are requested to act as agents.

All names and postoffices should be written plainly.

All 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.

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### ERROR.

Elder R. H. Pittman's postoffice is  
Luray, Va., and not Kenly, N. C.

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

Dear Brother Gold:

Some time ago I saw in a paper published by Elder Sills, of Savannah, Ga., a statement that the Lord had commanded them to go out and compel them to come in. Since then I have felt much impressed to write some on the parables of our Lord in Luke, 14:16-24. "Then said he unto him, a certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, come for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground and I must needs go and see it. I pray thee have me excused. And another said, I have bought five yoke of oxen and I go to prove them: I pray thee have me excused. And another said, I have married a wife and therefore I cannot come. So that servant came and showed his Lord these things. Then the master of the house being angry, said to this servant, go out quickly into the lanes and streets of the city and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord it is done as thou hast commanded and yet there is room. And the Lord said unto the servant, go out into the highways and hedges and compel them to come in that my house may be filled. For I say unto you that none of those men which were bidden shall taste of my supper."

Doubtless our Lord was illustrating his work in his kingdom. From their earliest

existence the Lord had sent his messengers to the Jews and told them of the coming of the Messiah in the world. His character and the character of his ministry was fully pointed out by these servants. Those Jews were the people of God nationally. Of them all the prophets were chosen and to them were the prophets sent. Thus the Jews were those who were represented by those who were bidden.

At the time the gospel feast was ready our Lord Jesus was sent unto the Jews. In John, 1st chapter they are known as "His Own." John the Baptist was his forerunner, his porter, the voice of one crying in the wilderness, etc. He was not the servant represented in parable, but one testifying of that servant. We notice that the same servant was sent out at each time and that the word "servant" is in the singular number and therefore cannot be the twelve apostles nor the ministry. He can be none other than Christ as filled with the Holy Ghost then and Christ as manifested by the Holy Ghost now.

This servant knows his master's will and his people and all that he must do and he has power to do all that was and is required of him.

When he went preaching among the Jews his message was one of information: "Come for all things are now ready." This was not an invitation but only information that the things which had been told to them should come to them were now, here and

ready. They were not poor and needy. One had land and his wisdom was short for he had bought it and had not seen it and must go now. The same thing is true of the man who had bought the oxen. These had wealth and therefore were not in need for anyone else to provide for them. The other had a lawful excuse to not come and did not ask further than to say, "I cannot come." He had all the comfort he wanted and had it in his own home; why should he go to that feast? Under the law when one married a wife he was given one year to stay with and comfort her. He could not be put into military or other public service, therefore he didn't ask to be excused, but absolutely refused to go. Had he been desolate and hungry for the gospel feast the law would have been no screen for him.

Here is where the anger of our God is shown against the Jews. They had no faith in him, for they had now rejected the Son whom he had sent unto them, and to know the Father was to know the Son for the one was in the other and all that the Son did he did by the Father. The Father worketh hitherto and I work, said the Son.

Here these Jews were broken off through unbelief and their fall was the salvation of the Gentiles.

But there were some among them who were ready, watching, waiting. Where were they? In the streets and lanes of the city. They were poor and afflicted. Had nothing to support or none to comfort them.

When a servant was sent unto them he was not sent to give information and say, "Come." He was sent out with power to bring in hither those poor. He could not bring in the others. Why? Because he must do the Father's will and he could not do more nor less. He was given power by the Father only to give information to them. To have told them anything but what the master of the supper had said he would not have been a faithful servant and minister of his word. When he had delivered the message there was nothing more for him to do but to return and report. When he is sent out to these others he

has power to bring them into the feast and they were ready to receive him. As many as received him to them gave he power to become the sons of God. Being sons they were heirs of God and joint heirs with Christ Jesus, this faithful servant.

He now comes and says unto the master, "It is done as thou hast commanded and there yet is room. This same faithful servant is sent out again. The children of God are not trusted in the hands of any but the Good Shepherd for the sheep are his. To whom is he sent? To just such as he brought in from among the Jews only they are the other sheep. He said, "Other sheep I have which are not of this fold; them I also must bring, and there shall be one fold and they must eat together of the same supper. The house (not houses) must be filled.

This same servant is sent out the third time, but not with simple information. He was sent out with power; "Go out into the highways and hedges and compel them to come in, that my house may be filled." There must not be a member short, but its body must be complete, perfect. Therefore, he said, "All that my Father giveth me shall come unto me." It is not left optional with them. They shall come unto me. Why shall they come? Because he has power to compel them to come. That was the commandment he had received of his Father and with that power he went forth conquering and to conquer.

One said, there are some things that God cannot and will not do. He will not come in and sup with us unless we first set our hearts in order and invite him in. Another said, Christ cannot and will not save us without our consent. Another said, God will not save anyone who does not first seek salvation of him. Now all these are of the same spirit and the same class and all deny the power of Almighty God as manifest in his servant to whom he had intrusted the care of his sheep.

"One said, "there is a people who believe that what is to be will be if it never comes

to pass. That people should be very careful for the devil is now standing ready to take them." He referred to the Primitive Baptists by calling their name. This was a willful slander. We believe that what is to be will be and that it is as sure to come to pass as that God is God and rules in the armies of Heaven and among the inhabitants of the earth.

This servant is sent out not as an inviter to come to his supper, but with power to compel them to come. To whom is he sent? To the other sheep whom he has among the Gentiles.

Mephibosheth was compelled to go up to the king's table because he was in a land of no pasture. The man who journeyed from Jerusalem to Jerico was compelled to go to the inn for his injuries were such he had no power to refuse. Therefore there was nothing he could do, but to submit himself into the hands of the Samaritan. (The Good Fellows in their caricature of this parable would have their members believe that that poor man lay there and sought help from the priest, the Levite and the Samaritan, praying to each one of them for help. This is a miserable misrepresentation of the word of the Lord and it is dishonoring to God. Like many other of their caricatures it is stealing the very livery of Heaven to serve the devil in.

In the work of the Lord in compelling his people to come into his feast he shows them their poverty and wretchedness and makes them willing, yes, anxious to come. So anxious that they repent of their sins, mourn their wretchedness and call on the Lord for mercy and for food. They must come or die and die they cannot and must not for the word of the Lord has been spoken to them and that word is spirit and life and must be obeyed. He compells them to come and they come with great gladness of heart and praise to him who has thus wrought in them to his praise and their salvation. Thus the house of the Master is filled.

Ministers tell their congregation that every man and every woman is bidden to

come to his feast. If this is true the damnation of the whole human race is sure and the blood of Christ is all in vain, for he said that none of those men who were bidden shall taste of my supper. Then in another place he said, except you eat of my flesh and drink of my blood you have no life in you. This fully seals the matter. None of those who were bidden shall eat and unless they eat they have no life. His flesh is meat indeed and his blood is drink indeed, and they that come to this feast shall live forever and none come but those who are given to him of the Father and all that the Father giveth to him shall come, for power is given to him to compel them to come.

Then he has promised to raise them up again at the last day. He would not have said "again" if it were not a second time. He raised them here by his spirit and keeps them ready to be revealed in the last time, and at that time, and in that last day, and in the hour he has appointed, and in the twinkling of an eye he will call them all up in one general resurrection of the body—not flesh and bones as we are now in the material state—but like unto the glorious body of our Lord to be with him, to see him as he is and be like him in His Holy and blessed eternal kingdom of light, where there are no more to persecute nor molest in anyway, but to enjoy an eternal separation from every evil thing and a perpetual dwelling with all that is lovely and good and spiritual forever and forever, Amen.

Yours in this blessed hope,

L. H. HARDY.

Reidsville, N. C.

My Dear Sister Laura Reed:

No, I have not forgotten you in the time that has elapsed since last I wrote. I have thought of you many times, not out of charity, but because you became very dear in our short acquaintance. So of course I am glad to hear from you again.

I have just finished reading your dear letter over again and it is pleasant to know

you had not forgotten me, but still remembered the poor, crippled "shut in."

I suffered greatly through the winter especially at night, so I could get no good rest, and slept very little through many weary, weary weeks. I did not have so much pain through the day. At one time this spring I had an acute attack in my right arm and for several days I could not use it at all. My niece had to brush my hair and help me about dressing, and it was a sad thought to think that I might not be able to write or sew anymore. So you may know I was thankful when the pain was relieved and I could use my arm again. And since the warm weather I am very much improved in every way. So last Sunday, July 4, I was able to be helped into a carriage and went to meeting for the first time since last September, and you may be sure it was good to once more hear the "joyful sound." During the association I could not go at all and I did not feel very reconciled to it as I desired so much to go, but we entertained a goodly company, so I saw many of our dear Baptist friends, and as I managed to get down to supper sometimes I heard some pleasant conversation.

Two dear young sisters were baptized last Sunday which was a very pleasant occasion, and my brother had liberty in preaching from the 23d Psalm. If I were like him I might tell over some of the good things, but I can appreciate them better than I can repeat.

Since I have been shut in I have heard one sermon told with great interest and satisfaction. Sister Tomlinson, an aunt to Horace Lefferts, hurried home from meeting calling to see me one Sunday, seemingly overjoyed at what she had heard, and she told over the sermon in such an animated manner that I almost felt that I had been there. She is over 70 years old.

It seems that you, too, have been shut. That is the only way for you to be in sympathy truly for those who suffer. No wonder you thought of the poor sufferers who gathered themselves unto David. How nat-

ural it is, when suffering in any way, to seek out some dear one to help us and cling to that one. O how I wish I could look always to the right source for help. I try too but so often fear I do not look in the right way—that I have not true faith.

It was a mistake about Elder McConnell changing with Brother Silas, he was not at our association even, neither was Elder Kerr. True there are many who could not hear the different gifts without the exchange of pulpits and many cannot hear at all, only get the preaching gleaned from the papers. I think the Landmark often gives us good preaching. The last Landmark had in it what I call a pretty good sermon by Elder Gold. His three little editorials made what I call an excellent sermon. We were all disappointed that he was not able to be at our association. How I do love to spend a day with him and sister Gold. But as I have no wings I cannot.

Sometimes I think over the Baptists we know scattered far and near, and in thought I settle them around us for neighbors. Then what pleasant callers we would have. These are day dreams.

I have been reading some excellent things in the Gospel Standard. Some clear expositions of truth. But oh how ignorant I feel of these sacred things, and sometimes I fear I know nothing. But I do feel I hunger and thirst after them.

We have Edith and Mildred home this summer, and they are our housekeepers, and they seem to enjoy doing the kitchen work. Mildred has gone for a week to visit some relatives in Maryland and we miss her cheery face and voice very much. Sister Clarice is very well for her. She was glad to get your letter. My brother has been to attend a meeting in Canada and he is going again before long as there are some to be baptized.

With love from us all,

BESSIE DURAND

Southampton, Pa.

Elder P. D. Gold:

Dear Brother in Christ—I see in the Land-

mark that every one loving truth is at liberty to write. I do love the truth and am impressed to write my experience and a sketch of my life.

I was born in Newton county, Ga., March 26, 1858, and in 1877 married Phillip B. Bradley. My mother was Jane Breanuer and my father was William J. Turner. He was killed in the last battle in Virginia and my dear mother had a hard time raising her children.

As far back as I can remember I have had serious thoughts of death, hell and the grave, and I loved to go with my mother to church and see the dear old Christian people and was willing to give anything to be like them.

I went on in this way trying to pray to God to have mercy on me a poor lost sinner, and when I was about 12 years old my mother moved to my grandmother's, near Stone Mountain, and we had been living there about four years when two preachers came into our settlement and held a week's meeting at the school house at Orange Hill. They organized a church and during that meeting I tried to be a Christian.

They told me all I had to do was to give my heart to God and I would be all right. I tried to do so. One day they came to my mother in regards to her holding her church letter. They told her to do her duty and perhaps I would do mine. They talked to me about being a Christian and I told them that I loved God and God's people, and I would like to be with them. They told me I was already a Christian—tho all I had to do was to join the church and they took me in, but when I was baptized I felt I was not what I so much desired to be. However, I felt slighted for about fifteen years when I began to see myself a lost sinner in the sight of God. I would go to some lonesome place and ask God to have mercy on my poor soul, and I thought I had committed the unpardonable sin in joining the church without religion. Sometimes I felt I was going crazy, and oh how I hated to lose

my mind and leave my little children.

These feelings would come and then they would leave me for a while. I went on this way for about two years, and during the last trouble I had I became perfectly contented to give up my mind if it was the Lord's will and even to leave my little children. I went to bed perfectly contented, and in the night I heard the sweetest singing I have ever heard. It was sweeter than human tongue could sing. It awakened me and I did not hear it again.

The next morning when I awoke the first thing I thought of was my burden, and it was all gone, and oh how happy I was.

"Tongue can never tell the sweet comfort  
and peace,

"Of a soul in its earliest love."

That day will ever be kept in sweet remembrance by me. I have been reading Zion's Landmark and it gives me more comfort than all the Arminian preaching in the world. I do love that doctrine with all my heart, and I have wanted to hear it that way ever since I have been changed from nature to grace.

I would present myself to the Primitive Baptists if I was not so crippled up. I have had the rheumatism for about ten years and for the last four years I have had to go on crutches. God alone knows what I suffer. The blessed Lord says, in this world we shall have tribulations, but in me you shall have peace. Blessed thought. If it was not for my Saviour I would give up, but he helps me to bear my sufferings. Bless His Holy name. Pray for me, as I feel the need of prayer.

I will close my poor remarks, and if you feel that this is worth printing you can print it, and if not, it will be all right.

I am your sister in Christ,

MRS. FIEB BRADLEY,

Stone Mountain, Ga.

Miss Elizabeth Lawrence, Hamilton, N. C.:  
My Sweet Young Friend—I was surprised, as you thought I would be, at receiving

a letter from you, and I assure you I was very much delighted. I had learned through Brother Pittman and Zion's Advocate that you were taken sick and had to return home sooner than you expected, yet you say it may have been all for the best. How sweetly submissive this shows you to be. It does not sound at all rebellious. If such be your faith you are well fortified against disappointment. All of us my darling, have to learn from experience, a very effectual teacher, though truly a sad one often, that affliction must come. And oh, how unprepared we are to meet them as we should.

Since your precious Father wrote of your suffering in Zion's Advocate, many times have I thought of you and your loved ones, and as often have tried to beg the dear Lord to have mercy upon you and to bless and comfort you and your devoted parents. I know what it is to be sick and I know what it is to have a sick child. So you see I can feelingly sympathize with you and yours and I hope, if not already, you can say, "it's good to be afflicted."

Our dear Lord tells us by the mouth of Jeremiah, "I will also leave in the midst of thee an afflicted and poor people and they shall trust in the Lord." Parents are near and dear and you really cannot know what precious jewels they are until their cold lifeless forms are confined to the narrow limits of the tomb. My loving parents have long since exchanged a world of sorrow for one of pure delight, and I ever feel that I did not love and appreciate them enough, although they told me I had always been dutiful and a pleasure and had never given them trouble. This assurance of my dear good father and mother has given me great solace through all these years of sad affliction, suffering and care. But dear child, let me point you to the Lamb of God (the only perfect man), death hath no dominion over him, and he taketh away the sin of the world. May we hope that you, my sweet little girl, are embraced in the covenant of grace, and if so nothing can separate you from his love, and afflictions will draw you closer to him and make you

see him as he is. He is now graciously blessing you with fond parents whose great solicitude for you, you cannot know, but you can lighten the burden by being obedient, affectionate and prudent, and I believe you to be all this. Nothing you do for your good parents will cause you sorrow after they have gone hence, but on the other hand the thought that you might have done more may give you pain.

I am such a vile sinner that my life is filled with regrets. I am ever doing that I would not and leaving undone that which I should have done. One of the happiest reminiscences of the past is my oft repeated trips with my father to his churches. The dear people of God loved him so, and loved me, his baby, for his dear sake.

I sat down to write a note, but my pen has been busy to write my thoughts. Please excuse me. Give our united love to your father, mother and accept a portion for yourself.

Sincerely yours,

LUCY G. BRUMBACK.

Mountain Home, Va.

P. S.—All of us want you to come to our union meeting at Hawksbill next May. Mr. Brumback says you must come and bring your father and mother with you. May our Great Preserver grant that we may all meet then to join in worshipping Him who has done so much for us is my humble prayer. Write us when you feel inclined and if you can devote a few spare moments to a deaf old woman it will be appreciated. God bless all of you.

L. G. B.

My dear Brother and Sister Lawrence:—

Your excellent letter of the 23th, received this morning informing us of the death of your lovely child and I feel such deep sympathy for you that I cannot lie down to rest until I write you a short letter at least. How terrible the shock! how sadly solemn to so soon after kissing your darling goodbye sitting on the porch you should be called to look upon her sweet face in the embrace of death! None but

those who have similar trials can fathom the depth of the heart-rending scene, the tearing, if possible the heart strings from your bosom; casting a dark shadow over your pathway which time can never erase. Yet my precious afflicted ones, this is the dark side of life's picture. "Every cloud has a silvery lining," every affliction has its mission, and if we cannot see the wisdom of God in it, 'tis because we see through glass darkly. Here we know but *in pari*; but my sorrowing kindred in Christ, let us think for awhile of the many unhappy marriages, the numerous woes that seem to befall the tender plants which seem to have grown up as olive branches around about our table, and we are made to feel like a precious old lady friend told me when I was in the deep waters of affliction, (had to give up three of our darling little children in ten months.) "Ah, Lucy, there are things worse than death, harder to become reconciled to. We must know that God knows best." "All things are known unto God from the beginning." I believe my sweet young friend was taken from the evil to come. Our merciful Deliverer took her out of a world of suffering before she had known the heartaches which might have been hers to bear—bereft of fond parents whose delight it was to gratify her every wish. Oh, how sad it is to feel and know I have no mother, no father to soothe my aching brow; to see that I am tenderly cared for and reared as of yore in the lap of luxury. "Doubtless some could say, far better could I mourn my child as dead than to have her live the life she does." We know not why these afflictions come upon us, but we are told, "many are the afflictions of the righteous, but the Lord shall deliver them out of them all." It will be hard to say, "Thy will oh Lord, not mine be done." O yes, I too know the severity of sad bereavements, yet we are hoping, trusting Lord in Thee that after death our joys will be as lasting as eternity, doubts and fears all gone and death swallowed up in victory and we a happy reunited family, all clothed in

spotless white worshipping at the feet of our precious Savior. Oh, may we meet our loved ones behind the swelling tide of woes! and whilst left for a little while in this world of sorrow be comforted by the assurance, glorious hope, "that it is well with my soul," and that "my Jesus hath done all things well." Sorrow not as those without hope; the dear Lord gave, dearest Petie, and in loving kindness called her up higher where no more sufferings can disturb her and where she is safe in the arms of Jesus.

We are so thankful we had the sweet pleasure of meeting her and that you had her here with you will always be a ray of light in the valley of sorrow. I appreciate her beautiful letters more than I can tell and think it right for me to copy her last letter to me which I will carefully preserve and return her own hand-writing to you, which you should have published in reply to mine. If you deem mine worthy have it published also. It was very poor, I know, like the unworthy writer, but it was from my heartfelt, honest convictions.

May our dear Lord, whose faithful servants you are, pity and comfort your wounded and bleeding hearts and tenderly watch over and sustain you by His grace the remnant of your days is the prayer of your devoted but unworthy sister in deep sympathy.

LUCY G. BRUMBACK.

Mountain Home, Va.

N. B. All our family join me in love and sympathy.

Dear Brother Gold:—

It is with much fear and trembling I attempt to write you a few lines concerning my condition and feelings here of late. I suffered a great deal last winter with rheumatism which brought me very low both in mind and body. I tried many different kinds of medicine but as I found very little relief I almost lost hope of ever getting well again and was impressed to pray earnestly to God to relieve me of my afflictions and to give me strength to do my

housework and other duties. Now I can never tell nor write what a sad and miserable state I felt to be in. Instead of getting better I seemed to get worse and a great fear took hold of me. My whole body gave way with nervousness, also the fearful feeling that I was sinking down in death and no one to help. I felt that God was angry with me and would not hear my cry and it seemed that the waves would close over me. Oh, Lord, for ake me not in death, was my cry. I was afraid to go to sleep. I could not recall when God was so precious to my soul; but now when I am old and afflicted and in need of him, that he should cast me off forever, it was more than I could bear. Oh miserable being that I was, who would deliver me from so great a death.

As my bodily afflictions got better I had a desire to search the scriptures to see if God had or ever would cast away his people. My mind was drawn to the book of Psalms and there I found I had been using the very words of David and did not know it and oh how glad I was that the Lord had counted me worthy to lay his chastening rod upon me, and thanks be to the God of heaven that I am not cast off. I can say I have been cast down but not destroyed.

Now, Brother Gold, I wan't you to examine this imperfect scribble and if you think it unworthy a place in the Landmark throw it in the waste basket and it will be alright for I feel so imperfect and unworthy myself that I fear to speak of the Lord's dealings with me, if indeed it is the Lord's dealings.

Now, Brother Gold, what seems so strange to me in the last sore trials that I have been called to pass through is this: while so cast down and in so much trouble I seemed to forget that I had ever been purged from my old sins and was so blind and forgetful of the time, thirty two years ago, when the Lord delivered me from so great a death. Oh how I abhor myself for being so forgetful of his goodness and mercy to me a poor sinful worm of the

dust.

Brother Gold, I want to tell you why I have written this rambling scribble. I am impressed so in my mind to write and I can't get rid of the impression. Now why I have been impressed to write I cannot tell, but this I know, I am bound to try to write. I thought I would try to write my feelings but I can't. A few days ago I seemed to be feasting on the promises of God to us poor sinful creatures and thinking to myself I wish I could tell it to the highest heavens, when a still small voice said to me, "tell it to his saints." I do hope if any of the good brethren and sisters chance to see this they will throw a mantle of charity over it and remember me at a throne of grace. I crave the prayers of God's people the world over.

I have already been too lengthy with this writing still I have only hinted at what I wanted to tell. Pray for me, dear Brother Gold, for I think you are a faithful minister of God. Pray that I may be enabled to put my whole trust in God and be submissive to his will in my afflictions. Your little and unworthy sister if one at all,

BETTIE A. WEAVER.

Greensboro, N. C.

#### LABORING AND HEAVY LADEN.

Matthew 11:28.

The dear Savior calls upon all who labor and are heavy laden to come unto him. Who are they? What condition is that which is thus described? Are all who labor heavy laden? No! A man may labor to the limit of his strength every day for many days, and yet not be heavy laden. If he accomplishes his appointed task each day though it requires his utmost strength, yet he is not heavy laden. When the work is done its burden is gone, and he can rest. The next day he does that day's work, though he has no strength to spare, and is again at rest. So in the case of religious work. The natural man feels able to do all the work that is necessary for his salvation, and so he is satisfied with his

own ability, and with the work he can do. Often it is said by such, a man "Can have all the religion he will live for," the more he does the better will be his reward, he believes. He knows of no righteousness but his own, and does not understand why any other righteousness can be needed. He may feel that it requires all of his mind and all of his strength but when that is given he is satisfied. He is laboring, but not heavy laden.

But if this man, whose task requires his utmost strength every day, should lose the use of his arm, and therefore be able to do only half a day's work in a day, then every day a half day's work is charged up against him. This unfinished work accumulates rapidly, and it must be done. Its burden rests upon him. He hopes to be able soon to take up some of that undone work and do it, and so, little by little, "catch up," and get even with his tasks again. But instead of that he becomes lame, and cannot move along, so that he has to leave still more work undone. Then he becomes blind and cannot do anything. Then he becomes a leper, and cannot stay any longer in the company of the workers, but must get away from his fellow-laborers. Yes, they will even drive him from them. Now he is indeed laboring and heavy laden. The work is still his to do, and he still laboring in his mind, but can do nothing, while he is crushed down under the heavy load.

This is the sad condition of the poor sinner who feels the just demands of the law resting upon him. The more he tries to fulfill the law the more clearly he sees and feels the impossibility of doing so. He learns that a sinner can bring forth no righteousness which the law can be satisfied with. He knows now that a bad tree cannot bring forth good fruit, nor a corrupt fountain send forth sweet water. He learns that there is only one thing which the sinner can do to satisfy the law he has violated, and that is to die.

It is unto these who are in this sad and helpless condition that this call of the dear

Savior comes with power. It is not heard by the natural ear, nor apprehended by the natural mind. It does not come to the laboring and heavy laden sinner as something he can take into consideration and decide whether he will obey it or not. He does not know of this call but in its fulfillment in his experience. The Savior speaks to the heart. His words spoken unto us are spirit and life.

This call of Jesus is not in the nature of an invitation. Nothing in it is left dependent upon the will of the creature. An invitation is between equals. The one invited has a perfect right to decline the invitation. A king does not invite his subject. A mother does not invite her child, who is liable to creep into the fire or off a precipice. The word invitation is not used by any inspired writer. The word "invited" is used in the old Testament three times, but not in connection with anything of a spiritual nature. Jesus calls and commands, and his word is always with power.

He who has been laboring in vain to keep the law, and who has grown nothing better but rather worse and who is still laboring, though without hope, now feels a rest which he cannot account for. His burden is gone. How or where it went he cannot tell. He has done no meritorious work, and cannot feel that he is any better than he was yesterday, but the condemnation of the law seems to have passed away, and his soul is at rest. This is the experience of that sweet and powerful call of Jesus, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." This is the manner of his call, and the experience of it. He does not say, "If you will come unto me I will give you rest." The poor sinner would not know where to go. Even Job could not tell in what direction to go to find the Lord. But Jesus leads his people. He calls them with power, and they come. He never has missed one, never passed one by. When we feel the rest then we know the Savior has called us. When we see the light then we know the Sun has arisen

—we see him, not by any earthly candle, but in his own light. "In thy light shall we see light."

Those who have been thus sweetly called unto Jesus, and have felt this holy gospel rest, are now manifest as gospel characters, and as "under law to Christ," and he says unto them, "Take my yoke upon you, and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Every one of those who is thus called feels himself unworthy of the holy service of God, unworthy of any place in the church and especially unworthy to be mentioned as having any part to exercise in the church. They are learning the meekness and lowliness of Jesus. This spirit is necessary in preparing them to take the yoke of Jesus upon them. They all feel something of that shrinking which Moses, Isaiah and Daniel and all the holy men of old felt when called upon by the Lord for especial service.

It was the meek and lowly spirit of Christ which was in the prophets, which prepared them to testify of him; and it is the same spirit now which causes the one who is naturally proud and haughty and self-willed, to be meek and lowly, and to esteem himself as less than the least of all saints, and as unfit to take the holy yoke of Jesus upon him. Each one feels that any one else would be more fit for the work than he, whether it be to use the office of a deacon, to preach the gospel, or do any work in the church of God.

Each thinks the yoke would be too heavy for him. But when the command comes into the heart from Jesus, a wonderful power is felt, and the love of Christ constrains the poor soul, and he is made willing in the day of the Redeemer's power to take up the yoke. Then how sweet the rest which is felt in the soul. And then what a surprise is felt when the yoke is felt to be not hard, but easy, and the burden light. With that yoke and burden upon us we can mount up with wings as eagles; we can run and not be weary; we can walk and

not faint.

SILAS H. DURAND.

Southampton, Pa., July 8, 1909.

Reidsville, N. C., Aug. 17, 1909.

Dear Brother Gold,—

I have just received a letter from the assistant clerk of Suggs Creek church in which he says that the statements made to me and published in the Landmark for Aug. 15th are not true. I hope you will publish this matter in your next issue.

It is not my intention to misrepresent Elder Draughn, the Suggs Creek church nor anybody else neither for myself nor for any other person.

I do not know which of them is wrong, or whether both may not be, and I am no judge between them. One thing we know is that we want none of the progressive movements among us. We want our churches to abide in the good old way of the Lord and for them to stay out of the modern inventions and works of the religious world, and any preacher who attempts in any way to introduce them we cannot receive nor welcome in our midst.

Some years ago I wrote an article on the religious adultery of the church and spoke of this very thing. That article was so assailed that I was sorry I wrote it, but every word of it has come true, and now I am glad, not that it came true, but because I then believed it to be the word of God to me, and since it came out true I know it was his word and I rejoice.

I now feel sorry that I wrote the little note which has been published, but I felt the weight of it then, and if it develops to be true I shall know it is of the Lord and shall rejoice.

The prophet Jeremiah was rejected and hated by his brethren because he told the truth, and he was so discouraged and hurt that he determined to not speak any more in the name of the Lord, but his determination was not strong enough to balance the word of God which was in his heart as a burning fire shut up in his bones, and he was weary of forbearing and could not

stay.

Many times I have been very much discouraged and have determined to write no more, but the first I know I become restless and cannot be still until I do write. This is my reason for writing and when I write it is for such a cause.

The Lord deliver us from error.

In love and hope.

L. H. HARDY.

Dear Brother Gold:

I wish to say to my dear kindred in Christ through the Landmark, that I am no longer Sister Annie Crisp, but that lawfully my maiden name, Redmond, has been assigned to me. This was done in March, 1969, in the courts of Virginia.

Sometime last summer, circumstances over which I had no control, forced me in defense of my character to file a cross-quit through and by the laws of said state, to put away my husband (in name only). In consequence of such an action the judge heard me first, granting me a deliverance. I consider, both morally and spiritually,

Many people, perhaps think, they know what Jesus meant in regard to this serious question recorded in the gospels, but believe me, none I am persuaded, save a few heirs of promise, really and truly understand the saying. They alone, who have had the spirit of grace and supplication poured out upon them while enduring such painful and humiliating exercises are capable of sounding this depth.

I wish to declare in my own case that my testimony is not gleanings gathered from other fields but rather the fruit of result of test and experience on these shores of time.

I would so much like to draw you a picture of my wilderness journey, showing the face of Him on those dark back grounds of my past overwhelming sorrows. But without revealing His dear countenance through the lattice of my windows, would be but a doleful story of a poor weak woman's travail.

In order to touch up the scene in glowing

colors of His love and mercy to me, as my sun and shield, especially at the stand still periods, would call for Ebenezer's rich and rare; yea, would bring the treasure of darkness and hidden riches of secret places in view, which in times past were deep and full to protrude themselves to the surface or lips. I feel though there is yet a barrier to be burned away before I can come forth in exultant shouts of victory publicly.

In the year 1962 God made very plain to me my approaching trouble, the divorce question. I thought then oh, if such a thing ever ripens into a reality, what shall I do? I considered such a step to be awful, low, etc. I prayed most earnestly for about three months that He would not let it come. Instead of relief, I was given another token more convincing than the former that it would surely be, yet I would be victorious.

Those gloomy days, dark, lonely nights and long weary years are engravings which are not produced in every heart and life I feel sure. I feel my inability to ascribe greatness unto our King for His unspeakable graciousness toward me, His worm. He always goes before His children preparing the way, thus establishing us in the doctrine of election, predestination and final perseverance of His saints in glory.

To think of my past pilgrimage in the light of Him who was so tender toward me during my long imprisonment makes me weep in adoration and praise unto God, the Father and Holy Ghost.

So many were crumbs, yea, hand fuls thrown into my cell, making darkness light, crooked things straight and rough places smooth.

Dear friends, have you ever thought what a wonder thing it is to be brought to pray. We all desire to worship, yet we don't like the things it takes to humble us at His footstool. Our flesh draws back and chooses strangling and death rather than life. The broad road often seems a great temptation to us. So these temporal trials, these strong Goliaths, on the outside, with out enemies within, keep us in the way we

should go.

How true this is! Mr. Vaughn once said in regard to approaching God: "Let your prayer be about the things that really interest you. The more minute and individualizing a prayer is, the more real it will be. You are coming to one to whom the little and great are all the same. Nothing is below His sympathy, nothing is above His power. And take care when prayer has gone up, to look up, David like, and watch for the arrows fall. It will fall feathered with blessing though the descent and the spot may be very different from what you looked for." I feel that this divinely composed quotation is the experience of many a poor child of God.

Since writing the above I will say it has been delayed and I urge the printers to insert this in the Landmark at their very earliest convenience. By so doing I will be greatly obliged, and to the household of faith I desire to remain a follower of the Lamb of God which taketh away the sin of the world.

Simply and lovingly,

ANNIE REDMOND.

Tarboro, N. C.

The Little River Primitive Baptist Association is appointed to be held with the church at Salem meeting house, Johnston county, N. C., to commence on Friday before the last Sunday in September, 1909, and continue three days. Visitors and messengers will be met at Wendell on Thursday before (Norfolk and Southern R. R.). Trains going west arrive at 11:50 o'clock a. m. Trains going east arrive at 7:30 a. m. and 5:15 p. m. There will also be a chance at Clayton. Train going west on the Southern R. R. will arrive at Clayton at 8 o'clock a. m. Friday morning. A general invitation is extended especially to ministering brethren.

J. A. T. JONES,

Associational Clerk.

## ZION'S LANDMARK

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

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

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

Volume XLII . . . . . No. 20

Wilson, N. C., SEPT. 1, 1909

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

### CHARACTER.

What is a perfect character?

Writers of fiction, such as novelists, make crafts on their imagination for data or ideas which they weave into a character according to their fancy or ideal. They construct such a creature as suits their fancy, or such, if they write for admiration of others, as they think the public will receive with favor, and that will bring them fame or money.

The most individual and original writers of this class interpret their own thoughts and views which they embody in what they call character. Historians narrate the sayings and doings of nations in their organized acts as Legislative bodies, or courts of law, the battles of their armies, and their the nation. Biographers treat upon the other actions as the organized forces of lives of individuals showing their traits, motives, purposes, environments, reasons of their conduct, and the consequences affecting and controlling them the nature of their motives and purposes, the sum of their doings with the impression left on the world they call character.

There is another class of writers and speakers who are guided—not by man's reasonings, or imaginations, or fanciful creations, who do not dig their views and utterances out of their own thoughts or minds, but who write and speak as they are directed by that preparation of the

heart in man, and that answer of the tongue which are of the Lord. Hence what they utter is not a vision out of their own deceitful heart, but they utter their words before the Lord. Therefore they do not err or blunder. They do not occupy the standpoint of a natural man, but they dwell in Mount Zion—the city of the living God—the heavenly Jerusalem. They walk about Zion considering her palaces and marking well her bulwarks that they may tell it to the generation following. Nor do they seek earthly scenes to describe, nor search for earthly readers or admirers to receive their utterances. But their message is to the flock of God, and their audience is the inhabitants of the heavenly Jerusalem. They feed the flock of God which He hath purchased with his own blood.

There never has been any mistake made, nor any false estimate of any ones character by any writer or speaker guided by the Spirit of God in any prophesy or utterance relating to any man or any events whether the man was then born or not, or however unforeseen the event, or however removed. Because nothing is hid from Him who moves these servants of the most High God to declare that which shall be.

Whether relating to individuals or to nations great or small all they utter is true, nor do they give flattering titles. They know the vanity of man. They fear God. Nor are they forward to thrust their views on the public. Feeling their own insufficiency to declare the truth of God, and knowing that all else is vain and shall fall or perish as chaff, they have no desire to teach or proclaim such trash. They are not hasty to utter the weighty matter of the Lord's works. They are slow of speech and dull of hearing they feel, dark of understanding, yet they know the truth and love it, and will contend earnestly for it.

Most with the faith of the Lord Jesus they have confidence in God who cannot lie, and they know that it shall be as he declares, for not a word of God shall ever fall to the ground, or return to him void.

Knowing the terrors of the Lord they

persuade men. Knowing God's faithfulness they would encourage the feeble of the flock to call on Him.

To discern between truth and falsehood, to reject what is wrong and cleave to the right, to preach nothing among men but Jesus Christ and him crucified is their one great aim and purpose. While man-pleasers aim to incorporate all the inventions of men, all their enterprises and measures, and construct a theory of religion in which the institutions of earth are called sacred and sanctified to the service of God, so all the things of earth are joined to the Lord, and their King Solomon has wives and concubines without number, but the true followers of Jesus hold only Christ as their husband and Head who has only one bride, and everything else is rejected by the true followers who know nothing but Jesus Christ and him crucified. He is the one perfect character they preach, and they are all one in him. This is perfect character.

But this causes them to be hated of men, unpopular and rejected as old fogies behind the times, for the Bible is a dead letter to the worldly religionist, and the bodies of God's servants now are dead in the streets of Sodom or Egypt where our Lord was crucified.

P. D. G.

Elder J. J. Hall states that he asked a preacher what this scripture means, "As many as were ordained to eternal life believed." He replied, when they accepted Christ then they were ordained to eternal life. I said the ordination was before the belief—that if God had not afore ordained them to eternal life then none would have believed. He replied that doctrine is that God damned one and saved another. I replied no, but this is what the bible declares. He said if you were to die now don't you know you would go to heaven. I said no, but hope I would. He replied you are a fool and liar too, and you have the spirit of the devil, and you are going to hell, and he thanked God he was not like me. I replied that is what the Pharisee

said.

If you have a mind write on this scripture.

J. J. HALL.

Remarks:—The Pharisees have often tried to explain away that scripture, "As many as were ordained to eternal life believed." They want it to read, as many as believed were ordained to eternal life—that is after they believed they were ordained to eternal life. They hold that faith is the work of man, and hence it is of works or by works we are saved.

When confronted with the predestination of God they endeavor to throw reproach on the doctrine by saying this makes God the author of sin, and the author of the damnation of the lost, or that God made one man to be damned and another to be saved, and hence he is partial and unjust.

I know of only one thing that will set such an one right, and that is for God to quicken him from the dead, and show him that a just law condemns us all, and that justice consigns us all to damnation, or the reward of our own deeds calls for our damnation; but that by grace we are saved through faith, and that not of ourselves, but it is the gift of God; and that by nature we are all children of wrath.

When the Lord is revealed in us as our hope then old things are passed away, and all things are become new, and all things are of God; and he puts a new song in our mouth even praise to our God. Then we have an entirely new view and understandings of these things. This blasphemy of charging God with folly is taken away from us, and we know that God is the author of salvation to all that believe.

The enemies of the electing love of God charged our Master with being in league with devils, and the Jews said to Jesus thou hast a devil. Brother Hall, if they persecuted Jesus who is the green tree, will they not persecute his followers?

How good if we are favored to own the Lord, and to defend his doctrine through love, and pray for them that falsely accuse us, and let our light so shine before men

that they may see our good works and glorify our Father which is in heaven.

Who is it thanks God he is better than other men? The Pharisee. Who is it that has no doubt about his salvation? The Pharisee. Who is it that does so many good works as he thinks? The Pharisee. While the Primitive Baptists feel they are vile, and do not live as they desire to do, and when they count up all the cost, if it be not by grace then they are lost and justly so.

P. D. G.

#### A NEW HEAVEN AND A NEW EARTH.

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea," John 21:1.

While we see the first heaven and the first earth we cannot behold the new heaven and the new earth. While we look to the things that are seen we cannot behold the things that are unseen. No man can serve two masters. We cannot be in the flesh and in the Spirit at the same time. When we are with the Lord we are absent from the body.

John was in the Spirit when he saw these things not of the earth. He saw what will come into its perfect fulfillment after time shall be no more, and when there shall be no more sea, or when the sea, that womb of so much bringing forth the things of time and sense or of corruption, shall be no more. For the former things will have been done away.

Have you ever received so much of the divine witness of spiritual things as to know that they are not of the earth earthly but that they come down from heaven? Then you have the witness in yourself that these things are true.

How glorious are the things that John beheld: as the New Jerusalem the church of the living God came down from heaven and the new earth wherein righteousness dwells; for God shall dwell in his people and walk in them, and there shall be no more death, nor sorrow, nor pain, for God shall wipe all

tears from all eyes.

But what shall become of the wicked? They shall have their portion in the lake that burns with fire and brimstone. Every unclean thing shall be there, and only those whose names are in the Lamb's Book of Life shall be in the holy city.

John saw the bride the Lamb's wife. One of the Seven Angels talked with John, and carried him away to an exceeding high mountain, even the mountain of God's holiness above the things of earth, high in the elevation of holiness, for the Lord's house is on the top of the mountains, or above the things of earth. This is the Lamb's wife, the bride, the city of the living God. In her composition appear the twelve tribes of Israel as a Jasper stone most precious, clear as crystal, so pure is her light. A wall great and high, denoting the perfect security of the blest inhabitants of that city, wherein nothing that ever is unclean can enter or disturb that holy rest, and joy of the inhabitants of Zion, rises in eternal majesty.

There were twelve gates answering to the twelve angels or gate keepers, which are the twelve tribes of Israel. The city hath four square, and there is the equality of perfection, three gates on the east, three on the north, three on the south, and three on the west, so that an open gate is to every one coming from the east, north, south or west. The wall of the city had twelve foundations, and in them are the names of the twelve apostles of the Lamb. The most precious metals were in the foundations, and the city was pure gold, denoting the holy love of God, and every beauty and gem of sparkling brightness shone in its walls.

The doctrine and order of God's house most glorious shone in the apostles. This is a great wonder in heaven, a woman the church clothed with the sun, and the moon under her feet, or the law not over her to curse her for her disobedience; but upholding her and supporting her in the perfect obedience of Jesus her husband, who has fulfilled and honored the law and become

the end of the law for righteousness to every one that believeth. Also the crown of twelve stars, or the doctrine expounded and interpreted by the twelve apostles of the Lamb of God is her glorious ornament; and she is in heaven or above all the things of time and sense. If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God: because or 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.

It was said by the Angel to Mary, "Blessed is she that believeth, for there shall be a performance of those things spoken. The believer in God and the Lord Jesus shall attain unto all these things afore declared. For every promise of God shall be performed.

John was shown that all is fulfilled. He was in the Spirit on the Lord's day, and all former things or things of earth and time were done away, and there was a new heaven and a new earth wherein dwelleth righteousness.

P. D. G.

..... HAPPY GREETINGS. ....

John the Baptist was born of woman less than one year before Jesus was born of the virgin Mary. The relationship between them as foretold by prophecy was of the closest kind in their official character, John as the forerunner of Jesus coming in the spirit and power of Elijah the great prophet, who should come as the messenger of the covenant of Peace to turn the hearts of the fathers to the children, and all to the wisdom of the just one, and as the morning Star coming at dawn of day, and heralding the approach of the Sun of righteousness rising with healing in his wings, giving him glory and honor greater than that ever given to any other prophet.

When it was announced to Mary that her cousin Elizabeth should bring forth such a son she visited her, and the greeting of these two famous women was the most cordial and spiritual ever manifested on

earth. To John yet unborn it was such a joy in that he leaped in his mother's womb at the salutation. No two men ever enjoyed forth such feelings as existed between these two men. John's joy would not decrease, while Jesus must increase. This was such love as no natural man ever felt: We can if we love only to see him rise if we increase too, but John's joy was full in the increase of Jesus and the decrease of himself.

There never was so glorious a time on this earth as at the birth of Jesus. Heaven came to earth, and a new thing is done on the earth. The glad tidings that a Saviour is born, that a son is given, and that the government is on his shoulders, so that God is with us in the wonderful interpretation of divinen love and peace, so fittingly expressed in the language of the everlasting song, "Glory to God in the highest, peace on earth and good will to men" is sung above the earth by an angelic band, and it greets the ears of astonished shepherds.

John's preaching is the beginning of the gospel. It was more than prophecy—it was preaching. Prophecy is something yet in the future—not yet complete. Preaching is the prophecy complete. Prophecy is sowing time. Preaching is harvest time. John preached the kingdom of God is at hand. The glad tidings of repentance—a present deliverance is come. That which kings, prophets, holy men of old desired to see, but did not see, is now come. Simeon waiting for the consolation of Israel being told that he should not die until he had seen the Lord's Christ, led by the Holy Spirit goes into the temple and taking the babe in his arms blesses him, and is so filled with the glory of these things that he is at once ready to depart and he with the redeemed in glory, and behold the Lord God in peace.

When the Lord Jesus appears to one long afflicted and waiting for the consolation of Israel then the love of God fills his soul, then how glorious is the greeting, and how welcome is the sweet day of salvation.

John was sent to baptize. This is the beginning of the gospel. There was a man sent from God whose name was John. The same came baptizing. There never had been any baptizing before. This was a new thing in the earth. The people wondered if John was the Christ. He said not. Then said they, why then do you baptize? He replied, I indeed baptize with water. But one stands in your midst who shall baptize with the Holy Ghost and with fire, whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner, and burn the chaff with inextinguishable fire. He shall make an end of sin as to his people.

John had no aid of men, no preparation of earth—no school of worldly teachers—to polish or wealth of earth. Never was one so fully separated from men as was John. God sent him. His food was the simplest, his clothing the plainest, his doctrine all of God, his service in purity of spirit.

What a baptism was this? Was it from heaven or of men? Whoever was so endorsed as was John. He baptized Jesus, which the Father and the Holy Spirit both publicly sanctioned. Happy indeed are all that hear and receive this doctrine and cleave unto Jesus. Happy are all those that walk in the simplicity of this blessed God-given doctrine. To walk in the joy of the Lord Jesus separate from the world, and greeted with the salutations of this love of God in Christ is a joy that the world knows not of. Happy is that people whose God is the Lord.

P. D. G.

Why should a self-righteous man pray?

The question is not why should a man conscious he is a sinner pray: but why should a man who is not dependent on God pray? If a man is a free agent then to whom should he address a prayer or a petition? For if he is the one that decides his own case to whom is he thankful but to himself for all he has?

If a man is righteous God will not con-

denm him. That be far from God to condemn the righteous, or to withhold any good thing from him that walks uprightly. While we cannot think of a man that is righteous unless God has made him so, yet if such an one could be found what has he the need of?

Men ought always to pray and not to faint, because they are always in need of what God only can give. Receiving mercies of the Lord continually he should always be giving thanks to God. In everything giving thanks and praying without ceasing is the business of the Lord's people. They are beggars before the throne of mercy, but what reason or cause has one to pray or give thanks for that which he has not received, nor does he ever expect to receive it, because he is able to do all that is necessary for him to do.

A self uprighteous man is righteous in his own eyes. Hence he prays with himself or to himself, and thanks God he is not as other men are. But why should he thank God for this?

Why do Pharisees pray? They pray to be seen of men, thus supposing they are obtaining praise of men: for they are fond of admiration. Feeling they are worthy they consider they are entitled to praise. But a humble man does not feel that he is worthy of any such notice. Or they think they are to be heard for their much speaking. They consider that there is merit in their words, therefore the more they speak the more they are entitled to be heard, because feeling that they are worthy they feel that they have claims that ought to be regarded. The more they speak the greater is their expectation of being received, because they love their own thoughts, and their own works. Hence they are first in their own works. Hence they are first in their own cause, and forward in speaking. How sweet their own words seem to themselves, and thus they think they shall be heard for their much speaking.

How is it with a humble man? He does not feel that he is worthy to speak, nor that his words should be heard. He is

ashamed of himself. Job said he was vile and he would speak no more. Prayer is the cry of distress, the utterance and wail of grief. How expressive the prayer of the publican, "God be merciful to me a sinner."

When grief and sorrow are pent up in the soul the cry of helplessness and vileness is the utterance of worship to the God of infinite greatness and goodness. Such a sinner takes his place in the dust, and God hears his prayer. True worship is in prayer. There is there any ground in the heart of such a sinner for plea of work or merit: but such a soul is cast on the bosom of mercy, and receives all blessing of God. Such a soul cannot be the enemy of God. One cannot approach to God with enmity in his heart. Such a one is pure in heart, but he does not feel anything in himself but vileness. Then the blessing is altogether of God, and is purely spiritual and holy; and of his fulness such receive and grace for grace.

The rich (in their own conceits) are sent empty away, while the poor (in their own estimation) are filled with riches of grace.

P. D. G.

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## OBITUARIES

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### APPOINTMENTS, ADS. MISCELLANEOUS.

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#### ANOTHER INCIDENT.

About twenty-two years ago, when I was first attacked with heart trouble, I had an appointment some ten or twelve miles from home one Sunday. When the time came I was sick in bed and not able to go, but Elder R. F. Popason and Brother W. B. Griffin came to my house and they went to the meeting. Brother Popason filled my appointment, returning to my house in Northport, Ala., Sunday night. I was in bed lying on my right side. All at once I was taken with an indescribable deathly feeling. I turned upon my back and supposed

I felt the icy hand of death moving rapidly up and down from the tips of my fingers and toes, and a cold clammy perspiration burst through the pores of the skin. I said, I shall be dead in a few minutes and all the family thought so, too.

In the midst of the excitement Elder Popason said, have you got any whiskey? As quickly as possible a spoonful of brandy was given me, there was a reaction and I lived.

I lay propped up in bed and never turned on either side for the space of ten days and was confined to the room altogether for six weeks, and lost fifty pounds of flesh in ten months.

Next morning, before leaving, Elder Popason knelt by my bed and offered a fervent prayer for my recovery.

It seems to me I have snuffed a thousand deaths since that memorable night, but for some purpose Almighty God has kept me alive until this writing. Both Brother Popason and Griffin died long since, and why, oh why, am I still here?

Brother Popason was an humble minister of the gospel and Brother Griffin was a sweet singer in Israel. I imagine I can sometimes now hear him singing the sweet songs of Zion. I believe both are resting in the sweet arms of Jesus, and sometimes I feel that I want to go there, too, for I believe with the poet:

"When we appear in yonder cloud,  
With all thy favored throng;  
Then we will sing more sweet, more loud,  
And Christ shall be our song."

If in this life on'y we have hope in Christ we are of all men most miserable. But now is Christ risen from the dead and become the first fruits of them that slept. Thanks be unto God that giveth us the victory through our Lord Jesus Christ.

In this blessed hope,

H. J. REDD.

Dear Brother Gold:

Brother Matthew Pickrel, of Sycamore, Va., has requested me to write for the Landmark something concerning Matthew 18:15, etc. There are different offenses and trespasses spoken of in this chapter. The first we wish to notice is that embraced in this verse. The trespass is private, that is, it is against the one member. No one else is offended or hurt at all for only one knows anything about it. It may be that the one hurt knows it. The brother who hath trespassed may be ignorant that he has done wrong, therefore the Lord has made it the duty of the one who feels hurt to go to the one who hurt him and as a brother and in a brotherly spirit tell him his fault. This matter must be between them. No one else is to know anything about it. Our Lord does not give the husband the privilege to tell his wife nor the wife her husband. It is to be strictly between the trespasser and the one trespassed against. If the one that feels hurt makes the matter more public than this he becomes the offender in the church and deserves the rebuke of the church. When he has complied with this requirement of the Lord and the brother hears him and gives him peace of mind this is the end of that matter. Neither of them should ever speak of that again in a way to in any wise cast reflection on the other, but to just let the matter rest between them, knowing that each has set himself right in their matters. They are to be sure that no one is there, but the trespasser and the one who goes to tell him his fault.

In case the trespasser gives to the other no satisfaction then he is to go and take with him one or two more. These should be brethren or sisters whose mind will not be biased on either side, but who love the truth of God and the order of His House. When he has thus gone he is to again tell the matter to the trespasser and if he hears them then the matter is settled and should be no further pursued. But if he will not hear the matter becomes stub-

born and a sore in the church, with these two or three each of whom are now parties in the matter, the whole thing must go before the church and the one who first felt aggrieved must tell it to the church and the other one or two are witnesses. Then if he will not hear the church he is to be unto the church as an heathen man and a publican. In other words as one unclean and unworthy of fellowship. He must be excluded.

I did not once think this way, but felt that he need only be set aside in the fellowship of the one who had been trespassed against at the first, but that would not be purging out the leaven. The whole church is involved and all is one in the singular pronoun "thee." If he shall neglect to hear the church, this is the last and highest authority, let him be unto the church as an heathen man and a publican.

By this way the church is purged of stubbornness which is in direct opposition to humility. Humility is one of the greatest of all Christian graces and stubbornness tramples it under foot, and therefore it cannot be righteously tolerated in any gospel church.

This humble spirit is manifested in the question of Peter and the answer of our Lord. Not once, but times without number which is embraced in the "seventy times seven," or the perfect numbers multiplied in themselves. In Luke 17:5, "And if he trespass against thee seven times in a day and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him."

This trespass is a sin where one has intended to do right, but has missed the mark. His intentions of right is shown in his turning again to you and showing repentance.

When the spirit of stubbornness is manifested it gets to be wickedness and therefore the church must cast it out.

Let us remember that the above dealings are for sin which at first was only private and not in any sense of a public or immoral nature. Now there are other sins

which are wickedness in themselves from the first. Drunkenness, lying, stealing, cheating, fornication, adultery and the like are in this line. When one has been guilty of any one or more of these things Paul says he shall not inherit the kingdom of God. Gal. 5:21. I have heard of one case where one was repeatedly drunk and on a particular occasion he was down in the barn of another brother and wallowing in his own filth. Is he a fit case for the church? Can the church trust him further? Another was down on the street, and at another time had to be carried from his vehicle to his house because of his drunkenness. Can any true gospel church have fellowship for such? Such things are sins of wickedness in Israel and should be cast out to stay out, that the name of our Holy God be not blasphemed, and that His Holy cause be not trampled under our unhallowed feet.

Today is the gospel day, and if any man commit such evil and wickedness as this he is sinning in the day time, and either he is a hypocrite or he cares nothing for the Lord who bought him by the great price of His precious blood.

Sometimes such parties as these will work around churches so as to get up a party of dissatisfaction in the church in order to try to work himself in again, and those members who thus become infected with his wordy tongue of self-justification get up trouble in the church by trying to plead the cause of such a corrupt person and thus bring trouble on the innocent of the church. Now what is to be done? Take that wicked person back in the church just to please those who have become imperfect with his disease? How could the church be clear in such case? Does not a little leaven leaven the whole lump? Then we should beware and not tolerate such by receiving it back when once the Lord has given us strength to purge it out.

Think you that a leper who had been cleansed would try and get that awful disease again? I think not. But cannot

one who has been guilty of any of this wickedness ever get back in the church? There was a case in Corinth where a man was living carnally with his father's wife (not widow), and Paul rebuked the church and commanded in the name of the Lord that the wicked person be given over to Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus. In his next letter to them he exhorted that they restore their love to that one because his punishment was sufficient and lest he be drowned with over much sorrow.

Who was it that saw his punishment was sufficient? Was it the one who had committed the wickedness? No. It was the observing Paul. Doubtless the church was one with the apostle and all had seen his great sorrow.

Did he come and ask what he could do to make satisfaction? No. The convictions of his heart were causing him to do the things which were mete for repentance, and this is what Paul saw. One shows no repentance when he is going around trying to enlist brethren and churches on his side and thus cause ruptures in the church or churches. Of such beware.

Your brother in hope,

L. H. HARDY.

Reldsville, N. C.

Remarks—The above matter I consider very rich and weighty and worthy of our serious consideration. How beautiful and glorious the truth is, and how blest are we if we give good heed thereto.

P. D. G.

#### ISRAEL IN THE WILDERNESS.

God uses methods that are always efficacious to do what he purposes. We do not like to hear one say God wants or wishes to do any thing. God does all His pleasure. But man cannot say what that pleasure is. He redeemed His own people from Egyptian bondage. He showed His power so clearly in their favor after they were greatly oppressed by Pharaoh that they knew they could not deliver themselves

from Egyptian bondage, that they never could doubt: but that God brought them out of Egypt. Yet often He reminded them of this miraculous deliverance, for they soon forgot divine favors. Like when the Lord shows us our guilty, oppressed, enslaved condition under sin and death, from which when the Lord delivers us we think we shall have no more grievous trouble: but when our old enemies rise up and we sink in doubt and unbelief our hope appears quite gone and our case is desperate.

The law was given to Israel in the wilderness as they encamped at Mt. Sinai. Its solemnities were unbearable. Its commands were plain. The substance is thou shalt love the Lord thy God with all thy mind, soul, heart and strength, and thy neighbor as thyself. This excluded all false gods. There is but one true God manifested as Father, Son and Holy Ghost, and these three are one.

No greater sin could be than to worship any other God, or have any other, or own any other. To love the Lord God of Israel with all the heart, soul, mind and strength is the highest service. To fail to love one's neighbor was sin. To wrong him in any thing, or to fail to seek his happiness was sin. This law requiring these things was holy and spiritual, and he that failed or offended in one point was guilty of all.

God brought his people into a great and terrible wilderness that yielded them no sustenance, that furnished them no food, nor drink, no homes, no beauty to the eye. Why was this? What was this done for? To show Israel the necessity of trusting in the Lord for everything every day. He gave them bread from Heaven. The Rock gave them water to drink. God was to them a pillar of cloud by day, and a pillar of fire by night. But they must trust Him for every thing and live alone by the faith of Jesus. This carnal men cannot do. They must be fed by their senses, by their natural eyes, natural ears, natural mouths, or through and by their natural senses, and walk by sight, or they must see

the things they depend on. Flesh and blood cannot live by faith, or walk by faith. To dwell in God obeying him in all things is what fleshly man will not do. He has no mind or will of that sort. The carnal mind is enmity against God. It is not subject to the law of God, neither indeed can be.

With all the training these Hebrews had they demonstrated the carnality of man to be such that he cannot, will not, does not obey a spiritual law.

Nor could the law help, incline, or enable him to keep that holy law. What the law could not do in that it was weak through the flesh. Moses the meekest man that was, to whom God talked face to face, as He did to no other, did not so believe God as to sanctify him in his conduct (see 20th of Numbers), and even he could not enter the earthly Canaan, much less lead the Israelites there.

How, where, by whom then can the law be fulfilled so that its righteousness shall appear and be vindicated, and the sinner justified from all things from which he could not be justified by the law of Moses, and its every precept appear glorious in the eyes of the sinner who can never keep any part of it in his flesh?

There is one blessed and holy, just and true one found in fashion as a man, the surety for Israel, the Redeemer who appeared according to Scripture going before, and was found in fashion as a man, and was qualified as the Son of God to fulfill the entire law, and satisfy and magnify it, who was made a curse for us, who suffered the just one for the unjust. He was tempted in all points as we, yet without sin. Who felt and suffered for the sins of His people, and His righteousness is given to them, and we are complete in Him.

It was his delight to do the will of God always in everything. Nor could any demerit of the flesh mar any part of his life or his deeds.

How easily a part of the world will draw off our mind from spiritual things. The

devil offered Jesus the whole world if he would fall down and worship him. But he found nothing in Jesus.

When we are found in Jesus we are clothed with His righteousness, elect unto His obedience, one with him, for we live by the faith of Him. He was crucified for us, and we live by the faith of Him. There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the spirit.

Our life is an experience of this. We are taught that by the deeds of the law no flesh can be just with God. We must be dead to the law by the body of Christ, and alive unto God by Jesus Christ. We must know that in our flesh, to the end of our life, there is no good thing in us. With out Christ we can do nothing.

P. D. G.

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J. A. SHAW.

Angler—Wednesday night after 4th Sunday in Aug.

New Hope—Thursday.

New Church at Coat's—at night.

Dunn—Friday night.

Mingo—Saturday and 5th Sunday.

Bethesda—Monday.

Benson—at night.

Hannah's Creek—Tuesday.

Four Oaks—Wednesday.

Clement—Thursday.

Behoboth—Friday.

Fellowship—Saturday and 1st Sunday in September.

Middle Creek—Monday.

Willow Spring—Tuesday.

Sandy Grove—Wednesday.

Bethel—Saturday and 2nd Sunday.

Then accompany Elder J. E. Adams to Seven Mile Association.

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We, the church at Pine, M. H., assembled in conference on Saturday before the 2nd Sunday in August, send an invitation in the Landmark to all of our brothers and sisters of our faith and order to meet with us at our regular communion meeting, commencing on Friday before the second Sun-

day in September to continue three days.  
Communion will be held on Saturday.

Done in conference and signed.

W. T. BROADWAY, Moderator.

W. P. WILLIAMS, C. C.

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W. T. BROADWAY.

Rock Hill—September 18 and 19.

Mt. Tabor—21.

Randleman—22.

New Shepherd—23.

Pierce Chapel—24.

Tom's Creek—27.

Mountain Creek—28.

Bear Creek—29.

Running Creek—30.

Meadow Creek—October 1.

Brown's Stand—5.

Liberty—7.

High Hill—8.

Watson—9.

Union Grove—10.

Jerusalem—11.

Pleasant Grove—12.

Lawyer's Spring—13.

Sanford—at night, 14.

Gains' Grove—16 and 17.

Brush Creek—18.

High Point—at night, 19.

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The Upper Country Line Association was held with the church at Gilliam's.

Brother J. W. Gilliam's home is there, and he entertained much of the Association handsomely. His wife and his children are pleasant people. His sons and daughters assist in his school. This school deserves patronage. There are many good reasons why it is a desirable place to send our children to school.

P. D. G.

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E. E. LUNDY.

Elizabeth City—Tuesday night after the 3rd Sunday in September.

Washington—Tuesday night after 4th Sunday in September.

Smithwick's Creek—Wednesday.

Jamesville—Thursday.

Thence to Kehukee Association.

Scott's—Tuesday after.

Contentnea—Wednesday.

Upper Black Creek—Thursday.

Lower Black Creek—Friday.

Thence to Contentnea Association.

Thence to White Oak Association.

Straits—Tuesday and Wednesday night after.

Portsmouth—Wednesday and Thursday.

Cedar Island—Saturday and 4th Sunday.

Davis' Shore—Monday night.

North River—Tuesday night.

Sister Abbie Willis Thursday night.

Cedar Island Union at Sheffield—Friday, Saturday and 5th Sunday.

Thence to Mill Branch Association.

Mt. Pleasant—Saturday and 2nd Sunday in November.

Cason's Old Field—Tuesday.

Lawyer's Spring—Wednesday.

High Hill—Thursday.

Wadesboro—Saturday and 3rd Sunday.

Will some one from Cason's Old Field meet him at Morven on Monday morning after 2nd Sunday in November.

Also will Brother Renfro or some one meet him at Wilson on Tuesday morning after Kehukee Association.

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I am in need of money to pay the expenses of the Landmark. Will those in arrears please help by sending forward their dues and oblige.

P. D. G.

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"SONGS IN THE NIGHT."

(Price Reduced).

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The second edition of this book will be sold at 35 cents per copy. Address.

SILAS H. DURAND,

Southampton, Pa.

---

J. J. HALL.

Wheelers—Second Saturday and Sunday in October.

Maccray's Meeting House—Monday.

Mebane—Monday night.

Harmony—Tuesday.

J. E. ADAMS.

Four Oaks—Monday night after 2nd Sunday in September.

Oak Forest—Tuesday.

Hickory Grove—Wednesday.

Reedy Prong—Thursday.

Thence to Seven Mile Association.

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The world will buy largely of anyone who

**CAN DELIVER THE GOODS.**

It is ready and eager to barter if you  
**CAN DELIVER THE GOODS.**

But don't take its order and make out the bill unless you are sure you'll be able to fill your contract, because it won't pay you until

**YOU DELIVER THE GOODS.**

The world rears its loftiest shafts to men

**WHO DELIVER THE GOODS.**

With ploy, hammer, sword, typewriter, or pen,

**THEY DELIVER THE GOODS.**

And while we their eloquent epigrams scan, that say in the world's work they stood in the van, we know that the means is, "Here lies a man

**WHO DELIVERED THE GOODS.**

And rude or refined, be your wares, still be sure,

**TO DELIVER THE GOODS.**

Tho' manager or clerk, still remember that you're,

**TO DELIVER THE GOODS.**

If you find you are called to the pulpit to preach, to the grain fields to till, to the forum to teach, be you book-keeper or porter, remember that each

**MUST DELIVER THE GOODS.**

**"DEATH TO HAWKS"  
LIFE TO CHICKENS AND TURKEYS!**

Cock of the Walk.



"Hawk."

The Bam Yard Roiber



I take Macnair's Chicken Powder, and feed my children on them too. Look at me and observe the hawk. Cock a doodle doo!

Died after eating a chick of that old Rooster, which had been fed on Macnair's Chicken Powder. Alas! Alas!

Macnair's Chicken Powder Kills Hawks, Crows and Owls, cures Cholera, Gaps, Indigestion, Leg Weakness, Ruoup and keeps them free from Vermin, thereby causing them to produce abundance of eggs.

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J. W. GILLIAM, Principal.

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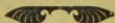
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A church has been constituted at Helene—called New Hope. Saturday and 1st Sunday in each month is regular preaching time. Elder J. J.

Hall is pastor.

Traveling preachers are requested to have appointments there.

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**Wilson, N. C.**

# ZION'S LANDMARK

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D. GOLD, Editor

Wilson, N. C.

P. G. LESTER, Asso.

Floyd, Va.

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## THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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All names and postoffices should be written plainly.

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

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Wilson, N. C.

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# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

Dear Brother Gold:—

I will in my weak way, if the Lord is willing, try to pen down a few thoughts that have been on my mind for some time, but I feel so unworthy that I have put it off from time to time, thinking that it would wear off. But not so; it grows deeper in my mind. So I feel that the way for us to receive peace of mind is to be obedient to the impression of the mind. I don't know whether this impression is of the Lord or not; I only hope it is.

The subject on my mind is "charity," which is the greatest subject in all the universe. There has never been nor never will there be such a word spoken again that has any more power than charity. It is the love of God, even God himself, for I read in His blessed Word that God is love and besides Him there is none other. He speaks and it is done, commands and it stands fast. Now we see by an eye of faith which the God of mercy gave us before we were ever fashioned out of the dust of the earth. This is a God of all power. We read in His Word that He rules in heaven and among the inhabitants of the earth.

Now by that eye of faith we see that He is everywhere at once. There is nothing made that was not made by Him and for Him. It is a glorious thought to me to feel that the children of the Most High have a God of all power and knowledge and wisdom and not the God of the Amorites. But we who have tasted the Lord's graciousness to our souls do feel that if He had dealt with us according to the deeds done in the body we would have been cut off as the cumbrance of the earth. This

is a merciful love, a love that has no end. It is from everlasting to everlasting. It has no beginning nor end. It is a divine love that cannot be comprehended no farther than the Lord reveals it to us. So far He allows us to go and no farther. He knows what we have need of and He has promised to supply our needs, but not our wants. What is it we need? It is Jesus, the Saviour of sinners, who has bled and died on the cross for all that believe on Him. Isn't Jesus the greatest gift ever given? Does He not bring glad tidings to our souls when in the low-grounds of sorrow? Does He not supply our need? Yes He is the altogether lovely among ten thousand, and we read in His Word that He so loved the world that He gave His only begotten Son to save His people from under the curse of the law. And shall He not freely give us all things?

Dear brethren, sisters and friends, I will try to give my views on this love. If any of you who have not received a hope in the Lord and have been made to feel yourself a poor helpless sinner in the sight of God and you can't do anything but fall at His feet and the story repeat:

" 'Twas a heaven below,  
The Redeemer to know,  
And the angels could do nothing more,  
Than to fall at His feet  
And the story repeat,  
And the Savior of sinners adore."

This is one that has lost all confidence in their self-righteousness, and this is when I believe the Lord reveals Himself to the poor helpless worm of the dust and

he is made to rejoice in God our Savior. He feels at that time that he will never do wrong again and that he desires to go home to his friends and tell them what great things the Lord has done for him and not what he is doing for the Lord.

Dear one, let me admonish you to go home to your friends and tell them what great things the Lord has done for you whereof you are glad, and you will receive that peace of conscience towards God.

I will here relate a part of my experience. About eight or nine years ago I had a dream and I dreamed that judgment day had come. I could see the sun and I thought it was about an hour high when all at once it was darkened and the whole earth was on fire. There was no one there except papa and myself. I thought we both stepped out into the yard and papa seemed very much troubled. I could not speak, but stood still with these thoughts in my mind, that the Lord's will be done and if I was lost His righteous law approved it well, when it seemed that Jesus appeared to me and spake and said, "believe on me." And I thought I could speak then, and I said, "Lord I believe." Then he disappeared. I thought I spoke to papa and said, "trust in the Lord." Then all the fire disappeared and we walked back into the house. I awoke and wondered if it could be of the Lord or not. I tried in my feeble way to ask the Lord to lead me in that straight and narrow way that points to joys on High. It was my desire that the Lord would show me all my sins before He suffered me to join the church, for I felt to join, when unworthy, was an abomination in the sight of God. I feel to say as my dear namesake, the prophet David, surely the goodness and mercy of God has followed me all the days of my life.

Dear readers, it has been my desire ever since I was a small boy, to be like the prophet David. Not that I knew anything about the scripture, but I would hear the Primitive Baptists say that he was a man after God's own heart. I felt that if I could but know that I was one like him I

would be sure to escape the punishment that is reserved for them that forget God and His righteousness. Where He is they cannot go. I hope these desires of mine are of the Lord. Ever since I received a hope, if indeed I have received one, I have had a desire to follow the dear Savior down into the sacred wave and after I was baptized it was love unspeakable. I feel that I can say, I learned something that no mortal could teach me. Our brethren can tell us how they felt, but that does not supply your case. Nothing but the footsteps of Jesus can ever satisfy a poor sinner. He is the only power under which we can be saved; the only name given under heaven whereby man can be saved.

Let me say to those out of the church who have felt the Lord precious to your soul, take up your cross and follow Him, His yoke is easy, His burden is light, and learn of Him; He is meek and lowly in heart; and you will find rest unto your soul. In obedience we do abide in His love and in disobedience we abide in His wrath. He teaches us in His Holy Word, that he that knoweth my will and doeth it I and my Father will take our abode in His heart; he that knoweth my will and doeth it not will be beaten with many stripes. Here is the child in disobedience, one that has felt an impression to join the church; he waits for further evidence for fear that he may be mistaken and yet he knows no more of myself than at first. This is the way some are drawn back. The devil will say, you are too poor, you will make an attempt and fall, then you will be laughed at.

Dear brethren, we have got to overcome these things with that precious desire that the Lord has given us by asking Him in sackcloth and ashes to be ever our guide and wisdom, for without His divine power we would be like the pharisee in the temple.

Oh, what an awful thing to be banished from the presence of God forever. Let us make a comparison. Suppose a little sparrow was appointed by the Lord to

fill up this world with sand by bringing it in grain by grain. Even then there would be a time we would be delivered from that awful punishment. But oh, here is a divine power that has declared it from everlasting, a world without end, if He is for us worthy He is for us to suffer the reproach of men for His blessed name's sake. I read in Rev. 5: 11, 12, 13, "I beheld and heard the voice of many angels round about the throne and the beast and the elders and the number of them was ten thousand and thousand of thousands saying with a loud voice, worthy is the lamb that was slain to receive power, and riches and wisdom, and strength, and honor and glory, and blessing. And every creature which is in heaven and on earth and under the earth and such as are in the sea and all that are in them heard I saying, blessing and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

Dear brethren, we see here is the praise of everything that has ever been or ever will be. It is the love beyond expression. I can't tell it as I hope I feel it, but it is my desire to read His word, talk of His goodness and mercy and to sing praises to His Holy name.

Oh, if I was only able, I would never miss a Sunday being at meeting somewhere, yet I have never felt worthy to be with these dear people. I felt they were too good for me to be with, but oh, I long to go with them. And what a sweet peace it has been to meet the dear brethren and sisters and grasp their hands and call them brother and sister. But oh, I have many doubts and fears about the matter as to whether I am one or not. I read in the scriptures, to work out your own salvation with fear and trembling. We see that the apostles had fears; even John the Baptist the forerunner of Christ, who had the blessed pleasure of baptizing our Savior in the river Jordan, and seeing the heaven open, and the love of God descend in a body like a dove upon Jesus, and a voice

from heaven saying, this is my beloved son in whom I am well pleased.

I feel that this is one of the strongest evidences that a christian could have. But John was cast in prison and it seemed John had fears about his salvation. He sent two of his disciples to know if he was the Christ or must he look for another. And Jesus told them to go and tell John the things they saw—the lame walked, the blind received their sight, the dumb spoke and the dead are raised. Surely that was gladness to John to receive that message. I feel that all who have felt His presence have received those sweet tokens of love and none but God's chosen ones will ever be able to receive the love of God. Let us praise His Holy name, yes and again praise His omnipotent name. I will bring this to a close.

Brother Gold, if you think there is anything in this letter that would be of any comfort to the household of faith you can publish it, if not throw it aside.

From your unworthy brother, if one at all,

D. P. HODNETT.

Swanboro, N. C.

Dear Brother Gold and Brethren:—

I feel too sinful and unworthy to let you hear from me but I do want you to hear from Northeast church where the division took place between Armstrong and the church and where thirty-three members went out at one time.

But few of the brethren and sisters stood by the church Brother Gold, but dear brethren I feel to say with the apostle, "for we know that all things work together for good to them that love God." I can say, blessed be the name of the Lord, bless His Holy name who works all things after the council of His Holy will.

Brethren, I was at Northeast the 3rd Sunday in August and the Saturday before and we had a good meeting Brother Eli Bryan and myself were there together on Saturday and I can say that much love was manifest. Brother Ed, Kellum and

his wife, both of whom went out, came back into the church. They confessed they did wrong in leaving and both were received amidst the manifestation of much love. I felt like saying, praise the Lord, Oh my soul, praise His Holy name, who adds such to the church daily, such as shall be saved.

I will mention a few who came before this meeting, confessed they did wrong in leaving the church, and were again received into the bonds of fellowship:

Brother Henry Morton and wife, Brother Major Morton and wife, Brother Bob Humphrey and wife and Brother Wilson Kellum and wife. At this meeting dear Brother Brown, who is our pastor, was not with us.

On Saturday one dear little lamb wanted to come into the fold but because no ordained minister was present and he wanted to be baptized he said he felt he could not offer to the church. However Sunday Brother Eubanks was with us and at close of the meeting the doors of the church was opened when Brother John Waters came forward, related his feelings to the church, was received and baptized by Elder Eubanks.

Brother Gold, I write this to let Brother Vass, Brother Coats, Brother Johnson and Brother Trent all hear from us, for I feel that in the time of our trouble they all were blessed with the spirit of preaching. I want to say to them all that our churches are in peace now so far as I know.

So brethren, pray for us that we may strive for the things that make for peace and come to see us.

This is written by one who feels less than the least of all. I have not written my experience as my mind has been so much filled with the church. Some day, if it is the Lord's will, I may write it.

Brother Gold, if you see fit to publish this in your good paper do so, if not all will be well with me.

I will close by asking God to bless you all.

RILEY SHEPARD.

My Dear Brother Gold:—

My hope in Christ, if I have any, is so bright and sweet to me I feel I would be glad to write it for the dear readers of the Landmark though I know it can never be as sweet to anyone else as it has been to me, yet I feel that we ought to pass such rich blessings on to others ever feeling that it will be a comfort to some one.

When I was about fourteen or fifteen years old I became so upset about what would become of my poor soul were I to die that I could not be satisfied. I would get the bible when I thought no one knew it and would go off somewhere by myself and read it. I went on in this way a portion of my time for several years when one night just as I was about to go to sleep I saw myself carried away through a bright streak that looked to me like a rainbow only it was all one color. One end rested on my breast and at the other end, which was a great light from me, was a man with a bright robe wrapped around him. When I reached him he parted his robe and a sweet still voice said to me, "You are now in Christ's bosom," and I saw myself wrapped and folded in His bosom.

I went on then just as before, part of the time being happy and contented with the world and part of the time being so miserable I couldn't sleep. I have many times sat up and read my bible long after the other members of the family had gone to sleep. But it seemed to me that all I read was so condemning that frequently I would lay it by and thought I would not read it any more. But as I could not stop reading it I thought I had not found the right place, for I felt there must be something good in it or else the dear people of the church of God would not read it so much. So I commenced at the first verse and read it through, and if I read anything that seemed or sounded good I just knew it was not meant for such as me. There was one chapter I could hardly bear to read. This was the 8th chapter of St. Luke and especially the 7th verse, which

is, "and some fell among thorns, and the thorns sprang up with it and choked it."

I would look back and think maybe there had been a seed sown in my heart and I had not heeded it and had let the ways of the world choke it out, and it seemed to me that nearly every time I opened the bible that was the very thing I would read. And oh, the misery, the woe, I have felt while trying to read that chapter I can never tell. I felt that I was lost forevermore and I knew that it was just and right for I felt that I was not worthy to be even with God's people not even so much as to shake hands with a member of the church.

One evening Brother J. Speight was at our home. I was out of the house when he came and as I came in he was telling my husband some of the many troubles I had been through. I sat and listened to him talk for a good while then went out to get supper, feeling, oh how he is blessed and how happy I would be if I had such a hope. Very soon he came in where I was to tell me goodbye. I felt so beneath him I wouldn't have shaken hands with him could I have very well helped it. It seemed that the very touch of his hand seemed to make my heart almost cease to beat.

My burden continued to grow worse until it seemed I couldn't bear it any more. I tried to pray to the Lord to spare my strength and mind for my husband's sake. (He was an invalid.) I felt that I deserved anything the Lord saw fit to put upon me. I was taken down with fever and for several days and nights I was in so much trouble I could not sleep. My husband looked like he could not live but a short while. We also had one son down with the fever and three others that had just gotten able to be up, the two oldest of these being our dependance, to wait on us and cook. I felt sure it would throw them back, and then what should we do. I tried to ask the Lord to be with us, but it seemed to me my prayers went down instead of up.

At last one night when it seemed to me I had borne all I could, I went to sleep

when all at once the room seemed to be filled with people, all just alike, with something white in their hands. I was placed on something like a sheet which had one end on the floor and the other end about two feet from the floor, so that I was lying in a slanting position. Then they began rubbing or bathing me with whatever they had in their hands. And dear reader, I lay there and saw myself all rubbed away. There was not a crumb of this old body of mine left, and I saw the filth of my flesh lying in a heap on the floor. It was the filthiest looking sight I had ever seen. Then I saw myself lying on the sheet as white as snow and was as a baby. Then they carried me to a church, I did not see the church, but only the pulpit, and it was like the one at Moore's church. I was laid on the front edge of the pulpit. Then I spoke to them and said, now sing!

They sang:

Come angels, bear me away  
On your snowy wings  
To my immortal home.

And as the song rose it sounded to me as if thousands were singing, and it was the sweetest song I have ever heard or ever expect to hear in this world. It lasted all night and I slept like a baby until the next morning.

I told my husband that morning that I was going to die, also I told him what I had seen the night before. I felt sure it was the sign of my death and I was willing to go. My husband and children were all in a way taken away from me and they were no more trouble to me. My husband thought I was unconscious. He said I never asked him how he was getting along for two weeks. But I knew I wasn't unconscious as I was taking two or three kinds of medicine and was keeping the time myself and I didn't get it wrong a single time. Now I seem to be left in the dark. I fully expected to die, and when I got well it all seemed, and I now sometimes think, it was all imagination. My

burden for my sins had gone and I wanted it back. It seemed that it was right for me to suffer. But I did not stay in this condition long before my burden came again. But this time my condition was different. My whole desire now was to go to the church, but I was in the dark. I felt that I had nothing to go for.

I went to preaching the 3th Sunday in May, and after I left the church it seemed to me I never could live to see another meeting pass and not join. I was in so much trouble I could not sleep. All I had been through seemed to be passing through my mind, and it seemed that I was trying to sum it up for some purpose. I did not know what. My only prayer was, Lord be merciful to me a poor sinner, and lead me in the way Thou wouldn't have me to go, though Thou slay me yet will I put my trust in the Lord. If it can be Thy will give me some evidence that is so bright and plain that I cannot be mistaken.

On Wednesday night after the 4th Sunday I went to bed but not to sleep with that awful condition on my mind. It seemed like my mind was almost in a whirl. I felt conscious that something was going to happen to me, and if I am not deceived something did happen.

It seemed to me that there was a blank place here and I did not know what was going on. The first thing I remember was that some small, sweet, still voice was whispering to me and saying, "you have been yourself cleansed and made white as snow—have seen yourself as a little child and have had to give up husband, children, home and all and have seen yourself carried where you must go."

Dear brethren and friends, my eyes I hope were opened and I felt that I knew I was cleansed with the blood of Jesus. I shall never be able to tell of the joy that filled my soul.

It was some over three weeks now before the next meeting and I felt that I could not wait until the time came. My joy was so great that I could not sleep only a few hours each night. I felt that I could

go anywhere without fear with Jesus to lead me as I now felt He was doing.

At the next meeting I went, was received and the next meeting I was baptized. That has been a month ago today and I am still rejoicing. It seems my cup is filled to overflowing. I fear that the greater the feast, the sorer will be the famine, though I cannot realize it now.

If what I have written is worthy to be put in the Landmark put it in and if not cast it aside.

My husband died October 25th, 1908, shortly after I got up from the fever. He never united with the church, but he told us a few days before he died that the Lord had forgiven him of his sins, and he was so happy he said he thought he was well, but he also said he could live a few days more as the Lord had promised him that he could be on earth only few days longer.

I will close by asking an interest in your prayers.

A sister in hope of eternal life,

MOLLIE E. VARNELL.

Dear Brother Gold:—

Your most highly appreciated letter came to hand this morning, and I so much enjoyed the sympathy and respect of one who I deem so highly as a faithful servant of the Most High God. For dear Brother, I do feel so little and unworthy even to be thought of by one that I feel so high above me in spiritual things, and how poor and weak it does make me feel for you to express yourself as having had confidence in my being a child of God for I do not indeed feel like if I was destitute of my hope in my dear Savior it would be more than I could bear. And oh, it does sometimes seem so dark with poor me, and when the great billows roll so heavily on my poor heart and all seems so dark and gloomy, and my prayers but a chattering noise, and He whom my soul loveth has hid His smiling face, I can but cry out in anguish, Oh Lord, Hast thou clean gone forever, but even though I am so oppressed

I can feel that there is a little anchor in my soul that is both sure and steadfast having entered into the veil where Christ the forerunner has gone and while in my deepest trials I am made to say, though he slay me, I will trust him. For dear brother where else can I go. I have tried earthly things and find they all fail and I am cut off in everything and I know I have no abiding city here, and it not deceived I am seeking one that hath foundation whose Maker and Builder is God.

Oh how thankful I do feel when I feel to have an interest in that blessed inheritance that is incorruptible and undecaying and fadeeth not away, and is reserved in heaven for those who are kept by the power of God through faith unto salvation ready to be revealed at the last time. And oh, my soul, although I surely feel to be a sinner and feel like I have trampled the mercies of my dear loving Savior under my unhallowed feet and have done so many things I should have left undone, besides dear brother, resisting the impression to praise His dear name and early days of being in membership with the dear people of God, besides being strongly impressed to write for publication, and have often kept awake on my bed feeling if I could only pen down my thoughts it would be so much relief to me. But about that time, you remember dear brother, so many of the brethren wrote so much concerning the great of sinners to write for publication. So I was looking for an excuse anyway and rich here I found one. But because I didn't, darkness and leanness came into my soul and I fear it is through my short comings I have been cut off from the joys of my earthly happiness also the light and liberty of the gospel in a degree, notwithstanding for many years I was highly favored of the blessed Lord. And although I now feel like my troubles are as billows I can thankfully say though he slay me yet will I trust Him for He is the health of my countenance.

Strange to say, dear brother, while I was here in the hotel Saturday morning I

was made in sweet submission to trust in the promises of a dear Savior and I walked through the hall praising His Holy name.

I know I am a sinner and my trials have been great for many years, but I do hope these fiery trials are working for the good of my soul, and if I can bear the yoke in submission and hold out to the end and can lay this body down to rest without sin to molest or ever cause me any more sighs, groans and tears and there to be with my dear Savior and be like Him, Oh my soul, this will be enough. Let our troubles be ever so great, what will that be compared to such an unpeakable blessing.

Dear brother, I didn't intend to write but little when I commenced, but I felt like I was writing to a dear friend and a Father in Israel and have written more than I intended and still feel as if I could write more.

I hope the good Lord will grant you a heart to prayer for this poor helpless sinner, for I do feel like when I would do good evil is present with me. I do feel that the dear Lord has forgiven my sins as He has appeared very dear and sweet to my soul and when He has tried me as by fire I shall come forth as gold. It seems to take so much more sifting for some than it does others. But dear brother, if I am deceived in this all important matter what an awful condition I will be in. But oh how hard I do try to beg my dear Father to guide and protect me and grant that I may not be deceived but that I may be drawn closer to His dear side every day I live.

Dear Brother, pray for me.

Love from us both to you and sister Gold.

As ever your sister in Christ I hope,

DELLIA BASS.

Rocky Mount, N. C.

My Dear Brother Gold:—

I send you the following little incident in my own life for publication in the Landmark if you see proper.

About twenty years ago while living in Mississippi, I was requested to stop and

preach for two lone women in Carrington Mississippi. I was on my way down to Brother Jones', and he and some others were with me. Right on the sidewalk was a little two room store-house where the two women, an old sister and her afflicted daughter lived, and in the rear room of this store was where we went. When we entered the room a pitiful object met our eyes. On a bed lay the afflicted daughter a growth called a goiter covering her neck and breast, sad to behold.

There were perhaps a half dozen of us in this room, but immediately adjoining this room some carpenters were at work on a building, with hammers and saws going. I felt so embarrassed I hardly knew what to do. However I ventured to read the chapter relating to the afflictions of the man at the pool and of his miraculous healing by the Savior. I thought I would try to talk just a little in a low tone so the workmen on the outside would not hear me.

Before I had talked five minutes a heavenly smile had lit up the countenance of this poor afflicted woman and I was talking at the top of my voice, my own soul being lit up with joy. I looked towards the door and the door was full of people, the saws and hammers had ceased and my own voice was all I could hear. I felt then that I should have rejoiced if ten thousand people had heard what I was saying.

This poor woman died soon after, and I doubt not that she is this day singing praises to God through the merits of the Lord Jesus Christ.

Brother Gold, While writing the foregoing my eyes have been melted to tears and my spirit has rejoiced in God my Savior. I have other incidents in mind that I may send you in future. It does me good to think of some things connected with my past life, while there are other things that make me feel sad.

Your brother as ever I hope in Christ  
Jesus our Lord,

H. J. REDD.

Avondale, Ala.

Dear Brother Gold:—

Just why I have an impression to write a few lines for publication in the Landmark, if you consider it fit, I cannot tell.

I have been thinking much of late about the love of God; "Behold what manner of love the Father has bestowed upon us that we should be called the Sons of God."

It seems to me that there are different kinds of love. There is the love of money which is the root of all evil. That love has an end, and if that love would end sooner with some of us, would it not be better for us? The money is all right, but it is the love of it that carries us where we would not go.

There is a love of worldly honor and popularity. That love has an end. And if that love had less influence over some of us, would it not be better for us? We love our brothers and sisters in the flesh. Such love has an end. Though we sometimes hear of them spending their last penny on each other, often they fight for each other, administer to each other when sick or in prison, clothe them when naked, feed them when hungry, etc., yet such love is perishable. There is a love we owe for those who are kind to us. But when the kindness ends the love ends.

There is a love we have for our natural fathers which is very strong and makes us remember them for years after they have passed from time. But such love is earthly and perishes with the earth. There is a love for mother, and oh, what a strong tie. The word mother sounds sweet to me though my mother and father have been dead for years. But the time must come when I must pass from time into eternity, leaving the things of time and learning the things of eternity. Oh, which will it be, lamenting or rejoicing.

There is a love we have for our earthly companion a strong tie indeed. Bone of our bone and flesh of our flesh. Why do we love them so? Because they are in some way pretty to us. Either well favored, handsome, loving, kind or in some distinct way merit our love. The marriage cere-

mony is performed and we become partners "so long as we both shall live," not only while their cheeks are flushed with health and vigor, their form upright and handsome, but after disease has made their blushing cheeks and rosy lips pale and old age and afflictions have bent the once handsome form. We love them. Jointly with us they are the parents of our children. Their joys are our joys, their sorrows are our sorrows, their wrinkles are our wrinkles and their gray hairs are our gray hairs. "We are no more twain but one flesh. But death swallows it all up.

A mother loves her children, she suffers for them, she labors for them, she weeps over them and she takes from her own comforts to add to theirs. This is love but death gets it.

It seems to me that the love of God is different. He loved us in the creation and chose us in Christ before the foundation of the world that we should be Holy and without blame before Him in love. The love of God is as old as God is, for God is love. He is the beginning and the end, eternal. Did He not love them before they were created? I would say so. Behold what manner of love. Did He love us because in nature we were beautiful? I would say no. Did He love us because in our dead state of carnality we were good? I would say no, because we were obedient children? No, because Israel was a stiff-necked and rebellious people. Love begets love, so high above me in spiritual things, and yet did he love us because we loved Him? No, for it is exactly the other way. We love Him because He first loved us. Did He love us because we were kind to Him? No, because we were enemies to Him by wicked works. Did He love us because we were rich? No, because we brought nothing into the world and we will carry nothing out. Did He love us because we were honest? No, because our hearts were deceitful above all things and desperately wicked. God is true and every man a liar.

What have you done or possessed to merit His love? Cannot I answer by say-

ing, nothing. By the grace of God I am what I am. He has loved us with an everlasting love and with His loving kindness has He drawn us. Ask yourself, dear sinner, why He has loved you, and is not this your answer? Because He would. Then if that is your answer, you will say, if I am saved it is by the grace of God. And if you can say that sincerely, I wish to say, intreat me not to leave thee or to return from following after thee, etc. Oh the love of God, how wonderful! He loved us and gave His only begotten Son for us. This love sent His only begotten Son, Jesus, into a sin-stricken world to heal our diseases, to die that we might live, and presented us unto His Father without spot or wrinkle or any such thing. As rebels? No. As enemies? No. But as heirs and joint heirs with Himself, as a bride loved of Himself, as children loved as Himself and as brethren loved as Himself, washed in His own blood, clean as Himself. Therefore He is not ashamed to call us brethren and the Sons of God.

The love of God did this and much more. It has been bestowed upon us and at the appointed time of the Father He sheds abroad this love in our hearts which makes us see that in us, that is in our flesh, dwells no good thing. Then we abhor ourselves and hate every false way. It makes us believe in Jesus and trust Him as our Redeemer. It shows us our own sins and prepares us to love the brethren.

If we have this love it will forever be with us, and when this mortal shall have put on immortality, and this corruptible shall have put on incorruption, then will come to pass the saying, Oh, death, where is thy sting, Oh, grave, where is thy victory.

Now, Brother Gold, if you can read this and think it fit for the Landmark, let the Landmark have it, or if you think it better for the waste-basket let the waste-basket have it and all will be well with me.

Yours in the hope of eternal life,

JESSE BARNES.

Lucama, N. C.

Dear Brother Gold:

A few days ago I saw in an article in the Biblical Recorder written by O. R. Mangum, one of men-made preachers, words to the effect that Johnson county had been under the influence of the Primitive and Free Will churches, and that the teachings of these two churches had so muddied the waters that it will take much hard work to ever give the people a clear vision. That the Primitives have taught the people that whatever a man is, be he murderer, adulterer, liar or thief, that God has predestinated that one for such a life and he cannot change his life, and when God gets ready he will save him. He says we seem to think that if one seeks salvation it makes it harder for God to save the soul.

I remember hearing my father say if a man told a lie big enough it didn't do so much harm, because everybody knew it was a lie. Probably this preacher looks at it in the same light.

We know predestination leads men away from and kills them to sin. May God have mercy on O. R. Mangum and all of such like. I will send you the letter he wrote and if you see fit you can reply. I was telling some of the brethren and they asked me to send it to you, that you might reply.

Will you please give your views of Matthew 11:11? "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he."

Affectionately,

J. W. GARDNER

Goldsboro, N. C.

Dear Brother Gold:

Your comforting, soothing and soul-cheering letter was received last Tuesday morning just as I was about to leave to come down here.

I wanted to write you immediately and tell you how much I appreciated it, and yet how humbling it was. I felt so humbled and unworthy upon receiving such a letter from you. I cannot see those good

things in myself of which you speak. Truly with Paul I feel to say, "I know that in me, that is in my flesh there dwells no good thing." I am vile, very vile and hate my own ways, my own life; and yet I love those who express themselves as feeling the same way. What a nearness and dearness a flame of love and kindred relationship is kindled between us and those who are of like precious faith, those who can tell us our own experience, express our own very sentiments better than we even know how to express them. Does it not lift us at times above self when we feel to have the witness within ourselves testifying to the truth of the glorious things of the kingdom as they are presented to our view, either by divine revelation or by the watchmen upon the sacred walls of Zion? And how our hearts are drawn out in love unspeakable to those faithful, true and tried soldiers of the cross, the dear fathers in Israel who have taken the oversight of the flock over the which God has made them overseers, watching over them for good and not for evil.

I am down here at dear Brother Bill's pleasant home, whose aid and skill in the science of medicine is so soothing to the natural body, and whose gift in talking of the precious things of the kingdom of our God and presenting them to our spiritual needs is so soothing to the soul.

Last Thursday, the 8th, was my birthday, and Friday was his; but as you know, he is many years my senior. He is 74 and while he is somewhat feeble, he is active for a man of his age. His wife, dear Sister Eeli is also feeble, but well for her age.

I went with him to his quarterly meeting at Simpson's Creek Saturday and Sunday, where all the preachers in the Mill Branch Association were in attendance and a lovely band of brethren and sisters, among whom abounds meekness, humbleness and love without measure, and among whom friendship also seems to abound without partiality. Brother Bell preached a very interesting and comforting sermon Saturday and he and Brother Harrelson preached

Sunday. Brother Harrelson's text was, "Behold, a king shall reign in righteousness and princes rule in judgment," and I felt that he was given much liberty in speaking to the comfort and upbuilding of the saints.

Brother Bell's text was, "Being confident of this very thing, that He which hath begun a good in you, will perform it until the day of Jesus Christ," and he likewise spoke more comfortably unto Jerusalem, crying unto her that her warfare is accomplished, that she hath received at the Lord's hand double for all her sins. It was indeed a lovely meeting and my poor soul, which had been cast down and in a dark bewildered state for some time, was much revived and comforted and I felt renewed and built up in spirit, and was enabled to rejoice in heart and praise Him who has so abundantly favored and blessed me, a vile unworthy sinner, with the comforts and sweets of the gospel, since which my thoughts have been pleasant and my meditations sweet, and I have written you a long letter in my mind, much better than this can be.

Guess I will be here three or four weeks.

In love, I am, yours in unworthiness,

LOUISA A. EDWARDS.

Wampee, S. C.

#### THE CAYCE-PENICK DEBATE.

This able debate was held between Elder C. H. Cayce, editor of the Primitive Baptist, and Mr. I. N. Penick, at Martin, Tenn., July 9 to 12, 1907, and has recently been published.

The subjects of discussion are the extent of the Atonement and the work of Regeneration by the Holy Ghost.

Elder Cayce contends that Christ died for the elect only, and that they shall all be saved, and that the Holy Ghost quickens or gives eternal life to sinners independently of preaching, and thus prepares them to hear the gospel.

Mr. Penick disputes these positions.

Those wishing to read it will send \$1 to Elder Cayce at Martinsville, Tenn.

## ZION'S LANDMARK

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

P. G. LESTER, Floyd, Va.

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

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Wilson, N. C., SEPT. 15, 1909

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#### THE TWO KINGDOMS.

The kingdom of heaven bears no resemblance to the kingdoms of this world. The two are altogether distinct, nor do they so coalesce that one is merged into the other and becomes an integral part of it, any more than if a father gives his son a tract of land that tract becomes a part of that son; for we know it becomes no part of his nature by such a gift, though it is thereby brought under his possession and power.

There is use for the kingdoms of this world, and they serve a purpose, but we cannot reason therefrom that they are similar to the kingdom of heaven. The things that are seen are temporal, while the things that are not seen are eternal. Here we have two essentially different qualities, named. One is that the kingdoms of this world are visible or can be seen, as something material, while the things of the kingdom of heaven are invisible to mortal eyes. Again, the things of this world have an end as something temporal, while the things of the kingdom of heaven are eternal or incorruptible.

Then it is only by revelation that we can know anything of the kingdom of heaven. By revelation is not meant that by natural discernment, reasoning, or research we can know these things. For instance, as a child's natural mind develops its knowledge of this world increases. But spiritual knowledge is revealed unto babes. The qual-

ty of the knowledge is different. The wise men of the east are guided by a star—supernatural guide, to Jesus. Such a thing had never been known before. Simon was led by the spirit into the temple to see Jesus. The Christ was known to Peter by revelation. It is not that what we know naturally or as natural persons, as far as it goes, is the proper knowledge: but old things must be done away. Forgetting the things which are behind. Now we see through a glass darkly, but then face to face. If what a child of God knows here is perfect, as far as it goes, then those who know the most about the Lord here will have greatly the start in the resurrection of the dead.

The kingdom of heaven is above all things of this world, but does not proceed in contradiction to what is demonstrated as science or philosophy. For instance, we know that white is not black. We know that 2 and 2 are 4, and cannot be five. Now such things are not learned nor denied by revelation. They are known by our natural powers of observation and reasoning. Things important that could not be known by our natural powers are things of revelation. Why the bush all on fire and yet no part was burned is a matter that never could be answered by investigation of natural laws. How a lane could be made through the Red Sea so that the waters stood as a wall on each side until Israel passed through dry shod, or the rapidly flowing Jordan in flood time should divide and its waters wall up without any agency of man, or barrier of nature, could never be explained on natural principles, hence the people that have no consciousness or knowledge of supernatural power, or no understanding of the existence of the Kingdom of heaven of course cannot believe in the divine agency which is altogether above the natural.

When that which is perfect is come then that which is in part shall be done away. That which is in part even in divine things, or that partial and limited knowledge of spiritual things shall not enter heaven.

few in this world. What, therefore, is there in nature to assure us there is an existence in which there is no sorrow, nor death, trial, nor disappointment, desire nor need? Surely a kingdom or existence furnishing all this blessedness is so unlike this one that it is in its own light only we can see or believe it. By revelation only is this known. Eye hath not seen, nor ear heard, nor have entered into the heart of man the things that God hath prepared for them that love him, but God hath revealed them unto us by his spirit.

What a snare then for a man to be tied down to his carnal reasons for his spiritual knowledge, for carnal senses or reasoning cannot conceive of spiritual existence. Surely the wise are taken in their own craftiness.

Thomas demanded ocular proof of the resurrection of Jesus. He said, except I see the nail prints and thrust my hands into His side, I will not believe. The revelation of Jesus to him, or his appearing to him, so enlightened him that at once he wrote: Then shall the people of God know as they are known.

If one judges only from the natural (through the medium of his natural senses), when would he ever know anything of spiritual things? What is there in natural operation of laws to teach or prove a miracle? Can water rise above its level? Shall fire cease to burn? What is there in nature to prove the resurrection of the dead? Does any thing in nature live again after it is dead? If you plant dead or rotten corn will it vegetate? In the spring do dead trees ever put forth leaves? You must first know of the true God before you will know or believe in his power to raise the dead.

What is there in nature to teach eternal existence? What form of life do we behold that will not cease to exist in nature? Decay and death is branded on everything we can behold. To believe therefore in a kingdom in which there is no decay, waste nor death requires a spiritual knowledge.

Everywhere we behold suffering and sor-

shipped him as his Lord and his God.

The man blest to believe in Jesus has promise of the Life that now is and which is to come, and for him to live in Christ and to die again. The possession of the principles of this world can never qualify us to come to God, or serve with him; but the possession of the kingdom of heaven gives one fitness to render unto Caesar what are Caesar's, or to use the things of this life without abusing them, and also to live unto God and seek first the kingdom of God and his righteousness.

P. D. G.

#### MOSES AND JESUS.

"We be Moses' disciples as for this fellow we know not whence he is."—John 9:28, 29.

This conveys the idea of opposition between Moses and Jesus. But Jesus said, "If ye had believed Moses, ye would believe my words."—John 5:4.

Therefore these are not Moses' disciples in the true gospel sense, but in that generally accepted sense in which Moses answers to the law; as by the deeds of which is eternal life, as they think. This monstrous error not only places Moses in a false position as to the law, but also as to Jesus and the gospel; and thus instead of harmony, brings conflict. Yet, however, resting on error, this sentiment is almost universal, indeed revealed Jesus, and the fact that "the just shall live by faith, and the law is not of faith."

Since all the systems of salvation in the world may be reduced to two—by works, or by grace—we may divide the religious world into two classes; the larger, claiming to be disciples of Moses, we may call Pharisees, and the few—the disciples of Jesus—sinners; and then set as distinguishing opposites—law and gospel—works and grace—Moses and Jesus. The doctrine of salvation by grace through faith without deeds of the law, so acceptable to sinners—disciples of Jesus—seems perfectly contemptible, you abhorrent to the Pharisees, making and making them distinct.

And this line of distinction was marked

from the beginning: On a Sabbath day in Jerusalem hear the sweet-toned, heart-touching sound of the silver trumpets floating down and reverberating around Mt. Zion from the Jewish and Greek temples calling to regular worship. Soon we see the vast throngs, the wise men after the flesh, the noble and the rich, amid all the appliances and splendors of wealth, ascending to worship God in the name of Moses. They know the Lord spoke to Moses, but as for that fellow out yonder—Jesus by the seaside, or on a mountain, preaching to a few poor, plain people—they know not whence he is. Observe closely, and you will see the same in substance today. They basily killed Jesus in the name of Moses, and afterwards many of his disciples. Perhaps there are some today who think they would do God's service to kill them. They are aggressive and boast of many wonderful works.

Not that the evangelical world, so to speak, professionally claim to work in the name of Moses today, but rather Jesus, though Jesus when on earth told them he knew them not. But by their fruits ye shall know them: let deeds of the law or good works as inducing salvation stand for Moses, as they hold him; and faith and the operation of the Holy Spirit stand for Jesus, and you will see they are Moses' disciples, and regard with the utmost scorn and contempt the doctrine of salvation by grace without works, and more especially the ministrations of the spirit resulting in what is commonly called an "experience of grace," as also the person claiming it. When the man once blind told how Jesus opened his eyes, they accentuated their contempt for Jesus and his work by calling him "this fellow." Let one tell today of the manifestations and revelations of the spirit, and especially in visions and dreams or other unnatural ways, and with what utter contempt and scorn they regard them as "superstitious stuff and nonsense." They know their evidences of christianity are based upon the most approved scientific principles, confirmed by the highest stand-

ard of human reason, but as for these wild vagaries of the weak-minded and ignorant, they know not whence they are.

R. A. P.

"Alas, my brother."—1st Kings 13:30.

The mystery of God's ways is great and glorious. The mystery of man's ways is often shameful and distressing. With God's mysterious ways there can be no fault finding, but with the mystery of man there is much that is distressing. We often wonder at our own shameful weakness and folly, and are also astonished at other people's. But the wisdom and glorious dealings of God always command the highest reverence from all that know his works.

The language I have quoted above was uttered by an old prophet in Israel in the days of the wicked reign of Jeroboam. The last days of Solomon were darkened by his idolatry induced by his strange wives. There is no amount of wisdom nor greatness of position that can save one from folly who transgresses God's holy law, nor any former brightness that can preserve undimmed the character of one who departs from the word of the Lord, nor any eminence of ability or service that can save one in the day of his transgression. God forbade the Israelites from intermarriage with heathen nations. This law Solomon transgressed. Furthermore, in the beginning God made only one woman for Adam, and the twain became one flesh.

Toward the end of Solomon's reign there were disturbing elements manifested. It is prophesied that ten tribes of Israel would be rent off in consequence of this conduct of Solomon. Jeroboam was stirred up to become a leader. The tribes did revolt from Israel and crowned him king. This Jeroboam became a leader and typical king in wickedness. He said in his heart, now my people will go to Jerusalem to worship and will return to Jerusalem, and I shall thus lose my kingdom. So he built an altar at Dan and one at Bethel also, and set up idols, and said to the people, it is too much for you to go to Jerusalem to worship; so he made two calves of gold, and

set up one at Bethel, and the other at Dan, and said, these be thy gods, O Israel, that brought thee out of the land of Egypt; and this thing became a snare unto Israel, and they worshipped these golden calves. Jeroboam also made a house of high places, and set up the base people to be priests, and defiled and prostituted the worship of God. He radically and entirely forsook the worship of the true God, and set up a bastard form of idolatry—a kind of imitation of the worship of the true God to deceive, and it was as polluted heathenism as the Babylonians used. Jeroboam made Israel to sin, and there was no successor of this wicked king that ever served the Lord truly, or departed from Jeroboam's false worship; but they all persisted in it until God sent the ten tribes into final captivity, and they were lost among the nations of the earth, and cannot now be traced at all or identified.

Alas for false worshippers. The Lord sent a prophet during the time Jeroboam was in the act himself of sacrificing to these calves of gold (money), who cried against the altar in the word of the Lord foretelling its utter pollution. Jeroboam laid hold on him to punish him (for men will get mad and fight for false religion). God smote the king, who then entreated the prophet to pray to the Lord for his healing, which was done. Then Jeroboam desired him to go home with him and refresh himself, and he would give him a reward. "And the man of God said unto king, If thou wilt give me half thine house I will not go with thee, neither will I eat bread or drink water in this place."

Utterly disclaiming all fellowship thus with false worship, he turned to go back another way. Though he did not hasten away, but sat down under an oak tree. There was an old prophet in the country whose sons were present and saw this warning scene, and they went home and told their father of this startling occurrence. The old prophet hated this false worship, and was glad to hear that this wicked altar was denounced. So he desires to see this prophet and pursues and finds him sitting

under an oak, and invites him home with him to eat bread. The man of God repeats what the word of the Lord had said to him, declining to do so. Then the old prophet said, I also am a prophet of the Lord, as thou art, and an angel spake to me and told me to bring you back and eat bread with me. But he lied unto him.

Now this seems very strange. How could the man of God conclude the Lord had changed his mind, or revoked his order to him? Do not true prophets know that the Lord is of one mind and changes not, and that he is the same always?

The old prophet appeared to love the young prophet, yet if he loved him how could he thus lie to him? It is evident that he had some love for him, yet he was not truthful? How is this? We note a great difference in the gifts of the Lord's people, and also in the degree of their faithfulness to the Lord, and to each other. We also notice much greater consistency in some than in others. The gifts of some continue longer. Some preach or labor in brightness and faithfulness to the end of their life-like Samuel. Others fight boldly awhile like Joab, and will cleave to David against long, yet will follow some vain pretender as Joab did finally. This old prophet acted very strangely toward the end of his life. Some appear to love more than others, and will lay down their lives for the brethren; yet in an unexpected time they will give evil counsel, causing distress and perhaps death to some—as this old prophet did.

Again, we are liable to put too much confidence at times in man, and not trust alone in the Lord. Perhaps this man of God wished to tarry. Perhaps he was hungry for natural food, and did not deny himself. At any rate he was found faulty. He disobeyed God and died on account of it. Yet the lion was not allowed to mangle nor devour his body, and the old prophet mourned for him, saying, alas, my brother, and buried him in his own sepulchre. Love does not fail for the Lord's people even if they die in transgression.

We must all be tried. But few pass unscathed through the ordeal of this mortal life. Blame attaches to most of us. Trials discover our weak places and we stumble. How few attain to David's first degree or number. Only two went untainted through the wilderness. There is no one of the seven churches in which all are perfect. But love still follows us in our haltings, and when we fall pities and hides us in the Lord so that our death is precious in his sight, and together with him we shall rise.

How wonderfully do the dealings of Providence develop and try the faith of the Lord's people! The trial of their faith is held in this mysterious ordeal wherein each knows not the way he is led, only as the unfolding of the Lord's providences opens the wilderness. One thing avails blesses the Lord's tried ones, namely they know that the Lord rules, and that he cannot do wrong, though often to carnal reason it appears as though the Lord does not rule.

But how glorious to be faithful unto death, and receive the bright crown the Lord shall give to all that love his appearing.

P. D. G.

#### WITH AUTHORITY.

"And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes." Matt. 7:28 and 29.

Jesus came in the flesh when all flesh had corrupted his way as it was in the days of Noah. How debased had the service of God become as men trampled on his mercies and polluted his sanctuary. People sat in the region and shadow of death and darkness covered the earth, and gross darkness the people.

There had been no prophet in Israel for many years. Israelites had dwarfed into the letter and mere form of worship, and there was no vitality in the service of the sanctuary. The scribes copied the letter of the word of scripture, but the power and love, the glory and life, of the worship of God was not known.

The worship and service under the law of Moses had been telling the need of a never service than man could render. The law required a perfect obedience and a holy service to God. The fact that its offerings were repeated day after day, month after month, and year after year proclaimed the failure of man to comply with its holy requirements, and its entire inability to pardon the guilty or help the fallen.

Prophets had often uttered their fiery denunciations of the wrath of God as a consuming fire upon the transgressor, and set forth a day of vengeance of God against the sinner; also they had strangely and mysteriously foretold the coming of one who should fulfill the law that came by Moses, and take away the curse of God from the earth; yet that a child should be born unto us, and a son given unto us, whose name is wonderful, counselor, the mighty God, the everlasting Father and the Prince of Peace; whose goings forth had been of old, yea from everlasting, and who should stand and feed his flock as a Shepherd, the Redeemer, the Lord of the whole earth.

It was foretold that he should suddenly come to his temple; but who should abide the day of his coming?

The Old Testament scriptures in the law, the prophets and the Psalms were full of most wonderful utterances of the coming of that Just One, who should restore that which He had not taken away. Man was the sinner who had taken away or corrupted the way of truth, and perverted the right way of the Lord. By man sin had come into the world, and man had no excuse or covering for his sin. He was naked and guilty. But on the surety, the just one whom a virgin should conceive and bring forth, whose name is Emmanuel—God manifest in the flesh, should come all the guilt of the burden bearer.

There were holy men of old that looked for the coming of the Lord Jesus, but who should abide the day of his coming?

A strange and mysterious character in

the spirit and power of Elijah the great reformer should come before him to prepare the way and announce his advent, not in the glory of earthly grandeur or parade of splendor that charms the natural heart of man, or exalts his pride; but it should be in the fiery, purifying power that makes manifest the holiness of God, and consumes the pride of man. What a spiritual man was John the Baptist. He should turn the hearts of the fathers to the children and the hearts of the children to the fathers, lest the Lord smite the earth with a curse. The axe is laid at the root of the tree, and every tree that bringeth not forth good fruit is hewn down and cast into the fire. How spiritual and pure was the preaching of John in the wilderness of Judea? What a glorious power sent the word John preached, and how great was the effect produced. The hearts of the fathers were turned towards the children.

As the bright morning star just preceding the rising sun did John shine greater than any man born of woman, greater than any prophet. For he was shining in the light of the glorious sun of righteousness, rising with healing in his wings. Not that John contributed any thing to the glory of Jesus, but the sun cast the brightness of his rays causing John to appear in that glorious new dispensation. For the law and the prophets were until John. Since then the Gospel is preached, and John stands numbered with Jesus in the Gospel.

Soon after the baptism of Jesus he enters upon his ministry. Great multitudes gathering around him he goes into a mountain, and when he was set his disciples came unto him, and he opened his mouth, saying: When he was set. None ever sat and taught as he did. None ever spake as he did. He is the word of God made flesh, full of grace and truth. He was holy. Nothing nuclear was in him. He knew no sin. None were so meek and holy. He knew his Father's will and came from heaven to do that will.

His first utterances were blessing upon

the poor and needy, such as hungered and thirsted after righteousness—such as felt vile, such as suffered for doing right and for righteousness sake.

He said think not that I am come to destroy the law or the prophets, but to fulfill. Every jot and tittle of the law must be fulfilled by him. Every word of prophecy must be fulfilled by him. Justice and judgment must be established. The law is holy, and Jesus the holy and spiritual man must honor and establish it. Then these found in him should be righteous. For He is made of God wisdom, righteousness, sanctification and redemption unto those for whom he gave himself, so that he should present all that his Father gave him without spot, or wrinkle or any such thing before his Father's throne without fault, but with exceeding joy and glory.

Shall there be any failure in this the most wonderful promise ever made? Who is He? Whose Son is Christ? He is the brightness of God's glory, and the express image of his person. He shall not fall nor be discouraged. He shall bring forth judgment unto victory, and in his name shall the Gentiles trust.

He loved the law of God and came from Heaven to do his Father's will. He was able to lay down his life and to take it again. When He had fulfilled all that was written concerning him in the law and the prophets and Psalms He was delivered for our offences and raised from the dead for our justification.

In his speech how wonderful. He taught the spirituality of the law that we must doers of the word. He that doeth and teacheth these commandments shall be great. This Jesus did. He perfectly taught it and kept it. How can a man do this? Only as Jesus is revealed in him, and he walks by the faith of Jesus: then his work is good. Make the tree good and the fruit shall be good.

None ever taught as Jesus did. Nothing was hid from him. No unjust judgment fell from his lips. He was full of grace and truth. What mercy he showed to the help-

less. What rebukes to the proud pretender. His word was always final.

What power! He displayed. His word never failed. Neither disease, death, nor devil resisted Him. He spake and it was done.

Surely his teaching was not like that of the scribes. There was no truth, nor power, nor spirituality in their teaching; but His teaching was with authority. His words were spirit and they were life, they never returned to him void. Men felt that his word had the power of a king, the power of truth in it. He laid a perfect foundation. He showed that men must build on that foundation if their building should stand. People were astonished at his doctrine. His doctrine is the perfect and complete truth and it shall stand because it came from Heaven.

Blessed are all they that hear him—that love and serve him, putting their trust in him.

P. D. G.

Brother T. E. Harris requests my view of Eccl. 9:14-16. "There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it.

Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man."

Solomon's theme was wisdom. God endowed him with wisdom greater than he ever did any other man.

It seems to me in this view of wisdom given to him is included the mystery of wisdom hidden in the ages past but which was in the purpose of God in the creation of the world.

The little city is the church of God. The great king who besieged it building great bulwarks is Satan. His stratagems are his schemes to destroy the works of God. He approaches Eve aiming also at Adam. His approach is under cover of seeming friendship and effort to increase the wisdom of Eve and her happiness. Adam and Eve were the two thus far manifested; yet in

their loins were hid their offspring and wrapped in the chambers of God's hidden purpose was his Son soon to be set forth by the first expressed promise "the seed of the woman shall bruise the serpent's head." In the device of this enemy of all righteousness, whose aim was to destroy the creation of God, and by whose tactics he designs to pervert the way of truth, laying an ambush to introduce his own wisdom which is devilish—a hardened heart, a proud will, feet swift to shed blood, a lying tongue, the entire debauching of the town of mansoul, is presented as the havoc wrought by this fierce and cunning warrior.

This war brings death into the world. The creation of God is affected from head to foot. Death reigns over the work of creation, and there is no exemption from the greatest to the least of all God's works.

His flattery is to make man think he is not dead, but is capable of great mastery over God's works, and to advance pretensions to great skill in finding out the mysteries of creation. He attempts to ape God in originating religion. He builds up a false worship, raises up gods many and lords many, attempts to introduce remedies for all evils. He calls evil good and puts pride in the place of humility so that in faking captive the little city and setting up his own kingdom he as usurper claims absolute dominion over all God's works. For he offered all the kingdoms and glory of the world to Jesus on the condition that he would fall down and worship him, thus claiming that all the world belonged to him.

But there was a wisdom greater than satan's found in this little city? Should one in the likeness of sinful flesh, yet embodying the wisdom and power of the godhead, appear as the seed of the woman who by his wisdom should deliver this city? It appears that the serpent feared this, and hence sought to destroy this manchild in his infancy. Persisting in his efforts through his lieutenants until the crucifixion of the Son of Man in whom satan could find no sin, nor

infuse any into him though he sought it most adroitly.

The weakness by which this adversary sought to maintain his power recoiled on his own pate so that the seed of the woman destroyed the works of the devil and delivered the lawful captive and delivered the prey from the terrible one. This is the greatest and most glorious mystery in the annals of warfare, wherein the captain of the Lord's host does all the fighting alone, treading the wine press of the wrath of God with none to help. Satan's armor is taken from him, and great spoils are won from sin and death. Where sin abounded grace did much more abound. The redeemed are delivered and come off more than conquerors through him that loved them and gave himself for them.

Yet no man remembered this poor wise man. Who was ever so poor? Other warriors collect vast sums of money and great armies for their battles, but this one becomes the poorest of men. Becoming the greatest of all sufferers even unto the shameful death of the cross he rises from the dead the greatest of all heroes crowned with glory and honor.

It is the folly of men and to their shame that their selfishness does not suffer gratitude to rule in their heart's Time and again must the Lord stir up the pure mind implanted in the sinner or he would altogether forget his Maker and Redeemer.

It was a matter of wonder to Solomon that no man remembered this poor wise man. It is often a wonder to me whether I am a subject of grace, for I am so prone to forget God. The hope of the one born of God is that this blessed one holds his people in everlasting remembrance. All mothers may forget their children, if it were possible, yet God will never forget his people or forget to be gracious, for that is his perfect and unchangeable nature.

P. D. G.

"They are all plain to him that understandeth, and right to them that find knowledge."

## GOD'S MANY.

Under the old covenant the one only true and living God who made the heavens and earth and all the things and hosts thereof was acknowledged and worshipped by only one nation, while every other nation made them gods. Isaiah says smiths and carpenters were employed in making some of these, it would seem, of wood and iron. David says "the idols of the heathen are made of silver and gold, the work of men's hands: they have mouths but they speak not; eyes but they see not; they have ears but they hear not; neither is there any breath in their mouth." In other places it says they had feet but could not walk, and hands but could not work. I have noted these things because it says in connection, "They that make them are like unto them: so is every one that trusteth in them." Psalm 135:15-18. This last is repeated: also they that make them "make them like unto themselves." Then truly these gods are "made like unto themselves" (the makers) and they themselves "like unto them," are much the same in makeup, but surely the maker is superior to the made or the creator above the creature of his hand. Yet these nations built temples for their gods, set them up deified and worshipped them. But their religion changed neither their heart or outward conduct for the better. While Israel, who claimed and worshipped the eternal God, was like Abraham the called out—called to leave his native land and idols and father's house, indeed all things, and go out to a new, strange land: that is, as born of God they were born to a new spiritual life that turned them from all former customs and fleshly desires and caused them to walk humbly with God, having no confidence in the flesh.

These types have their ante types in this day. Only Israel, or the true gospel church acknowledges and worships the one true and living God, who by spiritual birth and revelation by God know Jesus Christ to be the Son of God and their Saviour; whose spirit of life in them teaches them to de-

bare or have no confidence in the flesh, and to love, honor and glorify God. Thus having ceased from their own works and entered into rest they walk humbly before God and do good to all men. Thus a change of walk, proving that of heart; and by their unity of faith and love for each other they are made manifest to all the world as the children of and worshippers of the one eternal God. "By this (love for one another) shall all men know ye are my disciples," said Jesus. How shall we distinguish the heathen or worshippers of idol gods? Mainly by the fact that instead of better, purer principle of heart manifested by a purer walk, the old or natural are rather intensified, especially in natural love and glory of self. Yet their gods as made like themselves, they very conveniently worship in worshipping self. Their god is enthroned in the high place of human reason; and human reason true to its natural household, so to speak, gauges the province of doctrine and rule of action in agreement and harmony with the natural inclination of the heart; and thus makes self, his god his sceptre; and whatever it cannot compass or reconcile is rejected. Hence whatever debases, denies or dims self is rejected. Therefore the greatest bliss anticipated in heaven is a fleshly reunion of kin or loved ones. Jesus, my heaven, is but a name to them. Hence, when you see one professing to be a Christian—for the whole lot, or seven will take hold of his name to hide their reproach while they provide for themselves at home—still vaunting and loving nature—still seeking self-glory and aggrandizement—still promoting human reason and scoffing at divine revelation, you will see a heathen in the true sense, still serving his gods. And in a spiritual sense, you will see they truly made their gods like unto themselves in that they too have mouths and cannot speak, nor is breath in them; they have eyes but cannot see; ears but cannot hear; feet but cannot walk; hands but cannot work; hearts but cannot perceive. They are as dead and helpless as their wooden gods. And after all

these last are the best signs by which to distinguish them as heathen like unto their gods. And alas! alas! how many such gods and nations are there still in the world!

P.

## OBITUARIES

### APPOINTMENTS, ADS. MISCELLANEOUS.

JOHNNIE R. CURRY.

Mr. P. D. Gold.

Dear Friend:—

It is with a sad and aching heart I attempt to write you a few lines concerning the life and death of Johnnie R. Curry, my dear husband. He was born June 11th, 1876 and died July 25th, 1909. He was a kind and dutiful husband and father, and oh, it is so hard to give up those we love so dear, but when the good Lord calls us we must go. Oh it is so sad and lonely now since my dear husband has gone. It seems as if I ought to see him every way I turn. I miss him so much, I hope he is at rest. He suffered so much I cannot wish him back. We were expecting his death at any time as he was very, very sick for thirteen months before he died although he was confined to his bed about a month. And until a week before he died he had hopes of getting well when he lost all hopes. He bore his afflictions with more patience than any one I have ever seen. He did not murmur at all and seemed willing to bear them until the good Lord saw fit to take him. He was not a member of any church, but he believed that the Primitive Baptists were the Lord's people, and he told me he wanted to be baptized and that he wanted Mr. Gold to baptize him. He also said, if it was the good Lord's will for him to go to Tarboro to the Primitive Baptist church he would be baptized. But he didn't get able.

All was done for him that loving hands could do but when the good Lord called

him we had to give him up. He often said to me if it was the good Lord's will to take him from me not to grieve for I had done all for him that any one could do, but I could not keep off death. He told me the morning before he died that night that he wanted to go and I couldn't speak to him as he said it, but burst into tears. He told me he had a home in heaven and for me not to grieve.

All who knew him seemed to like him. He was always ready to help anyone when he could. It is so hard to give up our loved ones but it is sweet when we have a hope that they are better off.

His dear old step-mother, Mrs. Curry, was here the morning of the day he died, and he asked her to pray for him, and she asked him what did he want her to pray for. And he answered that my afflictions may be as light as they can. And she did so, and when she had finished praying, he said, I feel so much better.

He leaves a wife, three children, a father, three brothers one sister besides many relatives and friends to mourn their loss, but we hope our loss is his eternal gain.

His funeral was preached in the Baptist church in Tarboro by Elder Gold and the remains carried to the Factory cemetery and laid to rest to await the resurrection morn. That was where he so much desired to be buried.

May the good Lord bless his poor weeping wife and children that they may be prepared to meet him in heaven when they are called from this earth.

Mr. Gold, will you please publish this in the dear old Landmark as his oldest brother asked me to write, and I also desired to write his obituary.

Written by his wife,

ANNA CURRY.

Tarboro, N. C.

#### MRS. MARY TYSON.

By request of her daughter Mrs. R. E. Galway, I will try to write an obituary notice of her dear old mother, Mrs. Mary Tyson. She was the daughter of Dempsey

and Pollie Gay, and was born December 2, 1838, and departed this life June 30, 1909, making her stay on earth seventy years, six months and 28 days. In 1856 she was married to Gray Ellis. And unto this union were born eight children, five of them still survive. In 1877 she became a member of the Primitive Baptist church at White Oak and was baptized by Elder Jesse Baker. She was a consistent member as long as she was able to attend.

In 1903 her husband died and in 1904 she was again married to S. H. Tyson with whom she lived happily until his death which was May 1908. She stayed with her children the remainder of her days which were few in number. She was staying with her youngest daughter when she died. She was in a troubled condition for a long time but seemed to bear her sufferings patiently, her disease was heart dropsey. She told mamma some time before she died there wasn't anything in her way, that she was perfectly willing to die. She was in feeble health for about twelve months, but was confined to her bed for just five. I think she suffered for all of her sins here on earth, and I am glad they all have such a bright hope of her eternal rest.

She leaves three sisters, three brothers, five children, several grand and great-grand children, with a host of relatives and friends to mourn her departure, but we feel that our loss is her eternal gain.

Her niece,  
NANNIE STOKES.

---

**MALISA HAMILTON.**

Dear Brother Gold:—

I will try and write a short notice of the death of my dear sister, Malisa Hamilton. She was my oldest sister and her name is so sweet and dear to me.

She was born near Beulah, Hyde county, N. C., April 15th, 1853, if I make no mistake and died May 1st, 1909. She was the eldest of eight children and was the most patient person I have ever seen. She was often heard to say amidst her troubles, there is

an end to it all.

She was a consistent member of the Primitive Baptist church and was always ready to do for the brethren. Since moving from her neighborhood her home has always been mine when I would go over there to church, I shall miss her so much that it will be sad there now. Her presence was so sweet to me.

She leaves a heart-stricken husband, one son, three sisters two brothers and a host of relatives and friends to mourn their loss. But oh, when we with an eye of faith glimpse that most beautiful place where she is, we cannot wish her back into this troublesome world.

The day she died she told me of the good neighbors she had. She said nothing hurt her and that she was in perfect peace and felt as though she was only drifting. And I feel that she was drifting across the river of death where no traveler ever returns. She passed away very quietly.

As a sister she was kind, as a child obedient, as a wife affectionate and true.

I hope all the dear brethren will remember the bereaved ones.

Written by her sister,

JOSEPHINE WADE.

Belhaven, N. C.

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**WHITE OAK ASSOCIATION.**

The next session of the White Oak Association will be held with the church at Bay Meeting House, Onslow county, N. C., commencing on Saturday before the third Sunday in October, 1909.

Those coming by way of Wilmington will be met at Dixon's, Friday at 5 p. m. Those coming by way of Newbern will be met at Verona on Friday at 11 a. m. Distance from each station 2 1-2 miles.

Brethren, sisters and friends are cordially invited.

Ministering brethren are especially invited.

C. C. BROWN.

Reidsville, N. C., Aug. 21, 1909.

I wish to say to the readers of the Landmark that on May 30th, 1909, at Ashboro, N. C., a brother from Sugg's Creek church whose name I have forwarded to the clerk of said church, made certain statements to me and in a private letter to Elder Gold, I made the same statements to him, and by some mishap the statements were made public in Zion's Landmark of Aug. 15, 1909, on pages 434 and 435. Said statements, being damaging to Elder J. D. Draughn and the church at Sugg's Creek, and I having been informed by the Pastor and several members of Sugg's Creek church, that the statements made and published are false, and the making public of these statements being my unintentional wrong, I ask Elder Draughn and Sugg's Creek church to forgive me this sin.

L. H. HARDY.

I, J. D. Draughn, Pastor of Sugg's Creek church, do, on my part and in behalf of the church, accept the above confession of Elder Hardy, when the same shall have been signed and published in Zion's Landmark.

I confess that I feel unworthy of receiving confession from such a man as Elder L. H. Hardy, a servant of God as I believe.

I now cordially invite Elder Hardy to visit any of my churches, when he has a mind so to do, and preach for us.

JAS. D. DRAUGHN.

The next session of the Black Creek Association is appointed to be held with the church at Nashville, N. C., Friday, Saturday and 4th Sunday in Oct. A general invitation is extended. Persons visiting by rail should be at Rocky Mount on Thursday or early Friday morning.

P. D. G.

The next Shewarky Union is appointed to be held with the church at Briery Swamp on Friday, Saturday and 5th Sunday in Oct.

Thurman, Va., Sept. 6, 1909.

Owing to sickness of my wife I will not be able to fill appointments commencing at Little Creek, Monday after the third Sunday in September on to the Smith River Association at Center.

Dear brethren, I regret very much having made these appointments, and not be able to fill them; but feel that you can excuse me under the circumstances.

Brethren, pray for me that I may be reconciled to God's will, let it be what it may.

Your distressed brother,

W. H. SHIELDS.

The 144th annual session of the Kehukee Association will be held with the church at Kehukee, one mile from Scotland Neck, Halifax county, N. C., Oct. 2d, 3d, and 4th, 1909. Visitors from the North and West should reach Scotland Neck on the Atlantic Coast Line Friday afternoon, Oct. 1st. Those from the East and South should reach there Saturday morning, Oct. 2d. All lovers of truth are cordially invited.

S. HASSELL, Mod.

M. T. LAWRENCE, Clerk.

The Mayo Primitive Baptist Union meeting will be held with the church at Spray, N. C., Friday, Saturday and 5th Sunday in Oct. A general invitation is extended to brethren and especially to ministers.

Done by order of the church.

J. F. SPANGLER Moderator.

A. P. ROBERSON, Clerk.

#### A NEAT BOOK.

Elder B. H. Pittman has had published Biographical sketches of many Primitive Baptist ministers and quite a number of their photographs, also some deacons and some sisters, with much other interesting matter.

Price \$2 per copy, \$1.50 each in clubs of ten.

If you wish it send the money to Elder B. H. Pittman, Luray, Va.

It is a valuable book.

**THE CONTENTNEA ASSOCIATION.**

The next session of the Contentnea Association is appointed to be held with the church at Nahunta, Wayne county, N. C., Saturday, 2nd Sunday and Monday of Oct.

Visitors will be met at Goldsboro on Friday and conveyed to and from the place of meeting.

W. B. WILLIAMS, Mod.

Persons visiting the Little River Association via the Southern Railway, should reach Clayton on Thursday evening before the 4th Sunday in Sept.

A. F. WHITLEY.

The next session of the Contentnea Union is to be held, the Lord willing, with the church at Upper Town Creek on Saturday and 5th Sunday in Oct.

The next session of the Black Creek Union is appointed to be held with the church at White Oak on Saturday and 5th Sunday in Oct.

Altamahaw, N. C., Sept. 8, 1909

Elder P. D. Gold,

Wilson, N. C.

Dear Brother:—

The prospects of increased patronage, together with the installation of Commercial Business Course, Shorthand and Typewriting Course Elocution and Orchestra Music, have forced upon us the construction of a handsome new Academy which is now nearly complete and which is expected to be complete for fall opening Oct. 12th. We are also putting in a new Piano and Typewriter, thus making three Pianos and one Organ in the Music Dept., and two Typewriters in our Typewriting Dept., and many other improvements have been made. The maintenance of an Orchestra will no doubt be a good advertisement for the school. The heavy expense at which we have been has urged us to appeal to our Baptist and friends for their patronage; and therefore, I am going to ask you, if you have such a mind, to give space in the Landmark for

such expression of approval of this school as you have in heart to give. We believe we are better prepared to serve the people now than ever before and especially desire their patronage this fall. Our faculty will consist of four teachers well trained for their special work.

Yours in hope,  
J. W. GILLIAM.

I consider Brother Gilliam's School a desirable place to obtain a practical, solid education. The surroundings are good and the teachers capable and attentive.

P. D. G.

**HYMN AND TUNE BOOK.**

Both shape and round notes, compiled by Elders S. H. Durand and P. G. Lester. Price 70 cents for single copy, \$6 per dozen, sent at purchaser's expense.

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J. A. CLARK,  
Wilson, N. C.

**J. E. ADAMS.**

Healthy Plains, Monday after the 4th Sunday in Sept.

Contentnea, Tuesday.

Wilson at night.

Falls, Wednesday.

Williams, Thursday.

Lawrences, Friday.

Thence to Kehukee Association.

Elder Shaw will perhaps accompany him.

Great Swamp, Tuesday after 1st Sunday in Oct.

Tysons, Wednesday.

Meadow, Thursday.

Thence to Contentnea Association.

Can two walk together except they be agreed? How each strengthens the other in his walk when they are agreed.

## W. T. BROADWAY.

Rock Hill—September 18 and 19.  
 Mt. Tabor—21.  
 Randleman—22.  
 New Shepherd—23.  
 Pierce Chapel—24.  
 Tom's Creek—27.  
 Mountain Creek—28.  
 Bear Creek—29.  
 Running Creek—30.  
 Meadow Creek—October 1.  
 Brown's Stand—5.  
 Liberty—7.  
 High Hill—8.  
 Watson—9.  
 Union Grove—10.  
 Jerusalem—11.  
 Pleasant Grove—12.  
 Lawyer's Spring—13.  
 Sanford—at night, 14.  
 Gains' Grove—16 and 17.  
 Brush Creek—18.  
 High Point—at night, 19.

## E. E. LUNDY.

Thence to White Oak Association.  
 Straits—Tuesday and Wednesday night  
 after.  
 Portsmouth—Wednesday and Thursday.  
 Cedar Island—Saturday and 4th Sunday.  
 Davis' Shore—Monday night.  
 North River—Tuesday night.  
 Sister Abble Willis Thursday night.  
 Cedar Island Union at Sheffield—Friday,  
 Saturday and 5th Sunday.  
 Thence to Mill Branch Association.  
 Mt. Pleasant—Saturday and 2nd Sunday  
 in November.  
 Cason's Old Field—Tuesday.  
 Lawyer's Spring—Wednesday.  
 High Hill—Thursday.  
 Wadesboro—Saturday and 3rd Sunday.  
 Will some one from Cason's Old Field  
 meet him at Morven on Monday morn-  
 ing after 2nd Sunday in November.  
 Also will Brother Renfroe or some one  
 meet him at Wilson on Tuesday morning  
 after Kehukee Association.

## W. R. GALLIMORE AND W. R. HELMS.

Pleasant Hill 25 and 26 of Sept.  
 A. B. Comptons, Sunday night.  
 Mooresville, 27 at night.  
 Charlotte, 28 at night.  
 Brown M. H. 29.  
 High Hill, 30.  
 Union Grove, Oct. 1.  
 Thence to Bear Creek Association.

**"DEATH TO HAWKS"  
 LIFE TO CHICKENS AND TURKEYS!**

Cock of the Walk.



I take Macnair's  
 Chicken Powder,  
 and feed my chil-  
 dren on them too.  
 Look at me and  
 observe the hawk.  
 Cock a doodle doo!

"Hawk."

The Barn Yard RoLber



Died after eating  
 a chick of that  
 old Rooster, which  
 had been fed on  
 Macnair's Chick-  
 en Powder. Alas!  
 Alas!

Macnair's Chicken Powder Kills Hawks,  
 Crows and Owls, cures Cholera, Gaps, Indi-  
 gestion, Leg Weakness, Ruoup and keeps  
 them free from Vermin, thereby causing  
 them to produce abundance of eggs.

If your dealer cannot supply you send  
 name with 25c. and I will send you sample  
 package prepaid.

W. H. MACNAIR,  
 Tarboro, N. C.

"For my mouth shall speak truth: and  
 wickedness is an abomination to my lips."

"All the words of my mouth are in  
 righteousness: there is nothing forward or  
 perverse in them."

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Good opportunity for preparing for College and thorough business training will be given.

In addition to the regular semesters course, a thorough Commercial Business Course, Shorthand and Typewriting, Instrumental, Vocal and Orchestra Music, and Elocution will be given. Teachers competent and up-to-date.

A handsome new academy is under construction for the next term, and to meet the demands of increasing patronage.

Suitable and well furnished buildings, in a beautiful grove, away from temptations found in towns and cities.

With more than thirty years reputation, providence permitting, the 52nd session will open Oct. 12, 1906, and continue twenty-four weeks—six months.

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J. W. GILLIAM, Principal.

Altamahaw, Alamance County, N. C., R. F. D. No. 2.

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ALLEN'S NATURE COMPOUND IS SOLD ON A POSITIVE GUARANTEE TO CURE. In any case where the results are not satisfactory, we will cheerfully refund the money. A guarantee in every box.

### WRITE FOR FREE SAMPLE.

On receipt of a stamp we will send you a generous sample of ALLEN'S NATURE COMPOUND, enough to convince you that it is a true remedy. Six months' treatment for \$1.00—sent postpaid on receipt of price.

WE WANT AGENTS—Any man or woman who desires to engage in an honest and profitable business should write for terms. Our positive guarantee inspires confidence and makes sales easy.

GREENFIELD, INDIANA.

W. T. ALLEN MEDICINE COMPANY.

A church has been constituted at Helena—called New Hope. **Saturday** and **1st Sunday** in each month is regular preaching time. **Elder J. J. Hall** is pastor. Traveling preachers are requested to have appointments there.

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Our Linotype machine runs day and night and with two large Cylinder presses, three Jobbers and a supply of type to meet any and all requirements, we are amply capable of taking care of all the orders entrusted to us and deliver on short notice.

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We also carry in stock a full line of Magistrate Blanks, Receipt Books, Notes with title securing property sold and place on same for credits paid.

Crop lies all three forms, deeds, mortgages both land and chattel, tablets for school children of good writing paper and covered with blotters.

We are also agents for the lowest priced, yet one of the best engraving establishments in the United States and can quickly secure for you Visiting Cards, Wedding Invitations and anything desired in the engraving line. Address,



**P. D. Gold Publishing Co.**  
Wilson, N. C.

# ZION'S LANDMARK

Published Semi-Monthly at Wilson, N. C.

PRIMITIVE OR OLD SCHOOL BAPTIST

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Wilson, N. C.

P. G. LESTER, Asso.

Floyd, Va.

**\$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.

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

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

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All brethren and friends are requested to act as agents.

All names and postoffices should be written plainly.

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

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

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

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kills its tens of thousands. GOWAN'S PREPARATION kills pneumonia by destroying the congestion and inflammation. Quick relief for colds, croup, coughs, grippe, pain and soreness in lungs and throat. External and harmless. All druggists. \$1.00, 50c, 25c.

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

## EXPERIENCE.

Elder P. D. Gold:

Dear Brother—Enclosed find a letter written to me by a dear sister, wife of Elder Pilot Clayton, who is a member of Antioch church, Hopkins Co., Kentucky.

You will please publish in the Landmark if you think proper, though if not all will be right. I enjoyed it very much and I feel like I want others to enjoy it also.

Your sister in hope,

ROWAN CLAYTON.

Roxboro, N. C.

Mrs. Rowan Clayton:

Dear Sister—I feel like I want to fulfill your request if it is the good Lord's will, although I don't feel as if I could interest you, for if I have an experience at all it seems to me like it is the poorest I ever heard, and still I wouldn't exchange it for all the world. If I had as good a one as you, I wouldn't mind writing it, as I enjoyed yours, oh so much.

I was raised by Methodist parents, and they were as good parents as any one ever had. I was taught that I could get religion any time I wanted it, and I thought when I got older I would seek religion. At the age of sixteen or seventeen I began to have serious thoughts about dying and would try to pray, but it didn't seem to do me and good. I would go up stairs and begin reading the bible, but if any one came up where I was I would put the bible down and take up another book. I did not want anyone to know I was reading the bible or know I was in trouble. But my troubles grew worse all the time. I would lie awake at nights and cry, but did not want Pilot to know anything about it. I begged the

Lord for mercy and got into so much trouble I thought I wasn't going to live long, but I said, "If my soul is sent to hell Thy righteous law approves it well," and that it was right for me to go there I felt so sinful. But I continued to beg the Lord for mercy, when all at once my burden left me.

I did not see any big light as some do, nor did I feel like shouting, but just calm and felt that my burden was gone. I got up out of the bed and lit the lamp and thought I would try and read the bible, but Pilot's step-father was there and I was afraid I would break his rest. So I went back to bed and told Pilot how I felt. The next morning before I went into the dining room I wished I had not told any one of my feelings. I was afraid I was deceived and had deceived him and I tried to pray if I was deceived to make me right.

We were living at this time near Antioch church and the next time I went to meeting I felt that I wanted a home among the Old Baptists but felt too unworthy to be among such good people. And I don't feel worthy now to be with them, but oh, how could I be without them; where they live I want to live and where they go I want to go.

Sometimes I would go to meeting and wished I had stayed at home, for I wanted to offer myself to the church so bad but felt so vile and sinful I did not think they would receive me. I lost as much sleep over joining the church as I did when in trouble.

I went on in this way for about four years and it was on my mind almost all the time, so I said I would offer myself to the church and I did so and to my surprise and joy I

was received. At this time Elder J. D. Down was pastor at Antioch and the next morning I was baptized by him.

Oh, if I could always feel as I did that day. I never felt any better than I did when I came out of the water. But troubles and trials came, and it seems like sometimes there is not much pleasure here for poor me. Sometimes I feel that if I were called to die all would be well, and sometimes I am made to doubt whether I have ever been changed or not. I feel so cast down at times that I feel as if I didn't have a friend in all this wide world, but, "What a friend we have in Jesus."

I know I don't live as I ought, and I know if I am ever saved it will be by the mercy and grace of God, for there is nothing good that I have done. I feel like sometimes if the brethren and sisters know me as I know myself they would not let me live with them, but oh, I desire to live with them until death. I feel it is by the mercy of God that He has blessed me with the knowledge that I was a poor undone sinner without hope and without God in the world. And in blessing me with this knowledge He also blessed me with the knowledge that all preparation to meet Him in peace must come from Him through the channel of mercy.

After this I hope He has blessed me with the knowledge, by His grace and revelation of Himself, to embrace Jesus as my Savior. I feel these are great blessings to me, yet my life thus far has been a failure. I feel to have lived so far short of what I have desired. My greatest desire is to live more patient and humble, always at the feet of my precious brethren and sisters and above all at the feet of my precious Savior.

Well sister Rowan, if this is not an experience, I have none. Please remember me that I may be faithful until death and then with you receive the crown of life that fadeth not away. It will not be long before we know how sweet it will be to die and go home to be with Jesus which is better than to live here on earth with so many

sorrows and heartaches. But the good Lord never puts more on us than we are able to bear.

I humbly ask you to pray for our dear little family and especially poor unworthy me, for I feel like I need your prayers every day. It is a cross for me to try to write my experience, but we are commanded to always be ready to give a reason of the hope that is within us in meekness and fear and to take up our cross and follow Him. So farewell. Your little unworthy sister in Christ I hope,

IDA CLAYTON.

Roxboro, N. C.

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#### HOPING IN GOD.

Elder P. D. Gold:

My dear brother in Christ and father in Israel, if I be worthy to claim such sacred relationship.

I feel inclined to write you a few lines as you have been so kind and forbearing toward me. In all my blunders and imperfections you seem to be prepared by the Lord, I hope to look over them with sympathy and love. The love of God hides a multitude of faults.

Dear brother Gold, I don't ever feel that I can ever interest you or comfort you or any of the children of God, for I am so vile and sinful myself. I fear it is only a false pretense and it will be in vain. But I get so miserable and wretched at times I am bound to seek comfort from the tried people of God. I want to know if they feel as I do, and if so that soothes my sorrows, for I feel the more people see me and are with me the more they are disgusted with my silly appearance. If I could view myself as I do others and could feel as firm as they look to be, how happy I would be. While I mean to be firm and sincere, I fear there is something lacking on my part. The Lord doeth all things well, but my dear brother I am weak and sinful and fall short daily, and so disobedient that it causes me to sigh and mourn. But it seems I don't do or get any better. So even this is a comfort to me at times, if

in this life only we have hope in Christ, then we are of all men most miserable. I sometimes think it is of the Lord, and again I think it is of the flesh and Satan, and if the latter in my case sad will be my fate. But I try to trust the Lord with all my heart, and do believe He will fulfill His promises if I am only one of His little ones. I hope He will deliver me out of my distress and temptations in due season. The tempter seems to be my elbow messenger. He is ever ready to work on the weak part. He is a pretty smart fellow. He often suggests plans that are easy and best. But if I do follow him or his plans it is to my shame and sorrow. Then he tells me, it is the very worst way I could have gone and then I am made to mourn over my lame steps. I cry to the Lord for mercy, for Satan has entangled me in his snare. He is a liar, but he comes to us in such a pleasant way sometimes and then is when he is most likely to deceive us. But this is only to try our faith. We must fight against evil with the sword of truth. Tell him he is a liar and the father of it is the best way to make him flee.

I have tried to pray to the Lord to guide and direct us through this low-ground of sorrow and vexation, for the Lord is merciful and kind and His mercy endureth forever.

These words have been with me at times for nearly four years, very forcible to: "Ho ye every one that thirsts, come buy milk and honey without money and without price." What a blessed promise to the poor way-worn pilgrim while journeying through this world to a better world above. This is enough to cheer the hearts of the poor and needy, and those who feel poor in spirit. But I am afraid to embrace and grasp such rich promises of the Lord. But I can't get clear of it; its with me continually. I feel poor and needy and I need the grace of God to keep me from going astray. Turn me oh Lord, and I shall be turned, for I am prone to sin and wander in forbidden paths. Lord, help Thou my

unbelief and keep me in the straight and narrow way that leads to life everlasting, for I have been harassed both in body and in mind almost beyond degree it seems, yet our greatest trials are nothing when compared with the Savior's.

Ho ye every one that thirsts draw nigh, come and buy milk and honey without money and without price. Isn't that glorious news to poor mourning souls? for blest are they that hunger and thirst after righteousness for they shall be filled. What is sweeter than milk and honey? Nothing in this world that I know of. So trust in Jesus Christ our Savior, for he is the way, the truth and the life.

Praise His Holy name.

Your little unworthy sister in hope of a better world on high,

MARY MALISSA BROOKS.

Greenville, N. C.

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#### REJOICING.

Dear Brother God:

Enclosed you will find a letter my daughter wrote me with no intention of its being published, but I thought it might be a comfort to some poor tried soul that has felt as she did. It was a comfort to me in these trying hours that one of our members should have such a feast. In time of our trials the Lord will withhold no good thing from them that thought upon His name. I feel thankful that the Lord has enabled her to express some of her feelings, even though some may say, you had better keep your mouth shut. And sometimes I feel that it would be best for me if I did and then again this scripture comes into my mind, "Them that fear the Lord speak often one to another," and I think the scripture also says, pure love casteth out fear. I think that means fear of the brethren or sisters.

I hope that the fear of the Lord will abide with me as I think that the fear of the Lord is the beginning of wisdom and I feel that I have long since learned that it is a fearful thing to fall into the hands of the living God, and I do feel that I fall so

far short of doing my duty that the wrath of God is surely upon me.

Now brother Gold, I hope you may have a mind to pray for me that I may not be as one of the foolish women that you described in your able discourse at the Staunton River Association.

I will risk this to your better judgment whether to publish or not.

Your sister in hope of eternal life,

MRS. B. W. ASHWORTH.

Penhook, Va.

Dear Mama:

This is Monday morning after the Staunton River Association, and it seems I am bound to write to some one today and tell them some of my feelings. I have been trying to get rid of the impression to write but I can't. I thought I would put it off anyway, but I had another spell like I had yesterday, and so if the good Lord will direct my pen I will try and write just how I felt yesterday. I enjoyed Brother Gold's sermon but somehow it did not have the same weight with me Brother Jones' did. I felt I couldn't keep from getting up and giving him my hand, shouting loud and praising God, and I put my hand on my mouth to keep from shouting. But it seemed the Lord was going to take my breath from me. I even forgot I had a baby in my lap, and when I laid my head upon your breast I thought I would never raise it again and would rather die right there than anywhere else for there was a brightness that shone around that was above the brightness of the sun.

Mama, can you tell me why it is that I always draw back and try to keep from doing my duty? I saw the most beautiful light shine around Brother Jones that I have ever seen. I could see the image of the Lord in his face and it seemed His presence was all around about him.

I have not felt like the same person yesterday and this morning, but old Satan has stepped up since I have written what I have and says that I am mistaken in the whole matter—that I am just trying to

make you all believe that I am something when I am nothing. But if the Lord is in the matter I do not think He will let the devil get the upper hand of me, but it does seem I am so often tempted that I sometimes think I haven't any hope at all and then again I would not take the world for my little hope.

One morning about two weeks ago I was churning when all at once it seemed that the burden of a rebellious spirit that I had been bowed down under for sometime left me and it seemed that everything was praising God. The churning even sounded sweet to me and I began singing praises to God. I thought then I would never again have so many doubts and fears. But that season did not last. I soon began to doubt as before.

I heard a lady making fun of the old ball-headed men standing around the stand just swallowing that stuff in. Mama, I wish she could see them as I did yesterday and she would never make any more fun of them, for I thought it was a lovely sight to see those old saints around the stand and it seemed to me that they were gathering crumbs from the Master's table as they fell from the lips of those dear old preachers.

I felt I could not leave without giving Brother Jones my hand and telling him how I enjoyed his sermon.

Now I have written this little bit and I am tempted not to send it. But I wrote one before to you and did not send it and it gave me so much trouble I am going to send this anyway. If I could talk to the brethren and sisters as I wish to I feel it would give me so much relief, but it seems I am afraid I will say something that I ought not to say. The scripture says it is better to have a mill-stone tied about the neck and cast into the sea than to offend one of God's little ones, and I feel that it is surely so. But I have received many stripes for not speaking when I should, but if the Lord does not put words in my mouth how can I utter them.

You must excuse me for bothering you

with my troubles, and I guess I had better close lest I worry you.

Your loving daughter,

ALICE DAVIDSON.

Sandy Level, Va.

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DOOR OF HOPE.

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

Dear Elder Gold—If you will pardon this intrusion I will hand you some of my thoughts concerning a portion of scripture which has rested on my mind for several days until it became burdensome. After writing this it seemed to leave me. At the time of writing it was not clear in my mind as to what disposition to make of it, but I send it to you to make such disposition of as you see fit. It is mine no longer.

I met you two years ago in New York City and heard you preach twice one Sunday during the Warwick Association in 1907, and have held you in pleasant remembrance ever since. I had hoped to see you at the Delaware River Association this year but was disappointed.

Remember me to Sister Laura Reed when you see her.

I have suffered a great deal in the last two years. Physically my health has been very poor, kidney trouble mainly, and have not been able to work now for more than four months as I injured my spine in a fall. Spiritually speaking, it has been dark and lonely, yet I know the Lord has been good to me, and that all my afflictions, both spiritually and naturally have been good for me and though it overcomes and crushes out this life it is as He would have it and is to His glory. I realize I am in His hands to do with as is His pleasure, and as He does nothing in vain there is a grand purpose even in our afflictions though we cannot see or know what it is. We may never know but it shall not return unto Him void &c.

An unworthy brother,

S. SULLY FISHER.

Wilmington, Del.

Hosea 2:14, 15.

"Therefore behold, I will allure her and bring her into the wilderness and speak comfortably to her.

"And I will give her, her vineyards from thence and the valley of Achor for a door of hope, and she shall sing there as in the days when she came up out of the land of Egypt."

This portion of scripture has been on my mind for several days and of which I can give no account as why or what for. I seem to see a beauty in it, also the preceding and succeeding verses of the entire chapter. It seems to me that the whole chapter contains the experience of the Lords children wherever they may be, and I hope the reason it seems beautiful to me is I hope I see my life and myself described.

By referring to the first of the chapter we can see this woman spoken of as an outcast. She is not his wife, neither is he her husband. That is the first thing I realized in my own travel of mind—that I was an outcast, without a home, neither here nor hereafter. That the sins I had committed and on account of the corrupt nature of which I was, had forever alienated me from the fear of the Great Jehovah whom I realize to have all power.

In this state of mind we generally begin to try to do something whereby we can in some way gain favor with God and hope to come into an acceptable condition by leading a good life, doing good and being attentive at church and saying prayer regularly. This is very good in some ways and of itself, but nevertheless with such an intent as to gain admittance to the glorious state of the Redeemer of Israel is no more nor less than playing the harlot. For if one has been brought to a sensible understanding of their condition spiritually and they realize that there must needs be some change in them before they can be a partaker of eternal bliss, they have known Christ. Now, then, having known Him, to leave and run away and try to better your condition by being a strict moral

person, with the idea that your soul's salvation depends on your good conduct morally, is simply joining yourself to a false god which is adultery.

Now then in verse five we are told that the woman says she will go after her lovers which are these false gods for they are many. (Spoken of as lovers, the plural.) But He the true and only Christ is spoken of as "my love" because there is but one. The seventh verse says, "she shall follow after her lovers but she shall not find them nor overtake them." Then she comes to the conclusion that she will return, for it says, "She shall say, 'I will go and return to my first husband. That word shall be there and it must be as it is said, for I have never been able to jump over any of these shalls, nor she, in any way to escape a thing that the Great Jehovah has said shall be. So she shall do these things. Now then she is exposed more than ever for her wool and flax given her for covering have been taken away. (9th verse.) I will repeat the tenth verse: "And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand." More wills and shalls.

Now we come down to the particular part which arrested my attention. I suppose and I thought I was not a whit behind any one else in thinking, that when one was given a hope and made able to relate the dealings of the Lord with them to the church and be received, their troubles were all over. But I have found out in my case it was entirely different from that. For I well remember the day on which I was baptized, (fourth Sunday in May, 1907 by Elder John McConnell at foot of 155th St. Hudson river, New York City.) It was a day of darkness to me—the great unworthiness I felt in me to attempt to tread in the same steps that Jesus Christ, the mighty King of Israel did walk in when here in the flesh, that it was surely mocking on my part to go through with it. And so it has been since most of the time. My way has been dark and it is a lonely road with frightful beasts and fig-

ures, terrible and dangerous looking places.

But this woman we are thinking about was allured and brought into a wilderness. I see no account of any one else living there; there seems to be no neighbors—must be an awfully lonesome place, especially after living such a gay and happy life. But he says also, "and speaks comfortably to her." Now the beauty of it is, where we are comfortably to, and when He speaks this wilderness immediately becomes a garden, well watered and filled with all kinds of pleasant plants in full bloom and trees and nice fruit. A prison becomes a palace when He comes with His felt presence. And in this wilderness she is given vineyards.

I trust I understand this experimentally for any other understanding is unprofitable. For I have been comfortably spoken to while in this wilderness. There has been many times within the last two years which have been the darkest two years of my existence, for I have carried the greatest burden I ever carried, until my whole frame trembles with weakness. Sleep has departed from mine eyes, my joy has turned into mourning. I have tears of sadness for my laughter and I have a dry eyed grief which no mortal can describe. Yet in all this I have seen bright places that are unlawful for mortal to describe. Great and wondrous are His ways.

"The valley of Achor for a door of hope." We remember the valley of Achor was one terrible place, a place of untold agony, where Achor was stoned to death by his own people because he had troubled Israel by taking a goodly Babylonish garment, some silver and some gold. Stoned to death there, buried there, a heap of stones piled up on his grave and it is called the valley of Achor to this day. Now this terrible place where so much suffering, disgrace and humiliation is, is become a door of hope for this woman which is the church. The valley of Achor representing Jesus Christ. He is the door of hope; not only so, but the very door of heaven itself. The

only entrance whereby we can enter in and go in and out and find pasture. If a man enters any other way the same is a thief and a robber, so said Christ.

Paul gloried in his tribulation. So do we when we realize what trouble is, and that it is through tribulation we enter into a fellowship with the saints here and hereafter and into eternal glory itself.

The only way to be a christian is to be like Christ. And the only way to be like Him is to be of sorrow and acquainted with grief. Then this valley of Achor or trouble becomes our hope, because tribulation works patience, patience experience, experience hope and hope maketh not ashamed for the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Our hope is centered in Christ which is safe, and the only evidence I can see is in the spiritual trouble I see. But one who wears the same coat I do, lives in the same house I do, persists in following me around wherever I go, tells me my troubles are not genuine, nor the right kind; you are only troubled a little bit. The Lord's people see trouble that is much greater than yours. But I say to you my friends that it is trouble to hear this, to be told that you are not one of the Lord's people, especially so when told so by such an artful deceiver as the devil is. This is trouble to be told this, very great and of large magnitude, only known of by the living subject, which is an heir of glory, a child of the Great God of heaven that holds everything and works His sovereign will and none can say, what doest thou. It is the living subject the devil has his pick at. Job was a living man when the devil went after him, lived through the conflict and came out a living man with twice the possessions he had at first. My friends the devil never took the life of one of the dear children, for their lives are hid in Christ and were hid before the foundation of the earth was laid. Your very existence was hid, and if hid by God Almighty Himself how can the devil find it. It is safe as can be because God controls

the devil and gives him all the power he has, that is all the power the devil has comes from God. He has no power of his own, absolutely powerless of himself, for God has all power, therefore there is none for no one else except as it is given them. The devil is given power to tempt the Lord's people, to buffet them around and to afflict them while here, to frighten them when alone in the wilderness, to bite them as the serpents bit the Israelites away back yonder in the wilderness. But then there was the brazen serpent, (which was typical of Christ) was lifted up by Moses (which represents the law) which healed them as soon as they looked upon it. But none looks that way until they are bitten. Remember that. You have no need of relief until you are wounded. So with us the law (Jewish law) lifted up Christ and crucified Him according to their law as they understood, for it was blasphemy for any to claim an equalness with God, to claim to be the Son of God, and death was the penalty.

So then it was the law that lifted Him up above us all, so now all who look on Him after being bitten by the devil are immediately healed. But my friends, this remedy is always behind us, and we never look the right way until the voice says to us: this is the way, walk ye in it. So we do not look of our own accord and knowledge. Now these terrible bites of the old serpent, the devil himself, the loneliness and every suffering experienced in this place is given us for a door of hope as the valley of Achor is given this woman. The Lord gave to Jacob for a possession for him and he seed the land round about where Jacob had that dream when he was on his way to Laban, his mother's brother, to escape the wrath of Esau. And it is said the Lord found him in a wilderness, a dessert land, a vast howling wilderness. A terrible place this is, but for all that the Lord was with him and kept him as the apple of his eye. And this is the Lord's childrens possession here in this life, and it is the door of our

hope.

"And she shall sing there as in the days of her youth." Five more letters which spell "shall." She shall sing there for that is where she lives. And he says he speak comfortably to her, and when he speaks thus to anyone immediately they sing; not a song of words, but the song that the Redeemer of Israel sings. "And they sang a new song saying, Thou art worthy to take the book and open the seals thereof for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation." "And hast made us unto our God kings and priests and we shall reign on the earth." Rev. 5:9, 10.

This is the song that is sung and it is sung in the wilderness. My mind is that it will be sung with a complete fulness hereafter for the natural mind cannot conceive of spiritual blessings. We have not seen, neither have we heard, nor has it entered into the heart of man the things that God has prepared for those that love Him. So I never aim to describe how the future will be. Man is greatly blessed if he is given to understand a little of his past life for we cannot fully by any means understand our past, and it is the height of folly for us to try to describe the future. But we know that even amidst our tribulations we are spoken comfortably to and we do experience even short seasons of singing and are given a vineyard and are able to eat of the fruit at times to our fill, and also are given a hope in our trouble. It is all I have to build on.

That to my mind is Christ, He being a man of sorrow and acquainted with grief, and is the chief corner stone, the foundation of the church, the support of the woman. The husband of this woman, for she has returned to her former husband, covered with shame, with no other plan but "Lord have mercy," bathing his feet with tears while others neglect to anoint his hair with oil. But this woman bathes his feet with her tears and begs for mercy,

which in her own words, is the better part.

"And I will sow her unto me in the earth and I will have mercy upon her that had not obtained mercy and I will say to them that were not my people, thou art my people, and they shall say, Thou art my God." The security of these "wills" and "shalls" is very solid. Were it not that all power rested in Jehovah the scripture would be of little or no account to any one, but seeing He has all power we have a feeling of safety when it His pleasure to reveal Himself to us as our God. And He says in many places that they shall say, Thou art my God.

It is useless to try to describe what the word "all" means, for all intelligent people know that to possess all of anything leaves absolutely none for any one else, and when one is given any power it is simply given for the time being and is not a permanent possession. The same with the devil.

This letter has grown long: first thought but I put it on paper just as it came to me. I am fully aware of the fact that if the Lord impressed me to write this that He has a purpose in it and will place it where He sees fit. I know of myself I can neither write nor speak any good things, and if a profitable expression leaves me it is not of me for I ignorant wicked and rebellious; sinful beyond any expression I can give, wallowing in my own filth until it becomes loathsome to me and I desire to be rid of it but know that while in the flesh I must see such things, but if I am really what I hope I am I will at last be free from sin and wicked thoughts — will see Christ and the glory He had with the Father before the world was and be satisfied. Until then the valley of Achor is my door of hope.

F. SELBY FIEDER.

602 West 12th St., Wilmington, Delaware.

# ZION'S LANDMARK

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

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

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

Volume XLIII . . . . . No. 22

Wilson, N. C., OCT. 1st, 1909

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## BROTHERHOOD.

Please give your views on the brother-  
hood of man which Elder Hurst says we  
deny.

SALLIE B. HOLLAND.

Axton, Va.

The Primitive Baptists hold that all  
mankind are the descendants of Adam and  
Eve, and in that sense they are all broth-  
ers, though what we naturally call broth-  
ers are only those that have the same  
father and mother. In that sense Cain and  
Abel were brothers. Half brothers are  
such as have the same father but different  
mothers, or vice versa. First cousins are  
such whose father or mother were brothers  
or sisters. Now in that sense are all  
Adam's descendants brothers? No they are  
not.

In the spiritual sense brothers or broth-  
ren are all that are born of God. Such  
as make it manifest they are born of God  
have the same Father and Mother and are  
brothers and brethren. In this relation-  
ship there are no half-brothers nor cousins,  
but all are brethren. "Love the brother-  
hood," 1st Pet. 2:17, is this brotherhood  
common to all the saints or to those born  
of incorruptible seed, or the chosen genera-  
tion of Jesus Christ, a royal priesthood, a  
holy nation.

We are to honor all men, but we love  
this brotherhood—this peculiar people

zealous of good works.

All are not Israel which are of Israel,  
but in Isaac shall thy seed be called. The  
children of the flesh are not the children of  
promise. According to the flesh Jacob and  
Esau were twin brothers, yet the Lord  
loved the one and hated the other. The  
children of promise are covenanted for the  
seed. These are the children that are  
partakers of flesh and blood—that were  
chosen in Christ before the world began,  
or before the foundation of the world, and  
heirs of promise according to the hope of  
eternal life which God that cannot lie  
promises before the world began. These  
are the brethren of whom Jesus is not a-  
shamed. They are the brotherhood. Be-  
hold how good and how pleasant it is for  
brethren to dwell together in unity.

These are the children given to Jesus.

How is it known that they are the  
brethren? They love one another. We  
know that we have passed from death un-  
to life because we love the brethren. He  
that loveth is born of God for God is love.  
Not like Cain who hated his natural broth-  
er and wherefore hated he him, because  
his own works were evil and Abel's works  
were righteous.

Hereby shall all men know that ye are  
my disciples if ye have love one to an-  
other.

He that loveth not knoweth not God,  
for God is love.

P. D. G.

## POTSHERD STRIVING.

"Woe unto him that striveth with his  
Maker. Let the potsherd strive with the  
potsherds of the earth. Shall the clay say  
to him that fashioned it, what makest  
thou? or thy work, he hath no hands." Isa.  
45:9.

What are potsherds? They are broken  
pieces of pottery. When Job scraped him-  
self with a potsherd it was showing that  
he was broken as a pot is shattered, and  
scraping himself with a piece of that  
broken pottery was so suitably expressive

of the atased, broken condition of his vessel so frail and wretched.

Why should a potsherd—a broken piece of clay—strive with him that made it? Hath not the potter power over the clay of the same lump to make one vessel to honor and another to dishonor? We are the clay and God the potter, or maker. Literally has not the potter full power over the clay? Does the clay suggest how it is to be made or shaped, whether to honor or to dishonor? Does the clay help at all in the making? What if God willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory, &c.

Were Jacob and Esau by nature of different clay? They were twin brothers, having the same father and mother, yet God loved Jacob and hated Esau.

Now who art thou that repliest against God? Shall the thing formed say to him that formed it why hast thou made me thus? Shall the clay say to him that fashioned it. What makest Thou?

Let the potsherd strive with the potsherd of the earth. That would seem to be more becoming. But what would that amount to? Can it change anything, or make one hair white or black?

Is it not to God who showeth mercy that we must come?

It is in the nature of man to attempt to do what he cannot—to meddle with things he knows nothing about—to gaze into the holy of holies if allowed—to put forth his hand and steady the ark—to put forth his hand and eat and have power, if he could. The little things that he can do, if so minded, are so much easier. Be still and know that God is the Lord, and that man is less than nothing and vanity is taking ones place as becometh him. To lay ones hand on his mouth, and to put his mouth in the dust surely becomes vain man. To abhor ones self and repent in dust and ashes is surely becoming for vain man.

When one is forward to assert his opinion, and to lay down or set up his notion as final and declarative of what the truth is, and hence that all should accept his utterances as ending all controversies is surely presumptuous.

Man knows nothing of himself, God is the judge. He will make it plain. He speaks but man perceives it not. God makes wars to cease to the ends of the earth. Why should man vain and proud as he is, and conceited and ignorant as he is reply to God or think he has done so?

P. D. G.

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#### MODERN TIMES.

So great is the progress so-called of men's works of late, and such great changes are wrought that a new religion is needed—a new faith, new doctrines, and a new application of the same to suit and fit the times.

Is it possible that the doctrine of Jesus is not enough to satisfy his people? It is true the world grows too large to be suited with Jesus. Was it not true when he was on earth that he did not suit the world? Did they not say away with this man? We will not have him to reign over us; and is it not true that the world is no better than it was of old?

We are told in scripture to contend earnestly for the faith once delivered to the saints. That faith is perfect, and we are not to receive them, nor bid them God speed.

It is common to see in the newspapers and periodicals many new ways and doctrines that are not of God, and a denial of the doctrine of Jesus. The tendency is to deny the doctrine of Jesus and preach only the works of men. That is the new doctrines. Whatever men teach is their doctrine. If it be money, human effort, worldly learning, or whatever it is that is their doctrine and their faith.

P. D. G.

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“O ye simple, understand wisdom; and ye fools, be ye of an understanding heart.”

LEAST.

Elder John W. Gardner requests my view of Matt. 11:11, "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the Kingdom of heaven is greater than he."

Two plain direct declarations are here set forth. 1st, that there is none born of women as great as John the Baptist. 2nd, that the least in the Kingdom of heaven is greater than he. Then it sets over one against the other—those born of women and those born of God, or born in the Kingdom of heaven. Jesus was born of woman, but not as an ordinary birth of woman—not as a natural birth. Then considering John with all other men born of woman none were as great as John. He was more than a prophet. He was not as a prophet foretelling what shall be, but yet not at hand, but John was serving in the Kingdom of heaven. He preached the Kingdom of heaven or gospel. The law and the prophets were until John. Since then the Kingdom of heaven is preached, see Mark 1:1-5.

Here is a distinct declaration that John's ministry was the beginning of the Kingdom of heaven. Then his service was more noble than that of any prophet under the law service, or in the prophetic Kingdom. That was a wonderful service, more honorable than that of any other class of men, for prophets ranked higher than kings or any other class of men; for they rebuked kings. But John's labor was in a greater field, in the light of the coming Messiah, in the spirit and power of Elias, and still greater in the light of Jesus the Lamb of God that taketh away the sin of the world. He was nearer to Jesus than any king or prophet born of woman. He baptized Jesus and was sent from heaven to do that wonderful deed. He was to announce or herald his coming. He was to make ready a people prepared for Jesus. He was to make them ready—not to make them—but to make them ready—to present

them to the Lord as his followers. All the preparation is of the Lord. John is sent by the Lord. His birth was marvelous, his preparation for this work was by the Spirit of God. No man had anything whatever to do in this preparation. For he was in the wilderness until the time of his showing forth or entrance upon his minis-

man, nor of the flesh, nor of the will of corruptible by the word of God—not of again—not of corruptible seed but of in-children of wrath as others, yet being born the subjects of this Kingdom are by nature observation as things of earth come. While is not of this world. Nor does it come by Kingdom. For Jesus said my Kingdom in this Kingdom of heaven there is nothing natural. For Jesus said my Kingdom of heaven there is nothing of the Kingdom of heaven. Because This gives us a startling view of the greatness of the Kingdom of heaven. Because ever born of woman, or coming into the one in it is greater than the greatest one is the Kingdom of heaven that the least considered and remembered that so great Then the greatness of the Kingdom of greater than any man born of woman.

dom of heaven is greater than John, or 2nd. But he that is least in the Kingdom of woman.

ness surpassing that of any man ever born handle him as he did gives him a great- he did, and point him out as he did, and he was sent to speak, and honor Jesus as excel this service. To speak every thing concerning Jesus were true. None could John wrought no miracle, but how glorious his preaching. All things he spoke

man, nor of blood, or natural life or agency, the least one in the Kingdom of heaven is greater than the greatest one born of woman.

If you consider Jesus as the least one in the Kingdom of heaven as being servant of all, as suffering more than any other, or as bearing all the burdens of others—as humbling himself to the lowest service of washing away all their filth by laying down his life for those that were his enemies

and slayers, and never could reward him, or whether you consider the promotion, favor and everlasting blessings and honors conferred on them of eternal glory.—Jesus as the servant of all these makes himself less than the least one he serves. For he that sits at meat is greater than he that serves, but Jesus the Son of Man is as he that serves and therefore the least.

Or whether it is considered that the least one born of God or born in the Kingdom of Heaven is greater than the greatest one born of woman it is true as Jesus speaks. We should have no question as to the truthfulness of all that Jesus said, but how to understand or explain this to the satisfaction of our darkened minds is the difficulty with us often.

P. D. G.

#### DEVELOPMENT.

This is bringing out and manifesting what is the seed of ones life and character. If one is without the principle of faith in the Lord Jesus then he is wanting in every principle of true or eternal life so that there is no development or growth of the life spiritual. His life is only the natural life of one that if of the earth. Man may be what is called moral and yet possess only this natural life. For there is no seed or germ of eternal or spiritual life in one who is not born of God. He is of the earth earthy and cleaves to the dust.

One born of God has eternal or spiritual life, and this becomes the controlling, governing principle or power of his character enabling him to seek those things which are above this world. His confidence is in God, and he feels that God rules and therefore that all things work for good to them that love God and are the called according to his purpose. Such are quiet and composed in storms or distresses feeling that the Lord reigns. How good is confidence in God. Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusts in thee.

This development of character is neces-

sarily good and true, for the principle engrained in him is from God and perfects the character of its possessor.

P. D. G.

I, J. B. Smith, to the Primitive Baptist Church, do want to express my feelings to you. I was one that was born a gentle and loved the works of them until it pleased God to let me see myself as He saw me, and I saw this the day I joined the Missionary church. I did not stay with them because I was not of them.

Now what comfort I get is from the poor, who have no confidence in the flesh, or from the fountain that flows to all that are in the house. In this house is the elect who had been called. I was in the act of being examined by the pastor and he asked me if I had a hope that God for Christ's sake had pardoned my sins. I said yes. Then the Lord of heaven spoke and said, you told a lie.

Brethren, that was the first time the Lord ever spoke to me. It brought forth condemnation and death in me. To the wise a few words are sufficient—to those that have been called to judgment. First condemned, then forgiven. This was revealed to me twenty-one years ago on Friday, and now I am out of the wall of the Primitive Baptist church which I love and believe to be the church of the living God.

Now unto the church when such little ones come to you, you will not receive them unto fellowship until you have carried them to some pond or creek and have baptized them in the water that we drink to satisfy our fleshly wants. I say to you that the Lord does not require this for he will receive them without it. Satan himself will receive that baptism which is of man and not of God.

Brethren, examine yourselves and the bible and see if your communion is in harmony with Paul. He asks his brethren, is not the cup which we bless the communion of the blood of Christ, and the bread which we break is it not the communion of the body of Christ? I believe that I see

communion as he did and not as I see done by making the bread with your hands and wine from wild grapes.

Now the cup which we should drink is the New Testament, and the bread that we should eat is Christ. When we eat this bread and drink this cup we show the death of Christ one to another the way the church eats and drinks.

Now I want to say something about feet-washing. I do not see it as I see it done. I believe all the things that the Lord tells to do are of the spirit, and we should wash with the water that flows from the rock which is Christ. Now if my brother tells me a truth and I say you have said well in this, I wash his feet. Now the water springs up in us and flows into the basin which is in our brother.

Now, brethren, our baptism must be from heaven and not from man, for we all are baptized by one spirit into one body. This water was in Phillip when he preached Jesus to the eunuch, and the church having the spirit in him saw that certain water. Now this water was from heaven.

Brethren I have written this because I love you and would not that we should worship idolatry.

Brother P. D. Gold please publish this for a poor sinner.

J. B. SMITH.

Smithfield, N. C.

Remarks:—

While the Spirit and power of truth are felt in a deeper and higher sense than words, or literal water, or natural bread, or natural wine can discover: yet it is true that John did baptize Christ in the water of Jordan, and Phillip and the Eunuch did both go down into the water and Phillip baptized the Eunuch, and they both did come up out of the water. While Jesus gave himself the bread of heaven, and his life or blood to atone for sin, yet literally he took bread and blest and brake it, and he took the cup and blest it—the fruit of the wine, and they drank it.

These were literal acts. But the Spirit

—the wheel in the middle of a wheel—guiding and sanctifying all this, as the Spirit in a man gives vitality to the physical, literal act of the body and finishes the work if good, and defiles it if bad.

The outward act is needful to complete the deed. As the body without the Spirit is dead so faith with works is dead. Faith shows itself by what it does. What God hath joined together we should not put asunder.

The doer of the word is blest in the deed. If ye know these things happy are ye if ye do them. The spirit of obedience to Jesus that sees the quality of service required and that performs is that which causes the reaping of the fruit. When the faith of Jesus is present to heal and perform then the body is brought under the true service is rendered to the Lord, and there is a performance that proves all things. This is entering into the joys of the Lord.

The Kingdom of God is with men—in men—causing them to bring forth the fruit thereof. It is shown by what it causes one to do who puts his money to the ex-changers.

The true performer feels the imperfection of the deed, yet he does it. The gospel preacher has an impression to preach, but suppose he says this is all spiritual. I will not utter a word.

How should there be a hearer where there is no speaker? One says I feel a desire to minister to the sick, but I will just think about it, but not give the needy one any thing. How is he benefitted, or how am I benefitted.

P. D. G.

FAITH—THE GIFT OF GOD, EPH. 2:8.

Faith is coupled with grace. "By grace are ye saved through faith." That grace is not of works.

For faith excludes boasting. If one is saved by works then he has ground for boasting, and most surely he occupies that ground. He then has whereof to boast.

The principle and ground of salvation is

all of the Lord, and hence it is all glorious. It is as much greater if it is all of the Lord than what God does is greater than what man does. Such is the harmony and perfection of God's work that it will never allow nor admit of any part of man's work joined unto it, for that would be like putting an old patch on a new garment which would mar the Lord's work.

Sure I am that when a man feels the vileness of his own doings and beholds the glory of the Lord's works he is truly glad that salvation is altogether of the Lord.

"Faith is the substance of things hoped for, the evidence of things not seen." Then faith is not in any sense the work of the creature, for it is not a thing in sight or that can be seen. We do not hope for a thing we see.

Nor do we believe things that we see with our natural sense. We do not need evidence or testimony to enable us to believe things that we see. One sees his neighbor with his natural eyes, and he does not say it must be proven that his neighbor was there. He knows he was there with him. It is not a matter of faith, for, faith depends upon or is proven by the word or evidence of another. There must be in the one in whom we believe such merit, such worth, such power, such goodness as will produce in us love, respect, confidence, trust, rest, assurance, regard, superiority, that will command in us and work in us the feeling necessary to honor and serve him.

How could one have faith in God and yet feel that God could do wrong? How could one have true faith in God and not love him? How could one have faith in the Lord and yet feel that he cannot do all his pleasure? How could one have faith in God and yet not love what God loves, or if he loved what God hates, or if he desires that which is contrary to God? If I love what is contrary to God how could I be the friend of God or be on his side?

Faith in God displays and proves a heart that is cleansed of enmity to God, and shows a state of reconciliation to God.

It works by love, it purifies the heart and overcomes the world. Hence he that has this precious faith obtained through the righteousness of God and our Saviour is pure and is saved, because the glorious work of the Lord is wrought in him. God is in him, and Jesus is in him, and the finished, perfect obedience of Jesus is wrought in him. By this faith he stands and hence he is complete in Christ. By Jesus all that believe in him are justified from all things from which they could not be justified by the law of Moses, and if not by the law of Moses then surely not by any works of the flesh, for the law that came by Moses was holy and just and good, or is spiritual; but I am carnal, sold under sin.

We are shut up under the curse of that law until faith comes. Faith then must come to us, and we are shut up and cannot come forth until that faith comes.

What must we do to work the works of God? This is the work of God that ye believe on him whom he hath sent. God sent Jesus into the world. To believe on Jesus is the work of God, and hence it is a perfect work. Being justified by faith we have peace with God. Without faith it is impossible to please God. For he that cometh to God must believe that he is, and that he is a rewarder of those that diligently seek him.

Some one says there is something that man can do to save himself. Well another says to him, what is it that he must do? What is it that Christ has left for the sinner to do? If Jesus has finished the work that God gave him to do what is it in addition that the sinner can do or must do? To believe on Jesus Christ and him crucified is the work pleasing to God because it is of God.

There must be a preparation in the man—a new heart must be given him, a right spirit must be renewed in him. This preparation of the heart is of the Lord. A new tongue must be given him, and this answer of the tongue is of the Lord. The eyes of his understanding must be enlightened. He must be a new creature.

Old things must have passed away, and all things become new. He must be born again. What can he do by himself to obtain this? One says he must repent. Yes, but Jesus is exalted a prince and a Saviour to give repentance to Israel and the forgiveness of sins. When one finds in himself a hating of his own life, a loathing of self, then the works is begun in him that will work out and show itself. Make the tree good and the fruit will be good. Then this character searching the scripture will find himself condemned justly, and has the witness in himself that the bible is a faithful record of fallen man, and testifies of a Redeemer for lost man. This one then being humble desires to hear the gospel preached—not to hear what man can do for the Lord, or for himself, but he desires to know what the Lord has done for such a poor vile sinner as himself. The preacher tells him of his wicked heart and life, and he knows the preacher is sent of God to preach. Faith comes to this poor mourning soul, and with the heart he believes unto righteousness, and with the mouth confession is made unto salvation. For it pleased God by the foolishness of preaching to save them that believed.

Now there is in this manifested subject of grace a witness that he loves the truth. He that believes hath the witness in himself. Here is a character that loves the Lord—that believes God—that has faith which is the gift of God, and he is a righteous man—righteous in the Lord who is made of God unto him wisdom and righteousness and sanctification and redemption, and he glories in the Lord.

P. D. G.

#### JESUS.

"And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins," Matt 1:21.

Joseph a just man was troubled because of the condition of his espoused wife, and was minded to put her away privily, for he did not wish to make her a public ex-

ample. While he thought on these things behold the angel of the Lord appeared unto him in a dream saying, Joseph thou Son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. What a blessed message that was to him. Every thing relating to the Lord Jesus brings its blessing in some way.

1st. A virgin shall bring forth a Son.

2nd. His name shall be called Jesus.

3rd. He shall save his people from their sins.

Here are three simple declarations.

People of all classes accept the 1st as true—that a virgin shall bring forth a son.

The second is generally accepted—that his name is called Jesus.

But the dispute is concerning the third proposition—that he shall save his people from their sins. Yet this proposition is as boldly and clearly affirmed as either one of the other two.

1st. It is a miracle that a virgin should conceive a child: yet it was foretold. In Isaiah (1st chapter) it is said by the prophet, the Lord himself shall give you a sign. When the Lord gives one that sign how full and wonderful the evidence of salvation. Isaiah said, For unto us a child is born, unto us a Son is given, and his name shall be called wonderful, counselor, the mighty God, the everlasting Father, the Prince of Peace. What more glorious names were ever borne by any one. His name shall be called Jesus.

This child must come into the world born of woman, for the seed of the woman should bruise the serpent's head. Men by nature are born sinners, but since by man came sin and death, by man must come the resurrection. One must be made of a woman, made under the law to redeem them that are under the law. There must be a clean, holy one who is able as a man to end sin and transgression, and abolish death. He must never have been a sinner. He must be holy. A glorious

high throne from the beginning must be the place of our sanctuary, so that our conception must be holy and we must be born of God.

"How sweet the name of Jesus sounds,  
In a believer's ears."

There is no name so sweet to one who has tasted that the Lord Jesus is precious.

It was foretold in the volume of the Book (the scriptures,) that Jesus should come in the flesh and condemn sin in the flesh. The time and place of his birth was foretold. In due time—while she and Joseph were at Bethlehem the time drew near that she should bring forth her first son which was holy and one who is God manifest in the flesh. For in the beginning was the Word and that Word was made flesh. What a miracle.

2nd. His name is called Jesus, Saviour, for he shall save his people from their sins. Then he has a people. His Father gave them to him. They were chosen in him from the foundation of the world, and he came to seek and to save them.

How came they sinners? Not by any act of the Lord Jesus, but by the disobedience of Adam their natural, earthly father. Death passed upon all in Adam's transgressions, because all sinned in him.

While by nature they were children of wrath even as others. Yet God who is rich in mercy with the great love wherewith he loved them, even when they were dead in trespasses and sins, quickened them together with Christ. Then they were the people of Jesus who loved them, and the scripture is true: his name is Jesus, for he shall save his people from their sins. If he does not save them is his name Jesus which means Saviour?

We love that name and feel that surely it belongs to him—a most precious name.

3rd. He shall save his people from their sins. No other name has ever been given whereby they could be saved. They are convinced that they cannot save themselves, and that no man can save them.

They are also convinced that Jesus Christ the Son of God is come in the flesh. They are believers of this truth and that makes them free.

It is from their sins he saves them. To them sin is the most hateful thing, and they abhor themselves as sinners. To them there is no greater proof that Jesus is the Son of God than that he has power on earth to forgive sin. There is no greater blessing to them than to believe that Jesus is able to do these things. For one clothed in flesh or manifest in the flesh as God the interpretation whereof is "God with us," brings heaven to earth, and all blessings come to us. If God be for us who can be against us? He that spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things? God with us in all that could be desired. How greatly one is enlarged with divine blessing to know that God is with us—that it is God that justifies us. Then who can be against us?

Faith embraces this glorious doctrine, and brings us into the power of its fellowship, and rest its joy and love.

To whom is the arm of the Lord revealed? Who believes this report? To whom is the arm or power of the Lord manifest, and in whom is it felt? Who believes the Lord Jesus is come in the flesh, and that all these blessed things are fulfilled? Who has ceased from his own works and dwells in the Lord?

Who rests in the finished works of the Lord and therefore proves this by the fruit he bears? For make the tree good and the fruit will be good also.

P. D. G.

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#### SOWERS, MORE THAN REAPERS, NEEDED.

Johnston County, excepting the towns and a few country districts, is a field where sowers are needed as never before—needed more than reapers. The territory is comparatively new, and it is fast becoming

fallow ground fit for seed. Under the wise and efficient leadership of Mr. J. M. Beaty the Association has built a large number of church houses over the county. Most of these are in thickly settled communities—those in easy reach varying from one hundred to five hundred. It is nothing unusual to find no more than a dozen or two Christians in these communities. The large percentage of the people never go to any church at all. The only church influence that has been in the major portion of the county, until the Baptists began, was that of the Primitive and Free-Will churches. The teaching of these two churches has so muddled the waters that it will take much hard work to ever give the people a clear vision.

The Primitive Church in this county has drifted into fatalism pure and simple. They have taught the people that whatever a man is, be he murderer, adulterer, liar or thief, that God has predestinated that one for such a life; and that he cannot undo his kind of life by any choice of his own, but that when, in some future day, God gets ready He will save that soul. They thus destroy by one stroke, free will and choice and degenerate the man into a mere machine. They seem to believe that if God intends for them to be saved He will save them without any effort on their part, and that their seeking salvation makes it harder for God to save the soul. This teaching has bred in the older generation indifference and carelessness, and with the younger generation it has given license to sin with impunity for they know that where there is no choice there can be no guilt. This condition of affairs is far worse than when the Catholic Church sold license to sin, for then men felt a responsibility for sin and so sought freedom through license. But under the present conditions, men are beginning to believe that they may sin without responsibility, that God has predestinated that they should live thus.

The Free-Will churches, in a majority of the cases here, have been swallowed by

the "Holiness Movement." They come to a man who has just been saved and say: "You must be sanctified, holy, or be lost." In other words, they say to the infant Christian: "Be grown this minute or be damned." The idea of growth in grace seems never to have occurred to them.

Thus, you see that all the knowledge of the Bible in these communities comes from one or the other of these churches that had gone off at a tangent; and it has been so warped and twisted that were the writers to come to earth again they would not recognize it as having come from their pen.

Jesus, one day said: "Lift up your eyes upon the fields, for they are white already unto harvest." Jesus said that not in the beginning of His ministry, but after He had preached over a year. This county is not "white unto harvest." Reapers are not needed half so much as sowers. The ground has been broken and is fast being made fallow, but where are the sowers? The present force ought to be doubled immediately. It almost wrings one's heart to see the awful need, Mr. Beaty's anxiety over the work, and the almost hopeless lack of sowers to enter the field and take it for God. Surely there is no place in North Carolina where a life would count for so much as here. At the last day the result is going to depend more upon "as ye have sown" than "as ye have reaped."

There is no time to be lost in the sowing. Already with many it is too late to sow. The parable of the sower is suggestive just here. It represents the four periods in every life, in a way. In youth the seed will fall on "good ground" and will produce a harvest according to conditions that surround the life. The second period is that of "the thorns," the doubting period that follows youth. The Gospel is often choked out during this period. It didn't have a chance in the life. It was killed before birth. Then comes the "stony" period, when the life is hardened in sin and the Gospel can make but little appeal, and then old habits quickly "wither away" that impression. Finally, there is a "wayside"

period when the seed are wasted to be sown. There is no chance then. It is too late. There is no fallow ground there. If anything is ever to be done in Johnston County, it must be done now before the fallow ground is hardened and our opportunity taken away.

O. O. MANGUM.

Smithfield, N. C.

#### SLANDER.

The above is a sample of the spirit of accusation that the Missionary Baptists hurl against our people. I have often visited Johnston County, and do not know a better behaved citizenship than the Primitive Baptists and their friends in that county. They are honest, industrious, sober, pay their debts, cultivate the soil, have meat and bread at home, the fruit of their labor. They are not meddling, not false accusers. They mind their own business. They attend preaching. They believe salvation is by grace. They do not favor these money beggars, nor do they believe that preachers—even if the Lord send them—can save sinners.

Jesus is the SOWER of good seed in the Lord's field, and his servants he sends are the reapers. Though Paul may plant yet God gives the increase.

These men—made preachers are great sowers, but what do they sow? Falsehood, discord and strife.

Why should not Primitive Baptists believe in predestination? It is Bible truth. But they do not hold that we should sin that good may come thereby. They do not hold that predestination is the cause of our sinning, but that whom God foreknew he did predestinate that they should be holy and without blame before God.

We are not ashamed of the God of predestination. He is the author of all holiness, and condemns wickedness.

If these Missionaries have to cleanse the muddy, foul waters of Johnston county then pity it is for those people.

The water of life clear as crystal flows not in such channels as men can foul.

P. D. G.

#### WE BE BRETHERN.

One reading the book of Nehemiah must be impressed, if he reads it with understanding, with the great importance of loving the Lord and his people, and not loving the filthy lucre of earth. It is easy for one to be hardened under the deceitfulness of sin so that he cares not for the poor brethren, and is swallowed up with the cares of this life.

The people of Israel had returned from their Babylonish captivity, and were rebuilding the temple and restoring the true worship of God, and Nehemiah was the governor in charge of these important matters. A great cry came to him from the poor of the people that their lands were mortgaged for corn for food and for taxes, and their vineyards were mortgaged. Our sons and our daughters are sold in bondage and we cannot redeem them, said they. Nehemiah rebuked the nobles and the rulers because of their oppressions of the poor, and reminded them that they were brethren.

In the church of God the members are all brethren. The rich should not only not oppress the poor but they should help them with such things that are needful. It corrupts a man to amass riches and shut up his bowels of mercies against the poor. One can easily find excuses for not helping the needy, if he does not love them, or is not pitiful to them, or if he loves money or riches of earth, or is covetous. We can frame excuses for not doing what we do not want to do.

This is a day of worship of worldly wealth, and of great corruption, and of much suffering of the poor.

It is so good and nice when we are forward to remember the poor, and when the poor are not left to harbor hard thoughts or make complaints that they are neglected in the daily ministrations, or in the conduct of the rich toward the poor. When the poor hold no suspicion against the rich, but are content with their lot, and can rejoice that they brought nothing into the world, nor can they take anything out then

God hath chosen the poor in this world's good, rich in faith and heirs of the Kingdom which he hath given to them that love him. How blest is the poor in that sense.

If a poor man trusts in God he is richer than one that loves the things of earth and is perplexed with its vanities.

Each one should seek to do that which is right before God and good and profitable unto men.

P. D. G.

#### FULLNESS OF GRACE AND TRUTH.

"And of his fullness have all we received, and grace for grace." John 1:16.

The fullness of Jesus is illimitable, and that fullness is grace for grace. He is full of grace and truth. His fullness fills all in all, for the fullness of the Godhead dwells bodily in him. How precious therefore is Jesus. Full of grace and truth. What is better for a sinner than grace? What is more holy than truth? How that will regulate the life of a man.

The fullness of Jesus cannot be diminished. However much he gives there is no decrease. A spring or fountain of water that is good keeps flowing without any exhaustion. Surely this is true of Jesus who is full of grace and truth. There is nothing in him but grace and truth. Of this fullness have all we received and grace for grace. For the law came by Moses. Its demands on us are just and righteous, nor can we question or dispute a single one of them. While we cannot pay any part of these just demands, yet when the fullness of grace and truth in Jesus meets these demands and fully pays them all we honor Moses. For it is of the fullness of Jesus that honors and satisfies Moses' demands. When we believe in Jesus we honor Moses, and proclaim the justice and grace of God. While Moses was a faithful servant of God Jesus is the well beloved Son of God, and by so much as Jesus is above Moses by so much does grace and truth shine in glory, and deliver the sinner from

all guilt, and array him in the glory of Jesus.

P. D. G.

#### PROHIBITION LAWS.

Dear Brother Gold:—

I see in the Landmark of Aug. 1st that Brother Richard Moore requests me to write something on the prohibition laws for publication.

You know and all who read the Landmark know that I have never indulged in any political or other public matter in that paper—only the subject of religion in the house of our God. I believe it to be exceedingly wrong to ask for space in our papers for such things and very much more wrong to take them in our pulpits where we should know nothing but Jesus Christ and Him crucified.

I would say to Brother Moore that our prohibition laws do not pretend to prohibit anyone from making wine for church purposes, and our brethren have no need to be without wine for communion service. The most of them who live on farms have grapes and can make wine and should do so and keep it on hand for that purpose. Then you know what you are using.

I remember on several occasions I have been compelled to use port wine because no other could be had at the public bars and the brethren had not provided themselves with the pure juice of the grape.

This is wrong and very improvident. I see no excuse for such things in any of our churches.

If one brother does not have grapes another has, and it appears to me that it would be rather covetous for a brother to want to speculate on his own or his sister church by selling wine for communion purposes.

If our brethren had as much thought for the necessities of our churches as they have for many worldly indulgences there would be no lack for these needed things.

I hope this is all that may be necessary they are content.

on this question.

Your brother in hope,

L. H. HARTON.

Reidsville, N. C.

#### MRS. LULA WEEKS.

It is with a sad heart I chronicle the death of my much esteemed friend, Mrs. Lula Weeks, wife of Mr. A. M. Weeks of Carteret County, N. C., and daughter of our much beloved brother S. C. Bell and sister Elizabeth Bell, who were highly esteemed and beloved by all who knew them, both being members of Hadnot's Creek Church.

The subject of this notice was born June 17th 1863 and died June 1st, 1909. I must say of a truth I have never missed any one more than I have her. She was a regular attendant at Hadnot's church ever since I have been going there which has been for about twelve years. Her seat was always filled unless she was prevented from attending by sickness or some unavoidable circumstance. She was beloved by all who knew her, and while she never professed religion she was a strong believer in the Primitive Baptist doctrine and we do believe she was a dear child of God. But we saw cause to take her to Himself and we don't wish to complain or grumble, believing He knows best and works everything after the counsel of His own will. But oh, our nature is such we miss and grieve for her so much, but none can miss her like her broken hearted husband who is left all alone.

She had five children but they all preceded her to the final resting place in fancy. She took our little child, which was one of her nieces to care for.

Oh that the good Lord may bless this sad bereavement to the good of her sorrowing husband, brothers and sisters that they may realize that all things work together for good to them that love the Lord and are the called according to His purpose, and that our loss is her eternal gain.

It seems to me it is a blessed thing to die if we can die in the Lord, since precious

in the eyes of the Lord is the death of His saints, for this is a world of trouble at best. One trouble gets out of the way to make room for another and we are looking forward to a house not made with hands eternal and on high where no sorrow nor sighing nor sickness can ever reach, but all will be joy and peace and pleasure and His praises shall be sung in a world that shall have no end.

Written by one who loved her,

C. C. BROWN.

#### The Greatest Spectacle THE WORLD HAS EVER SEEN

Excursion Rate of \$17.70 Via the Atlantic  
Coast Line to New York and Re-  
turn For the Famous  
HUDSON-FULTON CELEBRATION

This Historic Celebration will take place from Saturday, September 25 to Saturday, October 9. The principal events during the first eight days will occur in Greater New York and in the Hudson river opposite the city. The following week the celebration will continue at the Hudson river cities and villages from New York to Troy.

This event, commemorating the five hundredth anniversary of the Navigation of the Hudson River by Hendrik Hudson and the 103d of the operation of the first steamboat by Robert Fulton, will present a spectacle in land and water parades and illumination such as the world never witnessed.

All the great navies of the world will be abundantly represented, which with other craft including replicas of the historic "Halfmoon" and "Clermont" will go to make up a water parade of a thousand or more vessels and on the land there will be a gorgeous spectacle in floats, parades, reviews, exhibitions, decorations and a thousand and one object lessons in our 300 years' progress.

Every day will be a picture of a veritable fairyland and millions of electric lights of all colors and sizes will fairly turn night

into day.

For this occasion the Atlantic Coast Line will sell on September 23d to 30th inclusive, round trip tickets to New York at the low rate of \$17.70 from Wilson. The tickets will be limited returning to leave New York any time up to and including October 10. O. D. Stanley, the ticket agent will be pleased to answer inquiries regarding schedule and make reservations, and this matter should be attended to at once by those desiring to take the trip.

Dear Brethren Gold and Lester:

At the request of the family I send you a notice of Brother J. A. Bennett's death.

Johnson A. Bennett was born in Pittsylvania County, Va., Oct. 30th, 1825, and died Sept. 10th, from general debility and old age. He was the eldest son of William and Polly Linsey Bennett. His father was a man of sterling worth. They moved to this county (Rockingham, N. C.) about 1835 and settled near Reidsville, which was his home all of his life. He married Bettie Smith, of Caswell County, N. C., who was a helpmeet indeed and in truth. To this union were born nine children, six daughters and three sons, all living. The daughters are all married to worthy men, one is the present wife of Elder Isaac Jones, and two of his sons are married. Brother Bennett served his day and generation as faithfully and satisfactorily as any man this writer has ever known, privately and officially, he served as justice of the peace and deputy sheriff for many years, and served as postmaster of Reidsville four years under Cleveland's first administration. He was a Democrat of the strictest type from principle, not for the loaves and fishes. He was a strong predestinarian Baptist all of his life in principle and had a hope about forty years before he died. He never joined the church till twelve or fifteen years ago, when he was received into fellowship of the church of Wolf Island, one mile of his home. He was baptized by Elder J. S. Dameron, who was then pastor of said church. Brother Bennett was a dear lover

of peace and of all good men and especially if they were Democrats or Primitive Baptists. He was always careful to look after the poor and needy and the welfare of the pastor at Wolf Island, and never seemed to be able to do as much as he wanted to do for traveling people, and help them on in a Godly way, but few men ever equalled him in this respect in proportion to his means.

His beloved wife preceded him to the beyond about six or eight years ago. But few mothers or wives have been more misused in a family. She had been a strong believer in Baptist faith for many years but never felt worthy to ask for the membership of the church. This was her reason to the writer a few weeks before she died, also his brother William and sister Martha Williams who died about two years ago. He has a brother Jas. K. Bennett and a sister Sarah who survive him. All are members of Primitive Baptist church, and so was his mother.

His funeral took place at his residence, conducted by his pastor Elder J. F. Spangler, assisted by the writer. The large concourse of people who attended the services attested their esteem for him. May we who survive him and his children and grandchildren give all diligence to imitate all the good traits of the deceased, remembering that a GOOD NAME IS RATHER TO BE CHOSEN THAN GREAT RICHES, AND LOVING FAVOR RATHER THAN SILVER AND GOLD." Prov. 22:1. And the good Lord who is the father of all mercies and the God of all comforts, comfort and bless all who feel bereaved, remembering their loss is his gain, is the prayer of one who esteemed him highly as friend and loved him for Christ sake.

J. M. HARRIS.

Remarks:

Brother Johnson A. Bennett was a noble man in any way he is considered. It was a pleasure to meet him, or be with him. He was candid, faithful and a lover of truth.

P. D. G.

**THEATERS G. FULGHUM.**

It is with a sad heart that I attempt to write a notice of my darling baby's death, Theaters G. Fulghum.

She was born June 25th, 1908 and died June 12th, 1909, making her stay on earth 11 months and 16 days.

She was a bright little baby but never appeared to be very well. She was easy to nurse only when in pain. She was taken on Thursday, May 27th and lived until June 12, suffering for sixteen days. She suffered with sore mouth and stomach trouble. I suppose she was cutting teeth and began doctoring her as I had the others. On Friday, however, she quit nursing and on Sunday we went for the doctor. He said she was inflamed. He continued to come and did all he could as the rest of us did for her, but none could stay the hand of death.

She never refused to take her medicine, and bore her sufferings with more patience than any one I have ever seen. Although her mouth was terribly swollen and raw her eyes were bright and strong until the very last.

"A precious one from us has gone,

A voice we loved is still;  
A place is vacant in our hearts,  
Which none but God can fill.

Two dark brown eyes from us are closed,  
The dark brown hair is hidden;  
The lovely body slumbers here,  
Her soul we hope is in heaven."

I gave her up to her Saviour who suffered more to bring her into life than I did.

Written by her mother,  
LUCINDA FULGHUM.

Selma, N. C.

**MRS. LOUISA EASON.**

Dear Mr. Gold:—

Will you please publish an account of my dear aunt's death, Mrs. Louisa Eason.

She was born Aug. 18th and died February 25th, 1909, making her stay on earth 26 years. She was the daughter of W. H. and

Florence Brown.

She was not a member of any church, but we all think she had faith in the Primitive Baptists.

Four months before she died she was at her father's and asked them to sing the song "While sorrows encompass me around," and said she wanted them to sing that song over her grave when she died.

Her home was in Rocky Mount, N. C., but she died at her old home near Crisp, N. C., and was buried in the Eason graveyard.

She leaves a husband, three children, an aged father and mother and several sisters and brothers to mourn their loss, but we believe their loss is her eternal gain.

They sang the song spoken of above her grave.

Peaceful be thy silent slumber,  
Peaceful in thy grave so low;  
Thou wilt no more join our number,  
Thou no more our song wilt know.

Written by her niece,  
SALLIE CORBETT.

Macclesfield, N. C.

**JAMES MASON CORBETT.**

The angel of death entered the home of George M. and Anes L. Corbett and took from them their infant son James Mason Corbett. He was born July 2, 1899 and died Sept. 9th of the same year.

His life here on earth was not very long, but he will find sweet rest in the arms of Jesus, for He says He will suffer little ones to come unto Him for of such is the kingdom of heaven.

The little babe is dead and gone,  
He's gone to that eternal home;  
He sweetly sleeps in Jesus' arms,  
And Jesus keeps him from all harm.

Written by his dear sister,  
ADDIE L. CORBETT.

The next session of the Black Creek Union is appointed to be held with the church at White Oak on Saturday and 5th Sunday in Oct.

SARAH KING AND JAMES S. KING.

By request I send for publication the deaths of Sarah King and James S. King. They were members of the church at Flat River for several years and lived and died in fellowship with the presence of the good Lord to encourage them in their journey and having a good foretaste of heaven and immortal glory when it pleased the good Lord to take them away.

We believe they are now enjoying the presence of Christ and the Holy angels.

With respect unto the family,

J. J. HALL.

Roxboro, N. C.

CONSIDER,

This is a year of high priced provisions, labor, and all printer's material. Also it is a high priced year for farm labor, so that we all feel it.

The price of the Landmark has not been increased since the panic began. My receipts have been very small of late, and I am feeling greatly the need of money to pay expenses.

If those that are behind in the Landmark will please send me the per it will be a great favor to me.

P. D. G.

W. T. BROADWAY.

- Meadow Creek, October 1,
- Brown's Stand, 5.
- Liberty, 7.
- High Hill, 8.
- Watson, 9.
- Union Grove, 10.
- Jerusalem, 11.
- Pleasant Grove, 12.
- Lawyer's Spring, 13.
- Sanford, at night, 14.
- Gains' Grove, 16 and 17.
- Brush Creek, 18.
- High Point, at night, 19.

"Receive no instruction and not silver; and knowledge rather than choice gold."

GEORGE HILDARD GAY.

With a sad and heavy heart I will try to write the obituary notice of my little darling son George Hildard Gay, who was born May 9th, 1906 and died Aug. 22d 1969 making his stay on earth three years three months and thirteen days.

He was the sunshine of our home and it seemed that my own life went with him. Brother Gold, it is so hard to give up our loved ones, but the Lord giveth and He taketh away and blessed be His Holy name. I sometimes feel that I can't bear it, but the blessed Lord never puts any more on any of us than we are not able to bear.

He was such a loving child; I felt like the family loved him to much for him to stand this troublesome world of sorrow and pain. I feel that we all ought to feel satisfied about him for he is not dead but asleep, yes blessed sleep, whence no one ever makes to weep.

He leaves father mother two brothers and four sisters to mourn their loss but I feel like our loss is his eternal gain for I believe he is at rest in the arms of Jesus where all his troubles are at an end.

Brother Gold please pray for a grief stricken father and mother.

Now we are bound to kiss the rod

And say Thy will be done;

While George is sitting with his God

We have our race to run.

Still every effort did we use,

To save him from the grave;

But George's death brings to my view,

That only God can save.

Written by his mother

MARY GAY.

Pinetop, N. C.

"Hear; for I will speak of excellent things; and the opening of my mouth shall be of right things."

**"DEATH TO HAWKS"  
LIFE TO CHICKENS AND TURKEYS!**

Cock of the Walk.



I take Macnair's  
Chicken Powder,  
and feed my chil-  
dren on them too.  
Look at me and  
observe the hawk.  
Cock a doodle doo!

"Hawk."

The Barn Yard Robber



Died after eating  
a chick of that  
old Rooster, which  
had been fed on  
Macnair's Chick-  
en Powder. Alas!  
Alas!

Macnair's Chicken Powder Kills Hawks, Crows and Owls, cures Cholera, Gaps, Indigestion, Leg Weakness, Roup and keeps them free from Vermin, thereby causing them to produce abundance of eggs.

If your dealer cannot supply you send name with 25c. and I will send you sample package prepaid.

**W. H. MACNAIR,**  
Taboro, N. C.

The 144th annual session of the Kehukee Association will be held with the church at Kehukee, one mile from Scotland Neck, Halifax county, N. C., Oct. 2d, 3d, and 4th, 1909. Visitors from the North and West should reach Scotland Neck on the Atlantic Coast Line Friday afternoon, Oct. 1st. Those from the East and South should reach there Saturday morning, Oct. 2d. All lovers of truth are cordially invited.

S. HASSELL, Mod.

M. T. LAWRENCE, Clerk.

"For my mouth shall speak truth: and wickedness is an abomination to my lips."

The Eastern Union is to be held at Mason's Point, Hyde County N. C. to commence Friday before the 5th Sunday in October, 1909.

A welcome invitation is extended to all lovers of truth.

A. W. AMBROSE.

Union Clerk.

**HYMN AND TUNE BOOK.**

Both shape and round notes, compiled by Elders S. H. Durand and P. G. Lester.

Price 70 cents for single copy, \$6 per dozen, sent at purchaser's expense.

Address Elder S. H. Durand, Southampton, Pa.

**LLOYD'S HYMN BOOK.**

75 cents for single copy, \$3.75 per half dozen, \$7.50 per dozen.

J. A. CLARK,

Wilson, N. C.

**J. E. ADAMS.**

Healthy Plains, Monday after the 4th Sunday in Sept.

Contentnea, Tuesday.

Wilson at night.

Falls, Wednesday.

Williams, Thursday.

Lawrences, Friday.

Thence to Kehukee Association.

Elder Shaw will perhaps accompany him.

Great Swamp, Tuesday after 1st Sunday in Oct.

Tysons, Wednesday.

Meadow, Thursday.

Thence to Contentnea Association.

The next session of the Black Creek Association is appointed to be held with the church at Nashville, N. C., Friday, Saturday and 4th Sunday in Oct. A general invitation is extended. Persons visiting by rail should be at Rocky Mount on Thursday or early Friday morning.

P. D. G.

J. E. Adams and J. H. Johnson.

LaGrange Monday night after 2nd Sunday in Oct.

Newbern Tuesday night, at Sister Watsons or where she may arrange.

White Oak, Wednesday. Some one meet them at Maysville on Wednesday morning.

North East, Thursday.

South West, Friday. Thence to the White Oak Association.

Wilmington, Tuesday night and Wednesday.

J. E. Adams.

Mill Branch, Thursday after 3rd Sunday in Oct.

Piraway, Friday.

Bethel, Sat. and 4th Sunday.

Wampee the next week as Elder Bell may arrange.

Pleasant Hill Union, Sat. and 5th Sunday.

Peedee Monday.

Simpsons Creek, Wednesday.

Thence to Mill Branch Association.

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## ALLEN'S NATURE COMPOUND

A specific for all Liver, Kidney and Blood diseases. It is composed entirely of extracts of Herbs, Barks and Roots. It is an honest medicine, made to do the user good. A safe and sure cure for Rheumatism, Neuralgia, Dyspepsia, Liver Complaint, Sick and Nervous Headache, Kidney Disease, Fever and Ague, Constipation, and all blood and Skin Diseases.

ALLEN'S NATURE COMPOUND IS SOLD ON A POSITIVE GUARANTEE TO CURE. In any case where the results are not satisfactory, we will cheerfully refund the money. A guarantee in every box.

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GREENFIELD, INDIANA.

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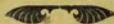
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Wilson N. C.

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**P. D. Gold Publishing Co.**  
**Wilson, N. C.**

# ZION'S LANDMARK

Published Semi-Monthly at Wilson, N. C.

PRIMITIVE OR OLD SCHOOL BAPTIST

Vol. XLII

OCTOBER 15, 1909.

No. 23



P. D. GOLD, Editor

Wilson, N. C.

P. G. LESTER, Asso.

Floyd, Va.

\$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.

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

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

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

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

All brethren and friends are requested to act as agents.

All names and postoffices should be written plainly.

All 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.

### IN THE HOME

GOWAN'S PREPARATION is absolute protection against pneumonia, colds, croup, coughs, pains and soreness in lungs and throat. Relieves at once by destroying the inflammation and congestion. External and penetrating. \$1.00, 50c, 25c. All druggists.

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

lders Gold and Lester:

Dear Sirs—It has been on my mind for some time to write and relate a dream I had when I was about eight years old.

The Lord appeared to me and said, this Jesus Christ who was born in Bethlehem Judea and cradled in a manger; He then turned, walked away and said, follow me. He led me toward the East to a beautiful field which was all covered with light colored weeds as far as I could see. He then said I must leave you here. I loved Him better than any one I had ever seen and I stood and looked at him as long as I could see him, then I burst into tears and awoke in that condition. Then I saw myself a sinner.

When morning came I had an impression to pray. So I went to a thick place in the woods and fell on my knees and said Lord be merciful to me a sinner.

My next serious trouble was when I was about fourteen years old. One morning the impression came to me to sing the song, "Free Grace"; and I sang the words. I bursted into tears again, and I soon decided I had not sinned but two years and could soon get clear of that. So then the Lord appeared to me and said I am God. I will show you when you became a sinner. We were in Adam and when Adam sinned you sinned in Adam. Then I was taken to a place where I saw divine justice and she said pay what thou owest. She said you are ten thousand talents in debt and nothing to pay with. And Jesus appeared on the cross and I saw the Roman soldier thrust the spear in his hand and he thrust in Jesus' side and the blood and water poured out of his heart. Divine Justice looked back and said, I am satisfied.

Years after this I had a vision. Brother Gold Brother Wm. Woodard Brother James Woodard and myself besides several other preachers were tried some were white and some black. Brother Gold, the two brother Woodards and myself were found sound while some of the white and some of the colored preachers were not found sound. I was the last that was tried and I was found sound. After that I traveled on and when I reached a certain place I was commanded to look up. I saw a man between the heavens and the earth and under his feet was pure gold and a voice said to me, this is your brother, James Woodard shod with the gospel. Then I awoke.

Here are some of the texts that were given to me to quote to the preachers several years ago: 48th Psalms, 12, 13 and 14th verses, Luke 10:2.

Brother Gold, if you think best you can publish this and if not please send it to Brother Wm. Woodard and Brother James Woodard, for I want them to read it.

Your brother in hope of eternal life,

GREEN AYCOCK (Col.)

Pikeville N. C.

Dear Brother Gold—

I feel so disappointed to think I cannot be at the Upper Country Line Association but I shall be reconciled to it if the dear Lord makes me so and I will try and not complain for I know I ought not, seeing I have been so highly favored and blessed and knowing that what He does is right.

I hope you will have a pleasant meeting—that the gospel will be preached to the comfort of the saints and that they may be enabled to rejoice and praise His Holy

name who has done so much for them. After I wrote you while at Brother Bill's I attended two quarterly meetings. (I don't think I had attended but one when I wrote you, which was at Simpson's Creek at Pee Dee 3rd Sunday in July, and Bethel 4th Sunday.) I enjoyed the preaching at each of these meetings and especially on Sunday and how often I was made to remember the sure mercies of David—how that goodness and mercy have followed me all the days of my life, and desiring that I might be kept by His power from bringing reproach upon His sacred cause—that I might trust in His great name forever.

On Saturday night of the Bethel meeting, while at Mr. Lum Gore's I had a dream which I think was a warning to me of some approaching trouble, and yet there was some comfort in it. I saw myself in a large field wherein was a great monster lion, and every time I would come near him he would rear on his hind feet and appear as if he could almost swallow me; and just before I would get near enough to him for him to touch me some invisible power and unseen hand would lift me up and I would sail victoriously over his head just high enough to be out of his reach. I was carrying, without any effort it seemed to me and almost unconsciously, a little child in my arms, and as I did so I feared not the great monster lion which was as black as black could be.

The field belonged to my father and was of very fertile soil and well broken up and prepared for planting. But I saw nothing growing on it. I cannot see through it all to see what it means but if Jesus the Holy Comforter will only be with me in all my travels will not that be enough? The storm may be raging the clouds dark and threatening, and I can scarcely see my hands so to speak, before my eyes yet if I can but realize that He is near me what need have I to fear?

I reached home in time to attend our communion on Sunday, Aug. 1st where we

partook of the bread and wine—an emblem of the broken body and spilled blood of our loving Lord and Savior after which we engaged in the lowly act of washing each others feet after the example that Christ taught His brethren just before His departure saying unto them, "Ye call me Lord and Master and ye say well, for so am I. If I am then your Lord and Master and have washed your feet, ye ought also to wash one another's feet." How meek and lowly, how lovely to engage in this pleasing act knowing that our dear Savior set the example. Brother Gold, what could be more Christ like?

I am feeling real well. Hope you and sister Gold are well. Lovingly, your little sister in hope,

LOUISA A. EDWARDS.

#### SOME OBSERVATIONS FOR THE PAST TWENTY-SEVEN YEARS.

Twenty-seven years ago last July I went before the church and asked for a home if they judged me a fit subject which was granted and I then and there promised by word and action to live up to and obey the rules and obligations of the church when not providentially prevented which obligation I have endeavored to keep to the best of my ability. But my mind has been made sad many many times since then to see so many vacant seats, and it is generally by the same members every time.

If my memory serves me correctly I have never seen all the members of our little church present at any one time. I have been keeping a record of the members present at our quarterlies and it is seldom that more than two-thirds answer to their names and more often one-half is the usual number. And this I suppose, is about the case with most of the churches or at least at those I have visited. Now suppose the pastor should fail one-half the time that some of the members do do you think he would be a faithful pastor? He is under no more obligation than you are and he has not promised to do any

more than you have.

Brethren, these are sad things to think about. At first it generally takes pretty large obstacles to keep a member from attending his church meetings but as time passes by a little less obstacle will keep him away and so on until after awhile he will almost forget his church meeting days. Then the unpleasant duty falls upon the brethren deacons to look him up and make inquiries as to what is the cause of his long absence, and if the church has done anything to wound his feelings.

Brethren this is an unpleasant duty to the deacons, and you can save them this unpleasantness by doing your duty, and you and the whole church will feel better, also the pastor will feel better and will feel that his services are acceptable. Just think what a happy family it is when the whole family can all sit down around the table at the same time and enjoy the meal together. But think what a sad feeling it must be when supper time is announced and one-half the seats are empty and the parents do not know where the absent ones are.

Brethren where is the church drifting? Where did Israel go when she refused to obey the Lord and wanted to be like other (people) nations? Are we better than they were? I am afraid not.

Another observation I will mention, and that is "discipline." Where there is no discipline there is no life, let it be a private family, church or society. Sometimes we do not love to enforce strict discipline, but if necessity requires it we ought to love to do it but let it be done with love and not by force. It is a different matter to whip a child and make him love you at the same time but if we can point out the evil course that they are in and what it will lead to should they continue therein and get them to understand it it will have more bearing upon them than many stripes.

One other common error we get into sometimes, and that is in choosing a pre-

siding officer. Some brother will make a motion that brother "B" act as moderator before the conference has been opened for him to be moderator, or putting the cart before the horse. When a church chooses a pastor she chooses a presiding officer over all church meetings and whenever a brother makes a motion for some one else to preside it shows weakness on his part or like of confidence in his pastor. I do not ever recollect having attended a Union meeting but that the cart has been put before the horse in choosing a moderator before conference was opened. In the Contentnea Union the clerk of the church when the Union is to be held is clerk of the Union and it is his duty to have the conference of the Union opened and then announce the Union ready for business.

Brethren if we would get to doing business in a business way we would find it much more pleasant.

Yours unworthily

L. H. J. MEWBORN.

Dear Brother Gold:

If I know my heart's desire it is to pen you a few lines this evening and tell you of some of the thoughts I have had lately. I was happy and felt satisfied after joining the church until of late. Now sometimes I fear my troubles have just begun. I am made to feel my weakness and sinfulness more than ever. The thought occurred to me the other day, if the Lord had forgiven me, what was his motive for doing so? I know there is nothing good in me—what good am I to anybody or anything? I don't know. Some times I feel so cast down, so weak, so sinful and discouraged, I feel like giving up. I hate my own existence and don't deserve anything. And then again, I feel that I have everything to be thankful for, that He surely must be a merciful God.

"Father I am weak and sinful,  
Ever prone to go astray,  
Like a wayward child of error,  
I so often lose my way."

If I am saved it is by the grace of God.  
"By grace are we saved, through faith, not  
of ourselves."

In the beginning of my trouble these  
words were presented to me so often:

"Father I stretch my hand to thee,  
No other help I know,  
If thou withdraw thyself from me,  
Oh, whither shall I go."

But so often now I fear I am deceived,  
but I do know I do love the Primitive Bap-  
tists, and I do love my father better than  
ever. He has been such a dear father to  
me. I feel I cannot say too much in his  
praise.

Your little sister I hope,  
LAILA FERGUSON.

Ringgold, Va.

I was so sorry I was sick and couldn't go  
to hear you and Brother Jones preach at  
Cane Creek as I expected to, but was for-  
tunate to hear you in Danville.

"Tongue cannot express the sweet com-  
fort and peace you and Brother Jones' ser-  
mon afforded my poor soul. As you came  
in I felt as if you were two saints. I never  
enjoyed preaching more in my life. As  
they sang the last song Brother Jones  
was standing in plain view of where I  
was sitting, and I thought he was the most  
beautiful human I ever looked upon. If I  
have any religion at all, the Lord surely  
gave it to me. I have read the Bible, but  
little in my life, and when I did it seemed  
so deep, so far beyond my comprehension.  
I did not feel ben-fitted. But when I  
feel so lonely, I can do nothing else but  
read it to comfort myself.

"Many are the afflictions of the right-  
eous, but the Lord delivereth them out of  
them all."

ADDRESSED TO THE PRIMITIVE BAP-  
TIST CHURCH AT REED CREEK.

Dear Brethren and Sisters:

I have felt impressed with a desire to  
write to you all ever since I moved from  
up there, and I truly hope that I am led by  
the spirit and love of Christ that gives me  
the mind to write. I pray that the good  
Lord will direct my thoughts and give me  
something to write that will comfort the  
blessed children of God, although I feel  
my dependence upon my God for every  
good and perfect thought that comes out  
of this corrupt heart of mine.

This leaves me thanking God for his  
many blessings to me and my family, for  
the god health we receive at his hands, for  
I don't believe one can appreciate good  
health until they have suffered and know  
something of sickness. There were many  
years of trouble and I know something of  
sickness. There were many years of trou-  
ble and bad health for me and I didn't ex-  
pect relief until death does it for me. But  
oh, the goodness and mercy of God, how  
wonderful; I do believe, if my poor heart  
deceives me not, that he cured me both  
in soul and body, brethren and sisters,  
tongue cannot express such gratitude for  
the abundant mercy and many blessings  
that my precious Saviour has bestowed  
upon me. How often the thought is with  
me that we have been kept by the power  
of God. How good it is that we are not  
left alone. I often think what a world this  
would be if man could rule; but what a  
blessing it is that no one can rule this  
boundless universe, but God the Father,  
who worketh in us both the will and to do  
of his own good pleasure.

A man once said to me if he believed as  
we Baptists he would do just as he pleas-  
ed—that he would have his fill of sin,  
and that for his life he didn't see why they  
preached or prayed, for according to our  
belief, we would be saved anyway, and  
that it made no difference if we never  
thought of such a thing. I told him if he  
believed as the Primitive Baptists he would

do just as they did. I told him that God's people were a praying people, and as to preaching, I believed that when God calls and qualifies one for that purpose he will be sure to preach. I do believe that it is both food and drink for every child of grace, and as to our having our fill of sin we have that; we are tired and sick of it and are always striving to flee from it, and my constant prayer is, Lord keep me from sin, show me thy ways, teach me thy paths, for thou art the God of salvation. Oh yes, I have feasted on preaching often after returning home late in the evening. I was not in the least hungry and would sometimes forget to eat; then again I get down so low and feel that I am forsaken and almost in the pit of darkness. And when I get the lowest can never think of anything that is comforting to poor unworthy me. And again when I am lifted up out of the miry clay I can think of so much to comfort and edify the blessed children of God. When I get low down I often wonder if I have ever been called out of darkness into that marvelous light, and at other times I have been so overjoyed, as poor as I am in this world's goods, I felt as though I was laden with riches, crowned with honors, blessed with happiness and was made to cry, blessed be the name of the Lord. Oh, the depth of riches, both of the riches and knowledge of God. How unsearchable are his judgments and his ways just finding out.

Dear brethren and sisters, I often think that I am only absent from you in the flesh, that I am with you in spirit. I want all of you to visit Camp Branch as often as you can. I have seen some of the brethren and sisters this summer and I wish I could see you all. I want to go and see you the October meeting if not before. I have a bad chance to go any distance from home, but you don't begin to know how thankful I am that I can go as often as I do, for I have never missed a month since I moved from up here that I don't go to Camp Branch and sometimes I go oftener.

Now I have been blessed so much more than I deserve. And again we never think of being disappointed, for we have such a good and true pastor, most willing and always ready to serve. I am often made to say if Elder Z. T. Turner, our pastor and beloved brother, was taken from us, his place would never be filled again. Now don't understand me to say that God could not fill it, for I believe he could, but would not, for we do not know how to appreciate such blessings until we are deprived of them, until too late we are not mindful of such things. We have another pastor, Elder W. M. Minter, which I truly believe is a chosen vessel of God's mercy and one that preaches the gospel in all of its purity and shuns not to declare the whole counsel of God, but owing to infirmities of age he cannot serve us as he once did. But he comes every time he can and has been serving at Camp Branch somewhere in thirty years if I am not mistaken. I heard him say how long, but can't remember exactly. He also serves other churches. Our brother has been a brave soldier of the cross and has not given away to the weakness of the flesh as some do.

Brethren and sisters, I have been made to think we are the most blessed people on earth, for we can hear preaching almost every Saturday and Sunday. Now, is not that something to be thankful for? There are so many of God's children that do not hear preaching once a year, I mean gospel preaching, not what the world call preaching. How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things. That's the kind of preaching I am trying to tell about.

Well, I will have to bring my letter to a close, as it is getting too lengthy to be no better, for I feel I have not been interesting as I should have been, for I have told you nothing more than you already know. I don't know that this will be any comfort to any of God's people, but I have written just as my mind led me and whether it be carnal or spiritual I cant tell. I

have been asked to write for the Landmark and say that I am not fit or don't feel to be and that's why I haven't written before this, and if this ever reaches you, you may say the same. Please forgive me for writing so much. I will close by asking the prayers of all God's people.

Your unworthy sister, if one at all,  
 MARY E. CARTER.  
 Martinsville, Va., R. No. 2, Box 43.

R. No. 5, Danville, Va., May 27, 1909.  
 Elder P. D. Gold:

Dear Sir—Have the Primitive Baptists a creed? If so what do they believe? All I have talked to seem to have drawn their own ideas.

Does any believe in absolute predestination? That makes God the author of sin.

Does any believe that man has no power to do anything? That makes God's laws useless and void. Is God so foolish as that?

I was told yesterday I could not ask God to protect me from the devil unless God did it for me. That would make me wholly bad. Do you believe any one wholly bad?

Yours truly,  
 ERNEST SEEKER OF TRUTH.

Remarks—The Primitive Baptists claim that they believe what the scriptures teach. Each one must have a reason of the hope that is in him. Each one must appear for himself before the judgment seat of Christ to receive according to that which he has done whether it be good or evil. He that believes that Jesus is the Christ, has the witness in himself. How can a man prove his case without a witness? You must be ready to give to every one that asks you a reason of the hope that is in you with meekness and fear.

If a man has not the Spirit of God to guide him how can he understand the scripture?

Do you believe that man is a sinner? Do you believe that there is none that does good—no not one?

Do you feel that you know nothing of yourself as you ought to know?

Do you lack wisdom? If any man lack wisdom let him ask of God who giveth liberally and upbraideth not, but let him ask in faith. If you believe that God has all power, then you trust him for all things.

Search the scriptures for they testify of Jesus who has eternal life.

Why do you wish to get up questions about things not revealed?

It is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners of whom Paul said he was chief.

The devil seeks to get poor, vain man to disputing about things not revealed. Hidden things belong to God, and revealed things belong to us and to our children.

Believe in the Lord Jesus Christ and thou shalt be saved.

Dear Brother Gold and the Household of Faith:

After reading a portion of God's word this morning I began to meditate and muse upon the sacredness of God's love and mercy unto the children of men, and in company myself with them, I, one who professes to have been led unto a knowledge of divine life, pause when I look within and realize the great depths of iniquity that dwell there, and the night of the barren mind which attends me so continually until I sorrowfully inquire into the words of the Psalmist: "How long wilt thou forget me, O Lord? Forever? How long wilt thou hide thy face from me? Sorrow is in my heart daily because of the enemy sin and it is exalted over me. Is there no awakening? Shall I continue thus, and sleep the sleep of death? Surely I am afar from the Lord.

How I love the courts of the Lord and her solemn assembly. In my view I see her a grand, a glorious possession, steadily marching toward Jerusalem the heavenly city, with the banner of love over her. Yea, such love as man has never known, save

through the precious blood of the cross of Christ.

What a sure and solid foundation is the doctrine of revelation, Jesus Christ the rock upon which the christian hope is founded? It proceeds from the throne of God and is as pure as Himself. How dare weak man claim any honor for the salvation of sinners? Surely he who does has never felt himself to be "the chief of sinners" as the Great Apostle declared himself to be when brought to a knowledge of his helplessness and dependence upon God. What a great perversion of the teachings of the scripture that God is not able to save all that call upon his name. Yea, I can but weep to think of such coldness and leanness of soul, dwelling so long in this wilderness, and as I am reminded of this procession of the family of God, all are better and stronger than I and with steady and unflinching step they keep pace with melody of praises unto our God.

Brother Gold, my health has been poor this summer. I have been denied the privilege and pleasure of being assembled with our people, and partaking of their feasts but little, and while I hope I have been submissive, yet the spirit of joy and gladness is so withheld as to produce a famine. I have thought to write you many times, and at times was restless about this reflection, but was unable, so unbelieving and unfit to be remembered by any. And now I am penning these lines more in the hope of deliverance than of its being comfort to any one, and also of an expressed assurance of my continued love and anxiety for the welfare of Zion.

Please remember me in love to sister Gold. I hope each of you are blessed with reasonable health and that your declining years are fraught with the pleasures and joys of a well spent life.

With greetings of love to all the saints,  
Yours, unworthily,

BETTIE G. WILLIAMS,

Raleigh, N. C.

#### CHURCH ORGANIZATION.

To Whom It May Concern:—

Be it known that at the request of some brethren and sisters who had been dismissed from High Hill church a council met at a new meeting seven miles northwest of Monroe, Union County, N. C., on Friday, the 17th of September, 1909, the council being composed of Elders J. F. Mills, H. Taylor, H. M. Williams and Deacons W. D. Benton, W. E. Williams and Joel Mullis.

The council organized by choosing Elder H. Taylor, Moderator and S. A. Helms, Clerk. Then the letters were called for which the following presented letters, to-wit:

Elder W. R. Helms and wife, M. M. Helms, T. M. Broom and wife, Rebecca Broom and sister, and A. E. Harkey. The letters were examined by council, then the articles of faith and practice as held by the sister churches of the Bear Association were read and adopted by the above named members. Then the council pronounced them a church in Gospel order and the moderator extended to them the right hand of fellowship.

Signed by order of council,

ELDER H. TAYLOR, Moderator,  
S. A. HELMS, Clerk.

The church then went into conference and agreed to be known as Brooms Grove Primitive Baptist church, also agreeing to hold their meeting on the fourth Sunday and Saturday before in each month.

Elder W. R. Helms and W. E. Edwards,  
Pastors.

ELDER J. F. MILLS, Moderator,  
S. A. HELMS, Clerk.

The following account of a horrible event occurred about the year I was born. The woman broke jail, assisted by her friends, dressed in men's clothes, but was caught about five miles from where I was born and taken back to Morganton about forty miles and hung.

P. D. G.

"Doth not wisdom cry? and understand-  
in put forth her voice?"

REMARKABLE CASE OF MURDER AND  
DETECTION LONG AGO.

There has for years been a report current in this county to the effect that a woman who lived somewhere in the eastern section of Union county killed her husband and was detected as a result of a remarkable dream by a neighbor. The incident did not occur in this county, but the fact that some of the people concerned in it were natives of Union probably accounts for that belief. Mr. C. S. Jones, who now lives in east Monroe township, but who formerly lived in the western part of the State, gives a true account of the matter.

The young man who was murdered was Charles Silvers. He had married a young girl by the name of Frances Stewart, whose father and his brother, Isaiah and Jackson Stewart, were born somewhere in the section that is now New Salem township, this county, then Anson county. They must have left this county sometime about the year 1800 as young men.

Charles Silvers, his wife and their little daughter lived on Toe river in what was then Mitchell, now Yancey county, half a mile from the home of his father, Jacob Silvers who was a Primitive Baptist preacher. One morning Frances Silvers came to the house of her father-in-law and asked if they had seen anything of Charles. She said they were to have had a log-rolling that day and that he had gone off the day before to get a jug of whiskey and had not come back. As he did not appear, a search was begun for his body. The country was searched for three weeks. On the twentieth day after Silvers' disappearance a man rode up to the house of Elder Jacob Silvers and told him that for twenty days he had not been able to rest on account of a strange dream or vision that he had had on a certain night. Thenight proved to be the same one on which Charles Silvers disappeared, but the man, whose name was Robinson and who, though he lived twenty miles away was a friend of the lost man, had not heard of his disappearance. He

said that on this particular night he had seen in a dream the picture of Charles Silvers being murdered with an ax by his wife Frances, who after burning a part of the body, had carried the remainder to the woods and hid it in a hollow tree. On learning that Silvers had in fact disappeared, he was so certain of the reality of his vision that he went to the spring where Frances Silvers was then at work at the home of her father-in-law, and charged her with the crime, though up till this time no suspicion had rested upon her. To prove his assertions he volunteered to go and find the remains that had not been burned and also those that had been charred and buried. The men went to the spot, carrying the woman with them, where they found everything as Robinson said they would, and Mrs. Silvers confessed the crime. She was arrested, tried and hanged in the year 1833. Her people came down through their old home in this section for the purpose of securing money to aid in her trial.

There is in that section of New Salem a tract of land known to this day as the Cash land. Squire Simpson says he has heard that when the Stewarts came there to raise money for the trial this piece of land was sold or mortgaged either by them or their friends to a man at Wadesboro by the name of Cash to raise the money required, and that the land thus acquired this name. Mr. Jones says he has heard Elder Jacob Silvers tell the story of his son's death many a time, as the old gentleman lived to be nearly a hundred years old and was 96 when he last saw him. Mrs. Silvers never gave any adequate reason for the murder of her husband. Once she said it was jealousy although he was known to be one of the most upright young men in the community. She afterwards told his sister that she killed him because he was too good for her to live with. But there was a belief that her people had something to do with it as she said that others were implicated but she would never tell who and the story goes that her father told her as she appear-

ed on the scaffold to let everything she  
knew die with her.—*Monroe Journal*.

**Frances Silvers Confession.**

Under the gallows at Morganton, N. C.,  
July 12th, 1833.

"This dreadful dark and dismal day  
Has swept my glories all away,  
My sun goes down, my days are past,  
And I must leave this world at last.

Oh Lord! what will become of me?  
I am condemned you all now see,  
To heaven or hell my soul must fly  
All in a moment when I die.

Judge Daniel has my sentence passed;  
These prison walls I leave at last,  
Nothing to cheer my drooping head  
Until I'm numbered among the dead.

But oh, that dreadful Judge I fear;  
When I that awful sentence hear:  
Depart ye cursed down to hell  
And there forever to dwell!

I know that frightful ghost's I'll see  
Gnawing their flesh in misery,  
And then and there attended be,  
For murder in the first degree.

There shall I meet that mournful face  
Whose blood I spilled upon this place;  
With flaming eyes to me he'll say,  
Why did you take my life away?

His feeble hands fell gently down;  
His chattering tongue soon lost its sound,  
To see his soul and body part  
It strikes with terror to my heart.

I took blooming days away,  
Left him no time to God to pray  
And if his sins fall on his head,  
Must I not bear them in his stead?

The jealous thought that first gave strife  
To make me take my husband's life,

For months and days I spent my time,  
Thinking how to commit this crime.

And on a dark and dreadful night,  
I put his body out of sight;  
With James I tried him to consume,  
But Eliza would not admit it done.

You all see me and on me gaze,  
Be careful how you mend your days?  
And never commit this awful crime,  
But try to serve your God in time.

My mind on solemn subjects roll,  
My little child, God bless her soul,  
All you that are of Adam's race,  
Let not your faults this child disgrace.

Farewell good people you all now see  
What my bad conduct has brought on me;  
To die of shame and of disgrace,  
Enters this world of human race.

Awful indeed to think of death,  
In perfect health to lose my breath;  
Farewell my friends I bid adieu,  
Vengeance on me must now pursue.

Great God! how shall I be forgiven?  
Not fit for earth, not fit for heaven;  
But little time to pray to God,  
From now I try that awful road.

Elders Gold and Lester,

Dear Brethren;

Roldsville, N. C., Sept. 29, 1909.

It is with fear and trembling that I address the household of Faith but I have impressions that I feel are of the Lord, furthermore I have been requested to write a short article for the Landmark on the New Birth, but am unable to write a short letter on any subject and express my views satisfactorily to myself, much less to your learned readers, yet notwithstanding my infirmities like Elihu, I feel to give my opinion. I propose to base my remarks on John III, IV, V.

Jesus answered and said unto him ver-

ly I say unto thee, except a man (not his spirit J. M. H.) be born again, he cannot see the kingdom of God. Nicodemus saith unto him. How can a man be born when he is old? Can he enter the second time into his mothers womb, and be born? Jesus answered verily, verily I say unto thee, except a man be born of water and the spirit, (the water of life, J. M. H.) He cannot enter into the Kingdom of God. This scripture teaches that the man must be born again and not his spirit. Man is composed of three component parts, soul, body and spirit. Paul prayed that his friend and brother might be blessed in soul, body and spirit. Job in describing a man, a convicted sinner says if there be a messenger with him and interpreter among a thousand to show unto man his uprightness, then he is gracious unto him (not his spirit, J. M. H.) and saith deliver him from going down to the pit; for I have found a ransom Job 33: 23, 24. The quicken man or sinner after being told by Him who cannot lie, that notwithstanding he had been a lawful captive he is ransomed and he is enabled by the spirit of God that is in him to say that I know that my Redeemer liveth. And I shall see His face for myself and not for another. The man that is born again has the Spirit of Christ bearing witness with His spirit, that he is a child of God.

And if a child an heir of God and joint heir with the Lord Jesus Christ, and are sons of God's Grace and the man that was once lost is now found. And by faith this same man sees his everlasting Father. We do not understand that the man is wholly spiritual but is under the influence of God's spirit. The spirit which he is born of. Further more Paul teaches the church of Rome 8: 21, 23, because the creature itself shall be delivered from the bondage of sin and corruption into the glorious liberty of the children of God. Even we ourselves grown within ourselves waiting for the adoption to wit the re-

demption of our body. "We hope we are the children of the resurrection." 1 John, 39, teaches whosoever is born of God (not that which is born of God J. M. H.) doth not commit sin, for his seed remaineth in him, and he cannot sin for he is born of God. See Galatians 4: 4, 5, 6, Ephs. 2: 1, 2, 3, 4, 5. I sometimes rejoice in spirit that the Heavenly Father is mine inheritance and if not deceived that Jesus the great I Am who appeared to Moses is all and in all to me. But of Him are ye in Christ Jesus, who of God is made unto us wisdom righteousness sanctification and redemption. 1 Cor. 1, 30. Now this spirit which man is born of, and which he is a part of is a satisfying spirit, and is a spirit of mortification for it through the spirit that they are of. They mortify the deeds of the body. Rom. 8: 13. Sin is crucified in them Gal. 15: 24. They are planted together with Christ in the likeness of His death which was a lingering death. Paul said he died daily. That man that is born of God is killed to the love of sin and all uncleanness, and sometimes thinks he will never commit another sin, but will often find as the Apostle did that when he would do good evil is present with him. I have found after fifty eight years that this has been the case with me, until I was twelve years old I thought I could do as good as anybody, and did, I thought a little better than most of folks, but when my eyes were opened and I was enabled to see and feel the exceeding sinfulness of sin, I was made to abhor myself and felt that I had never said or done anything that was good only from a selfish motive, and for seven years that I was under the bondage of sin and condemnation, and I felt that eternal punishment was my just dues. But the first day of March, 1890 I found a sin bearer and not only one that was able but one that was willing, to save to the uttermost them that come unto God by Him, seeing that He ever liveth to make intercession for them that was given him

of the Father. That is just such a character that I felt to be, that He has had an everlasting love for me and it was by this love that He had for me, that lie through this spirit drawn me to Him, and I was not only willing, but gladly lay my burden upon Him. And He said 'because I live ye shall live also. And I have often realized with Jacob that He found me where He did him, in a waste howling wilderness and I sometimes feel that He has led me about and instructed me and kept me as the apple of His eye, and I hope there will never be any strange God found with me. I often feel that I have been led astray and yielded to temptations, but they were after my own lust, and not ordained of God, for I believe that all His decrees are righteous decrees and are for the good of all His people and for His own glory, and I find Him a place of refuge and I sometimes feel to praise Him for "His mercy endureth for ever," and I say to all the little trembling ones who are fearing that they have no friends here and none in heaven, He says fear not little flock, for it is your Father's good pleasure to give you the Kingdom, without money or price, that you have been born into the Kingdom soul, body and spirit, and notwithstanding we sin or do wrong, and even made to abhor ourselves, we have a living fountain to bathe in; which cleanses us from all sin and uncleanness, this fountain was open to the house of David and to the inhabitants of Jerusalem. My faith in this fountain was brought to a test two months ago. And I thought I was sick unto death, and this scripture came to my relief "It needs be that all must die, and be as water spilt upon the ground and cannot be gathered together again, for God respecteth no person, yet doth God devise means that His banished shall not be expelled from Him."

Beloved brethren, in conclusion I will say that to my weak mind it seems evident from the above scriptures, and many

others that I could site you to, that there shall be a time for the gathering together of the saints which are born of the spirit—young and old. I mean infants also. I could site you to many other scriptures and no other will be from all parts of the bible. See Psalms 22, 25, 35, 18, 41, 9 and 10. Deut. 33 and 10, Daniel 7 and 10. Paul says that the power of the Savior is such that He is able to subdue all things unto Himself. From the testimony, all who are born of God will be satisfied when they awake in His likeness, for we will be perfect and Christlike. For John tells us, It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him; for we shall see Him as he is. The same man that is born again shall be sown in corruption. These same natural vile bodies shall be fashioned like unto Christ's glorious body, and the wages of sin, which is death, shall be satisfied and they will be freely justified from all things, which they could not have been in any other way, only in the death and resurrection of our Elder Brother.

I further believe that these same natural or fleshly bodies will be raised spiritual bodies, and caught up to heaven to dwell with God forever. Good Lord may I be one of them, and be given that rest that remaineth to the children of God.

Brethren I trust you will bear with me in the time I have taken in relieving my mind on this subject, for how sinners are saved, why they are saved and by whom they are saved has occupied my mind ever since I can remember. It has given me more trouble and distress and at other times more peace and joy than every thing else combined. Now brethren, my prayer is, that I may not be forsaken nor forgotten in my old age. I feel I have been much better treated by the good Lord and the brethren than I deserve, yet I feel that I need your prayers and God's mercy

J. M. HARRIS. Reidsville, N. C.

Elders Gold and Lester,

Dear Brethren:

Realizing my inability to interest any of God's children, I have for some time past crushed the impression to write some for publication.

I was reared by Primitive Baptist parents, though not tyrannically taught religion, as they have been accused of. I, like all Adam's race, loved the world and its fascinations and tried every scheme to believe the do and live system right, though God in His wisdom and mercy willed it otherwise. In my blind and helpless condition I saw no reason why I could not at any time, when tired of the gaffies of life, lay such aside, do good get religion and join the church. Oh, what a change when I saw my mistake—all the good deeds I once thought I could do were nothing—not one half hour could I control my sinful thoughts. My desire was for God's mercy not justice. How wonderfully blessed are the Lord's people who have underneath them a strong arm, an ever present help in the time of need. Every promise is to them. Could I but feel sure such sweet, rich promises are not too rich for poor sinful me.

The above thought gives me much trouble and oftentimes it seems my hope has almost vanished. Then again I am strengthened and made to rejoice, and when I am permitted to gather a few crumbs my hope is strengthened and I have a sweet reason for rejoicing, and then it is I would not exchange my humble hope for all this world contains. It was my privilege to be baptized last August, one year ago, by Elder W. M. Monsees. Before this time I moped through life feeling burdened, cast down and that I must die and be eternally punished. I wanted some one to talk to me and could not get rid of this desire and I thought that a word or two would relieve and comfort me. In some way it fell to my lot to take Brother

Monsees to the station from my home, and in a short while after leaving the house he said, "I believe you have a hope." Oh, how my heart rejoiced I can never tell, and 'twas in a way I had never known before. These words were constantly on my mind, also the promise I had made to offer to the church, if anyone ever mentioned the subject to me. I then put it off thinking I was deceived and had deceived him. My desire to be baptized in a pond which the Missionaries used for this purpose troubled me. I could not understand how it could be, for I had never known it to be used by Primitive Baptists whom I knew I wanted to be with.

Without any ones knowledge of my desire, I offered to the church at Malmaison in Brother Monsees presence, was received and baptized by him in the pond I so much desired to be.

This was a happy day for me. Everything seemed to praise God. How wonderful are His works, His ways past finding out. What a glorious privilege to worship such a God, one who makes no propositions, but said, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom."

How easy to bear the frowns, hard names and unkind remarks that are made by a people who know no better? when we are called from this sinful world to that vast beyond where we shall see Him and be like Him. Is it not sufficient?

With love to the household of faith.

Your humble sister I hope,

ELLA WILLIAMS.

Elders Gold and Lester:

Dear Brethren—I send you for publication in the Landmark a sweet letter I received from Sister Loulie T. Edwards. It made my heart glad to read it, and I hope it may comfort some one else. Also she is one of the lambs I hope that has recently come home to the Lord's people, and told them what great things the Lord has done for her.

It makes my heart rejoice, my brother, to see the humble poor coming home to their friends. Lord bless Zion everywhere, for the Lord reigneth.

Your brother in love,

A. M. CRISP.

Macclesfield, N. C.

Elder Amos Crisp, Macclesfield, N. C.:

Dear Brother in Christ—With fear and trembling I now make the attempt to write you, in part, what I feel to hope the Lord has done for me, a poor, vile sinner, as I could tell so little of my feelings and sufferings when I was received into the church. I humbly beg you to bear with me in my weakness, for the desire has continually followed me and has been impressed on my mind to do so, and hoping to get relief by so doing. I hope the blessed Lord will guide and help me, for without Him I can do nothing. My prayer to Him is, to protect, direct and guide me in the right way; help me to live right, act right and do right in all things every day of my life. My health is much improved and I am better than I have been for many long months. The terrible burden has been removed, the awful weight upon my heart has gone, and I feel, oh so thankful. My greatest desire was to be baptized, and I felt, oh so calm and peaceful, light and free, and I felt that I could then bid the world adieu and go on praising my Redeemer forever. I feel to say that I believe that His own appointed time had come for me to go forward, it was all so wonderfully done. I felt that I should never live to see another day if I was not enabled to go forward, and I was up there before I knew it and oh how thankful to my Blessed Savior for giving me strength and enabling me to go, for in obedience I have found a blessed peace of mind and rest, which is worth far more than all things in this world. Pray for me that I be steadfast to the end. I was first made to see and to feel myself a poor, helpless vile sinner while down upon the bed of afflic-

tion. I felt to be the worst sinner on earth, condemned and bound to die, and felt there was no hope for one in my condition. I would try to beg the Lord to help me and to have mercy on me, a vile, wretched sinner, and thought if I should die what would become of my soul. I felt I should be cast into eternal torment. I tried to pray, but it seemed my prayers would go no higher than my head. I begged the Lord if he would spare my life I would try and live better. My mind seemed to be gone and my body racked with pain; I was a mere skeleton. I tried different physicians, but they gave me no relief. I stayed in this condition for nearly two years and no mortal man can describe my sufferings. I felt that everybody knew my feelings. I thought I would gladly exchange places with any beast. I felt in my heart that everything and everybody was better than I, and that I was doomed to eternal torment, and oh, how I feared death. I would go to church and felt that I was not worthy of a place to sit or to stand, and felt that the preaching was directed and aimed at me, for I felt that everybody knew what a sinner I was, and how miserable I was. When I would read my Bible everything seemed to condemn me and I could find nothing to justify me. My continual cry was, Lord, have mercy on a sinner. I felt to be deranged and acted in a strange and cramped manner, fearing that every day was my last on this earth.

The more I tried to do right the worse I grew, it looked to me. I gave up in despair, but cried, Lord, whatever thou doest is just and right, for I know I can do nothing within myself. I was so helpless, and I felt that if I was cast into eternal punishment it would be right and just. The misery, grief and sorrow of heart is beyond expression.

I remember at that time that some traveling preachers preached at Sparta and I felt that I was bound and compelled to go, yet thinking I would not return alive, I

was in so much trouble and distress of mind. When I went into the house my heart seemed to stand still, and I felt that I should faint, but I strived to compose myself, and after listening to their remarks I felt a little better, but it did not last longer than when I got home. That night I retired, feeling in my heart that I would not live to see the dawn of another day. I lay there thinking when all at once I felt to be perfectly happy. A calm and peaceful feeling came upon me, and I felt almost bound to shout aloud, and these words came to me, "The Lord loveth whom he chasteneth." I could hear the most beautiful singing, and oh, my soul; I felt I could then say:

"Oh Jesus, my Savior, I know thou art mine,  
Thy spirit first taught me to know I was blind."

How happy I was. The next day I felt like I wanted to tell everybody what I hoped the good Lord had done for me. I felt his blessed presence. I believe I was made to realize the sinfulness of the flesh and that there was no good thing in me. He led me by paths I knew not, and in the way I had not known.

I heard a sermon preached very soon after that from these words: "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." And, oh my very soul seemed to rejoice in me. I could then feel the beauty of his words, for I felt that my blinded eyes had been opened and my deaf ears unstopped and I could more clearly see the beauty of his eternal salvation by grace.

I kept on in this manner from the time of my deliverance for a long time, having doubts and fears. At times the burden seemed more than I could bear. I thought the Baptists were the most lovely people on earth and oh how I loved them and longed for a place among them, but felt so

unworthy and unfit.

The desire for baptism was impressed heavily upon my mind in May, 1907, one night while sitting up with my sick husband. He was resting quietly and I picked up my Bible to try to read, and I was in so much trouble. But I did not read many verses before I felt I should die immediately. Such a burden as I never felt before was laid upon me, and I tried to pray to the Lord to have mercy on me and help me when instantly a voice said to me these words: "If you do not do your duty everything you have in this world will be taken from you." Oh how I begged the good Lord to spare me, and I promised if He would only spare my life I would try and perform every promise I had ever made to Him, and I begged Him to show me what was my duty. Immediately the same voice seemed to say, arise and be baptized, take up your cross and follow me. Oh, how wretched I felt, and I thought good Lord, I am such a great sinner, and I am so unworthy—I cannot live as I desire and cannot serve my Maker as I wish. Then these words were spoken to me, "How can he that is dead to sin remain any longer therein," and I tried to do what was bidden me. I suffered untold agony and grief of mind. I went about as one in a dream; every breath being a prayer to God to help me and make me worthy. I was so unfit, stumbled along, halting and limping, seeing and feeling my unworthiness more and more each day. I feel that when the light of the knowledge of God shines in a poor sinner's heart that one is made to rejoice in an All Powerful righteous, Omnipotent Savior, feeling his own helplessness and sinfulness so much. I feel that I cannot praise my God enough. He is so good to me, a vile, helpless worm of the dust. I do feel to be the greatest of sinners, and I pray to the Lord to keep me in the way He would have me to go, for without His help I shall go astray. I

feel that afflictions are good for me. They keep me nearer to my Savior and make me look upon Him as He is. "My very best friend" in every time of trouble, sickness, sorrow and distress.

Please forgive me for troubling you with so long a letter, but I have not told the half; it cannot ever be told.

If the Lord wills, I want to stop with you at the next meeting, if I am blessed to be able to go, and I want you and your family to come and see me. I have left out so much that I desired to say, but will write no more now. I hope to hear you preach again soon, and you will never know the comfort and joy I have received from the words that have fallen from your lips. I pray God to bless you and family and please remember me in your prayers.

I went to Cross Roads Saturday and Sunday and heard Brethren Strickland, Staton and Harrison preach, and how I feasted—such good preaching. Love to all.

Your unworthy sister,  
LOULIE T. EDWARDS.

Hill, N. C.

The same things are still occurring among our people—an old man that each one is sure he has, and cannot get rid of nor manage as he would wish, yet cannot get along without. At times each one hopes he has a new man, but is not so sure of that. Yet if we have an old man is there not also a new man? Putting off the old man is closely connected with putting on the new man. They do not agree. When one is up the other is down.

"She standeth in the top of high places, by the way of the places of the paths."

Judge not that ye be not judged. With what judgment one condemns another he shall also be judged. But if you so love one that you see no fault in him then you have no judgment to render, and hence there is none against you.

## ZION'S LANDMARK

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

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

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

Volume XLII . . . No.

Wilson, N. C., OCT. 15, 1909

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### A CROWN OF REPROACH—A BADGE OF SHAME.

Friend George D. Wade, of Virginia, requests my views of Isaiah, 3:16,17.

This scripture sets forth the women of Israel arrayed in garments of vanity and pride. Instead of being attired as Sarah was, in modest apparel, they displayed much haughtiness and naughtiness of spirit in silly dress to attract the admiration of men, and to encourage wantonness which no prudent, godly woman would dare to do.

Neatness of dress, the ornament of a meek and quiet spirit and modest behavior—preaching places not spauld with floors covered with filth, and walls open to the shivering blasts of winter, a filthy, slack extreme on the one hand, to be condemned as one with such ragged clothing as would expose his person; or very costly, gorgeous meeting houses with lofty spires, stained windows, and velvet pews, on the other hand, to fatten pride, to be eschewed as one whose person is decked with kings' royal apparel, as proclaiming their pride, an impudent extreme on the other side, are also to be condemned.

One's worship should be an expression of what he is, and is an exponent of what he feels himself to be, and should be a declaration of what the object he professes to worship is, and it does show forth the character in which he holds his ob-

ject of worship.

How shamefully the Jews, shadowing forth their worship through these women putting on ornaments that showed their lewdness God would put a scab on their head, crown showing they were decayed under disease, loathsome in their filthy conduct; and he would degrade them as without understanding, strength or honor and would mar their beauty, and cause them to be loathed by their filthy lovers; and he would strip them of their false covering and expose their secret parts, or bring to light the filthiness and lewdness of their fornication, or secret worship of idols, and their shame should be upon themselves.

How were they stripped of their pride when the daughter of Zion sat solitary in Babylon and none of her lovers comforted her, the sport and jest of all passers-by who said, "Is this the city that men call the perfection of beauty, the joy of the whole earth?"

P. D. G.

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Friend G. F. Tolan requests my view of Matt. 12:43,46.

We should look at the subject matter under consideration when we seek to understand a question, always feeling our dependence on the Lord to give us the true understanding.

The Pharisees charged that Jesus cast out devils by Beelzebub, the prince of devils—see 24th verse; also certain of the Scribes and Pharisees asked Jesus for a sign. They asked for that sign tempting him. Both things showed the utter depravity of these Jews. What could be a more bitter charge than that Jesus was in league with Beelzebub, the most unclean of all devils?

Jesus reasons that a house divided against itself cannot stand. If satan is therefore divided against himself his kingdom cannot stand. To charge Jesus with such a thing constitutes the unpar-

donable sin, because it showed their malice.

Jesus could not cast out devils until he first binds satan, the strong man. If this is not done then devils or unclean spirits would of their own will and voluntarily go out of a man, and when they desire they would return to him and bring other unclean spirits more corrupt than themselves, and all of them would dwell in that man, and his last state would be worse than the first.

But if Jesus first binds satan, and then casts out the unclean spirit, that unclean spirit cannot return to that man because a stronger man than he possesses him, even Jesus, and that man is kept by the power of God through faith ready to be revealed in the last time.

But when satan or the unclean spirit goes out of his own will he will come back there when it suits him, and he will dwell there, for he will find this man ready to receive him, and his last state will be worse than the first, because he will take other unclean spirits more wicked than himself.

Is it not true that when a man makes up his carnal mind to become a christian, as he calls it, that he seems to become worse—a great hater of true religion—a discontented scoffer against religion? Hypocrisy begets a rapid increase of wickedness. This was true of the Jewish nation that wicked generation. In consequence of the fact that the devil had complete control of them, they were more corrupt than the cities of Sodom or than Nineveh. Hence it would be more tolerable for any of those cities than for Jerusalem. Their exceeding wickedness showed that they were waxing worse and worse. There had been a great increase of unclean spirits among them. They did soon miserably perish as a nation.

But the Jerusalem above is free. The devil has no power there because Jesus reigns there, and no unclean thing can enter there.

P. D. G.

1901.

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

An impression has been prevalent with some that the next thousand years would answer to the seventh day, and therefore be a time of rest corresponding to the Sabbath day—a freedom from strife, labor, war and toil—a millennium. But we cannot safely interpret from dates or years, times or seasons, as analogical. For God has hid the future from mortal vision. We know not what even a day may bring forth, much less do we know what a year will do.

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

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

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

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

or how he or any one else shall die.

P. D. G.

#### PREACHING—MANNER AND MATTER.

No man is qualified or sent of God to preach the gospel who is not clothed and filled in spirit with the weight, the importance, the solemnity of the call. He must feel his own utter insufficiency and also feel assured that God is able to grant him this treasure, or that he speaks with the ability that God gives.

He must feel that it is the gospel of God—that the cause is God's, and the people are his also. Feed the flock of God which he has purchased with his own blood.

He must possess the gravity of the gospel. He must not say things to make people laugh.

That will destroy the savor that should be felt—as one hears the gospel preached. What would you think of such a preacher as Paul telling anecdotes, or telling things for amusement, or to make people laugh?

Jesting is not convenient. Dead flies cause the ointment of the apothecary to have an ill savor or odor. A little folly in a man that should occupy the place of the wise, spoils a noble good effort of his preaching. A preacher is on a hill. Every one is noticing him. Here is an enemy watching for a stone to cast at him. If he does or says anything that can be perceived that is what he wants to hear, and brands the entire body with it. One stoner in this sense can destroy much good.

Suppose one attends the preaching that is enquiring where the shepherd feeds his flocks, and sees or hears a preacher that is full of levity so that this enquirer feels that that man is false to his profession, and loves folly more than he loves the Lord Jesus; what hurt this will make.

The preacher in his manner must be sober minded, grave. He will be if he is a follower of Jesus. One may rejoice in the Lord and yet be free from levity and full of gravity. One may preach and speak the truth in love, peace and good will to men

without uttering any foolish jesting. If he comes in the name of Jesus his manner will show forth the character of Jesus.

The true preacher does not seek to offend men, or drive them off, or so act that serious minded people will not wish to hear him. Paul says we persuade men—knowing the terrors of the Lord we persuade men. Reproof is to encourage men to better living. To exhort men is to present to them reasons and motives for righteous living.

The preacher is not to please the flesh. Suppose he is given to jesting or telling anecdotes to provoke laughter, is he not pleasing his OWN flesh in acting that way? It is a man's own flesh he is to watch and guard against.

Suppose there are two preachers, one given to telling anecdotes: the people fond of hearing such things will flock around him. Another preacher of a sober, serious mind is fond of talking in a serious way on bible subjects: the people that love such conversation will follow him, or love to hear him. Now which of these do you more enjoy? which would you prefer to hear preach?

The matter to be preached is Jesus Christ and him crucified. The end or substance of the conversation, the theme, of a gospel preacher, that which he always preaches, is Jesus Christ the same yesterday, today and forever. Beside him all things else are trash and vanity. He is the chiefest among ten thousand and the one altogether lovely. So glorious is his character, so full, inexhaustible, unspeakable and so varied are his beauties that there is no such thing as exhausting this most wonderful of all subjects. Preach the Word. That word is Jesus Christ and him crucified. There is no distress of a christian but it is met and relieved in Jesus Christ and him crucified. It needs no flattery or ornamentation of human speech to commend Jesus to a hungry soul.

Strip of all gloss of flattering speech

and preached in the simplicity of truth he is commended in righteousness.

P. D. G.

Brother Gold—While preaching about Esau and Jacob the 2nd Sunday I thought it was as rich as it could be for I had never thought of it in the light you preached it.

We understand in that day and time the birthright belonged to the oldest child, and when Jacob bought it from Esau it was his by purchase. Now he had to go to his father in his brother's name in order to receive the blessing that his father had to bestow.

While a poor sinner is going with that weight of sin and condemnation he learns at the appointed time of God when to go. He goes to God and he does not go in his own name for he has tried self and found it a failure every time. I know it was so with me, and is so until now. My experience teaches me to be one of the least to whom this grace is given. About 25 years ago I feel the good Lord spoke to me and said, I have loved thee with an everlasting love, and I feel to say that his word will never return unto him void.

Since that time I have had many trials, and have undergone many conflicts; but my faith is as strong today as it was when I received that hope. I feel that the God whom I try to serve has been with me until now and has blest me and I hope I thank Him who has given me an ear to hear the truth, for it is real indeed and drink indeed.

REUBEN DEAL.

Remarks:—Brother Deal is a deacon at the Falls of Tar River, and has been for many years, and is a very pleasant, faithful brother. About 25 years ago I baptized him. Few men have labored together as long as we have.

I remember very well the day he refers to when I dwelt upon the types of Jacob and Esau; how that Jacob shows the vessel of mercy elect of God, and Esau the vessel of wrath against whom God had in-

dignation forever. Esau shall be stubble. (Obadiah 18 verso.) Esau is the flesh, the carnal man, the first born—while Jacob is the one that is saved. The elder shall serve the younger. Esau despised his birthright and was a profane man, a fornicator who for one morsel of meat sold his birthright, Heb. 12:16. Is it not a matter of joy that God will destroy wickedness and that this body of death so besets and attacks the child born of God shall be consumed and come to desolation.

The elder is the flesh that is carnal and is enmity against God; while the younger represents the new man, or that which is born again, and is a spiritual man.

How does the elder serve the younger? The oppression, the affliction and distress that is brought on the new man by the old man hinders and constrains him to pray, and cuts off all reliance on the flesh. In the day of Jacob's trouble, when Esau was coming to meet him with 400 men, and Jacob was in such great distress that he gave up every thing, and a man wrestled with Jacob until the breaking of the day, and he said unto Jacob, let me go, and Jacob said I will not until thou bless me, and he said to Jacob, what is thy name? and Jacob said my name is Jacob; and he said thy name shall no more be called for thou hast prevailed (see the 32nd chapt. of Gen.) The necessities of Jacob pressed up on him in having to meet his brother was the occasion of this most wonderful prayer, and when every thing was given up and his thigh out of joint, and he had no power, behold what a victory he obtained. Our necessities, our weaknesses, our old man the flesh, the eldest becomes our servant, and that which we do not want we cannot do without.

How glorious it will be in the resurrection life when sin and death shall be swallowed up in victory. For there is nothing more glorious than the destruction of the enemies of God, and sin is one of these, and so is the carnal mind.

How grace leaps over the wall and prevails, for where sin abounded grace did much more abound. By the law is the knowledge of sin, and by sin comes death. The sting of death is sin, and the strength of sin is the law; but thanks be unto God that giveth us the victory through our Lord Jesus Christ.

In Deut. 21: 15-18, there is the case that it seems would forever exclude Jacob from the blessing of the first born, as when one is under the power of conviction, and the letter and power of the law cuts him off forever from hope of mercy, when lo and behold power is given unto Jacob even before his birth, Hosea 12: 3-5: Jacob's prevailing is a mystery of grace.

P. D. G.

Objectionable words and phrases used among Primitive Baptists.

"How does man know what to teach, where there is no word from God?"—Elder P. D. Gold.

For instance, one asserts a notion that he has a right to coin the term "Time Salvation." But it has become offensive, and an issue is raised over it, and the love of peace among us should bring us back to the bible term as expressed by James, "The common Salvation." Another moulds the term, "Absolute Predestination," another unscriptural term, regarding of which untold sorrow exists. Predestination is God's term, and is wholly sufficient without human agency using the prop "Absolute" to make it any more secure. We should remember how Uzzah put forth his hand to support the ark of God, for which sin God slew him. The term "unlimited" is now injected, and is equally as objectionable. The term "God's Sovereignty" is intended to supply these deficiencies. Now for peace and union, let us use scriptural terms, and as Brother Gold said, neither add to, nor take from the word. I wrote a communication a few years ago, stating that certain words formed no part of the bible. When some Missionary fellow said

that it was allowed by the law of common parlance. The words Sunday school, Mission and Missionary were the words that I wrote were not in the scripture. I was arguing that we should earnestly contend for the faith, which was once delivered to the saints, and with scriptural terms. Issues had been raised on these points, followed by much strife and division. I am so sensitive about these unscriptural titles that I wince when a brother in preaching, tells the congregation that a certain element of the gospel is his "mission" to preach and that Christ's "mission" was to save sinners. I think the law of common parlance would require the incursions to conform to the word. When I read communications containing these worldly terms, I do not swallow them nor any morsel of the intelligence near them. Inages of departures and divisions lie at their door, unscriptural at best. The command that Christ gave to his disciples in Matt. 28: 19-20 is called the "Commission." He told them to teach the observance of all things whatsoever he had commanded them.\*

It is command instead of commission. It is more sure than Commission, for that is only authority. Pre-destination needs no human auxiliary, any more than to say, cold ice, wet water and similar prefixes. We revere predestination, and the "Sovereignty of God," but not used in such connections. We make no tests of fellowship regarding it, any more than we do regarding the washing of feet. Nor should not unless continually annoyed by extremists.

ISAAC WEBB.

Remarks—It seems to me that brother Webb is correct in the above view. Is it not safe to observe the mind of the Holy Ghost?

Men that crave changes introduce new words or terms to add to or take from or to make some change. If not why do they use them? For instance the word mission (though not in the bible) is made one of great prominence by modern denominations. Brother Webb calls attention to that

word. Arminians use it to cover, protect, authorize and defend all their missionary operations. Thus they give it great weight and cause the world to regard it as sanctified—with all the meaning they attach to it—by the bible, when there is no truth in it.

Are you opposed to missions? If so you are a heathen they think.

Sins of omission are bad, but sins of presumption are far worse. Sins of ignorance are bad, but sins of pride and arrogance are far more dangerous.

At the very last of the New Testament a warning stands against any man that adds to or takes from the word of the Lord. Let that blessed book stand as delivered to us.

P. D. G.

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## OBIUARIES

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NANCY C. THOMPSON.

Nancy Catherine Thompson, youngest child of David and Catherine Weddle, was born April 14, 1829, and departed this life March 19, 1909. August 22, 1855 she was married to James J. Thompson. To this union there were born 5 children, three sons and two daughters, four of whom survive her, one son and her husband having preceded her to the infinite realities of the life beyond the grave. One brother Simon P. Weddle and one sister, Mrs. Margaret J. Balliff survive her.

About 16 years ago she came before the church and on confession of repentance toward God and faith in the Lord Jesus Christ she was baptized by Elder Q. D. Weeks and remained steadfast in the faith thus confessed to the end of this life.

Sister Thompson was truly faithful to her privileges in the church. She beautifully adorned her profession with a meek and quiet life in godliness and honesty. Her life clearly and truly indexed her religion. She went forth on her way with clean hands and grew in strength and in the confidence and fellowship of the brethren.

Her life was clean inwardly and outward-

ly. She was truly a keeper at home, both spiritually and domestically. Order, cleanliness and neatness prevailed everywhere and in everything throughout her household. The brightness of her home was an inspiration to industry. Her examples demonstrated her precepts and though she is dead, yet they live in the hearts and minds of her children and neighbor's children. One could hardly think of Sister Thompson as being other than what she appeared to be. All who knew her sorrow because she is not, yet they sorrow not without hope. How sweet is the savor of such a life, and how blessed of the Lord is the one possessed of it.

P. G. LESTER.

#### GEORGE W. WILLIARD.

George W. Williard, son of G. W. and Rachel Williard, deceased, died very suddenly at his home four miles southeast of Winston-Salem, N. C., on the 22 day of June, 1909, in the fifty-sixth year of his age. He was brought to a knowledge of his sinful condition in early manhood and after laboring in prayer for years, the Lord was revealed to him as being the end of the law for righteousness to them that believe. He remained out of the church for years on account of a feeling sense of unworthiness, but about seven years ago his love for the brethren, a desire for fellowship with the people of God, and a duty which he felt to be imposed upon him, drew him to the church at Saints Delight, where he was joyfully received and he was baptized by his brother Elder P. W. Williard.

He was modest in appearance, moral from childhood, deliberate in conversation, rarely ever mentioning the faults of others and peaceable in the church, his neighborhood and home, thus making a model husband and father, and a useful man in the vicinity. He was twice married, the first marriage being to Miss Sarah A. Clinard, on March 7th, 1878. She was spared to him only a little more than seven years, leaving him with the care of three little

daughters and a son.

The second marriage was to Miss Mary E. Lashmit on the 23 day of Sept. 1888. To them were born two daughters and a son.

Brother Williard was never a strong, healthy man, but labored with his own hands, and provided well for his family, whom he dearly loved. He was at work in the field when he died. His wife and children were devoted to him, and feel that with the head of the house gone, a great power has gone out from them.

They mourn and weep for him, but are not alone in this, for all who knew him mourn the absence of so good a man, yet we feel that for him, it was better to depart and be with Christ. About eleven days before his death he visited the writer and in conversation rehearsed the dealings of the Lord with him, seeming to feel impressed that he was nearing the end of his earthly journey, and with tears flowing freely from his eyes, he said, "If I am saved it is the mercy and goodness of the Lord toward me, and I am leaning on His rod and His staff for comfort." He remarked to his beloved and faithful companion on Sunday evening before his death on Tuesday that he felt like he would be with her only a little longer.

The burial services were conducted by his two brothers Elders West and Mose Williard, after which his remains were consigned to the earth in the graveyard at Saint's Delight. All of his children and his poor, heart-broken wife were present to witness the return of his body to its mother earth, and oh, how loth they were to see it go down. We hope and believe he will be raised again, and be made like unto his dear Lord in whom he trusted for salvation. His loved ones feel that He went hence from their home, when they treasured him most,

When their reason could measure his worth,

And they know but too well, that the treasure they've lost,

Can be never replaced upon earth.

MRS. E. A. BURTON.

HENRY MULLIS.

Dear Brother Gold—

If it is the Lord's will I will try and write of the death of my dear husband. He was so good and kind and it is such a grief to me to have to part from him. He died March 31, 1909 after a stay on earth of 28 years, one month and two days. He was sick for about two years, suffering from that dread disease the dropsy. Oh, how he suffered, being hungry and could not eat anything except milk and crackers, and oh what a grief it was to me to see him want to eat and could not.

How lonely the days are to me now, no one knows except those who have felt the sorrow of losing a kind, loving, tender husband. I cannot help but feeling though that he has gone to heaven and if only me and my dear children can meet him there I will be satisfied. I have written this hoping it might be some comfort to those that have had an experience of grace.

I now have no one to talk to but my little children and I don't know what will become of us unless the good Lord guides and teaches me how to raise them. They miss him so much, and all they do is to cry and ask me when is Papa coming back. Sometimes I think it will drive me crazy.

He believed in the Primitive Baptists and only a few moments before he died he was reading the Landmark. Towards the last he often called for his song-book and the last song was, "Do not shed any tears for me." But how can we help from shedding them.

Won't every one who reads this remember me and my children in their prayers.

May the good Lord prepare us to meet him in that bright world above where there will be no more suffering or sorrow. We deeply feel our loss, but God knows best.

His funeral was preached at Reddy

Spring by Elder Louis.

Written by his lonely wife,

WILLIE M.

## APPOINTMENTS

A. M. WILLIAMS.

- Concord—Nov. 10.  
Salisbury—11.  
Cooleemee—at night 11.  
No. Creek—12.  
Pine—13 and 14.  
Lexington—14 at night.  
Toms Creek—15.  
Pierce Chapel—16.  
New Shepherd—17.  
Rock Hill—18.  
Callicotts—19.  
Big Creek—20 and 21.  
Mountain Creek—22.  
Albermarle—22 at night.  
Liberty Hill—23.  
Clarks Grove—24.  
Brother W. B. Gallimore will accompany him part of the way.  
Conveyance needed.

J. I. AMBROSE.

- Belhaven—Monday night after 4th Sunday in Oct.  
Peulah—Tuesday.  
Rose Bay—Wednesday.  
Tiny Oaks—Thursday and at night.  
Thence to Eastern Union at Masons Point.  
North Lake—Monday after.  
Will Brother J. K. Lupton or Sister Josephine Wade meet him at Belhaven Monday evening and Brother Wright Lupton meet him at Makelyville on Tuesday morning.

The next session of the Black River Primitive Baptist Union is appointed to be held with the church at Oak Forest, in Johnston county, N. C., on Saturday and 5th Sunday in October, 1909. A general invitation is extended to all lovers of truth especially to ministers.

CORNELIUS HODGES,

Clerk.

**ELDERS J. NORTON AND CHARLES MEADE.**

Wilmington, Tuesday night before 3rd Sunday in Oct. Thence to White Oak Association.

White Oak—Tuesday after.

Straits—Wednesday.

Portsmouth—Thursday.

Cedar Island—4th Sat. and Sunday.

Hunting Quarter—Sunday night.

Davis Ehere—Monday night.

Straits—Tuesday night.

North River—Wednesday.

Newport—Thursday and at night.

Thence to Cedar Island Union.

Bethel—Monday night.

Goose Creek Island—Tuesday and Wednesday.

Beulah—Thursday.

Rose Bay—Friday.

Tiny Oaks—1st Saturday and Sunday in Nov.

North Lake—Monday.

Concord—Wednesday.

Bethlehem—Thursday.

East Lake—Saturday night and 2nd Sunday.

Kitty Hawk—Tuesday and Wednesday.

Will Elder J. I. Ambrose get some one to meet these brethren at Gum Neck on Tuesday morning after the first Sunday in Nov. Also brother John W. Twiford will meet them with his gas boat at the bridge near Gudger postoffice Friday morning before the second Sunday morning in November.

**HENRY TAYLOR.**

Wadesboro—5th Sunday in Oct.

Mt. Pleasant, S. C.—Nov. 2 and 3.

Thence to Mill Branch Association.

Fethery Bay—Nov. 8.

Simpson's Creek—Nov. 9.

Pee Dee—11.

Pleasant Hill—13 and 14.

Bella Chapel—15.

Bethel—16.

Pireway—17.

Mill Branch—18.

Wilmington—20 and 21.

Stump Sound—23.

Yopps—24.

Wardsville—25.

North East—26.

Hadnots Creek—27 and 28.

Newport—29.

Morehead—30.

Conveyance needed when off the railroad.

**W. R. HELMS AND B. L. TREECE.**

Concord—Nov. 6 and 7.

Salisbury—8.

Flat Creek—9.

Mountain Creek—10.

Freedom—11.

Harward Chapel—12.

Jones Hill—13.

Liberty—Hill 14.

Bear Creek—15.

Running Creek—16.

Meadow Creek—17.

Clarks Grove—18.

Crooked Creek—19.

Brooms Grove—20.

Elder J. E. Adams has an appointment at Philadelphia on Saturday and 3rd Sunday in November.

**R. E. ADAMS.**

Willow Spring 3 p. m. Thursday before the 1st Sunday in Nov.

Sandy Grove, Friday.

Fellowship—Saturday and 1st Sunday.

Rehoboth—Monday.

Clement—Tuesday.

Hannahs Creek—Wednesday.

Benson—Thursday night.

Bethsaida—Friday.

Angler—Sunday night. Conveyance is needed.

**CHANGE OF ADDRESS.**

Elder J. A. Monsees' address is 103 Daisy Park, Macon, Ga.

Peach Tree M. H. is now about one and a half miles from Spring Hope, Nash Co., N. C.

## Union Notices

The Mill Branch Association is appointed to be held with the church at Black Creek, Horry Co., S. C., Friday, Saturday, 1st Sunday in Nov.

Visitors will be met at Nichols on Thursday

C. W. BROWN.

Those coming by rail to the Skewarkey Union at Briery Swamp, from the West, will be met at Stokes Thursday evening and Friday evening.

Those coming from the East will be met Friday morning and Saturday morning.

The Linville Union is appointed to meet with the church at Hillsdale, Saturday and 5th Sunday in Oct.

An invitation is extended to all that have a mind to come and unite with us in the love of the truth.

P. W. WILLIARD.

The next session of the Smithfield Union (if the Lord's will) will be held with the church at Little Creek, Johnston county, N. C., on Saturday and Fifth Sunday in Oct., 1909.

Brethren and sisters and especially ministers, are cordially invited.

Your brother in hope,

J. A. BATTEN,  
Union Clerk.

The Lord willing I will preach at Ashboro on Saturday night, October 30th, at 7:30, and on Sunday the 31, at 10:30, a. m. and 2:30 p. m.

L. H. HARDY.

Persons visiting the Little River Association via the Southern Railway, should reach Clayton on Thursday evening before the 4th Sunday in Sept.

A. F. WHITLEY.

The Mayo Primitive Baptist Union meeting will be held with the church at Spray, N. C., Friday, Saturday and 5th Sunday in Oct. A general invitation is extended to brethren and especially to ministers.

Done by order of the church.

J. F. SPANGLER, Moderator.  
A. P. ROBERSON, Clerk.

### A NEAT BOOK.

Elder B. H. Pittman has had published Biographical sketches of many Primitive Baptist ministers and quite a number of their photographs, also some deacons and some sisters, with much other interesting matter.

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Cock of the Walk.



I take Macnair's Chicken Powder, and feed my children on them too. Look at me and observe the hawk. Cock a doodle doo!

"Hawk."

The Barn Yard Robber



Died after eating a chick of that old Rooster, which had been fed on Macnair's Chicken Powder. Alas! Alas!

Macnair's Chicken Powder Kills Hawks, Crows and Owls, cures Cholera, Gaps, Indigestion, Leg Weakness, Ruoup and keeps them free from Vermin, thereby causing them to produce abundance of eggs.

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Tarboro, N. C.

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JESSE BROWN.

Fee Dec—November 8.  
Pleasant—9.  
Simpson's Creek—10.  
Bethel—11.  
Piraway—12.  
Mill Branch—13.  
Wilmington—14.  
Chapel—16.  
Cross Roads—17.  
Bethany—18.  
Old Union—19.  
Smithfield—20.  
Clement—22.  
Four Oaks—23.  
Hannah's Creek—24.  
Muddy Creek—27 and 28.  
Southwest—December 5.

Northeast—6.  
Hadnott's Creek—7.  
Newport—8.  
Hancock's—10.  
Red Banks—10.  
Great Swamp—11.  
Briery Swamp—12.  
Flat Swamp—13.  
Skewarkey—14.  
Conetoe—15.

Will some one convey him from Goldsboro to Chapel Thursday morning. Will Brother Cavanaugh meet him at Wallace on Friday.

Visitors coming by Tarboro to the Black Creek Association should reach Rocky Mount by 1 o'clock p. m. on Thursday.

Copy. Duke  
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# ZION'S LANDMARK

Published Semi-Monthly at Wilson, N. C.

PRIMITIVE OR OLD SCHOOL BAPTIST

Vol. XLII

NOVEMBER 1, 1909.

No. 24



P. D. GOLD, Editor

Wilson, N. C.

P. G. LESTER, Asso.

Floyd, Va.

**\$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 brethren and friends are requested to act as agents.

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

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# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

## "Is There Not a Cause"?

It is, we take it, universally lamented that we as a denomination, or section, have for a long season been in a grievously declining state, which state seems generally to increase. Different reasons are given for it, and different remedies are applied or suggested. We hear of organs costing three figures in pounds in some places. How any gracious person can suppose spiritual life is to be increased this way we cannot conceive. One thinks only one of two reasons can account for such a course,—either the "salt" of the ministry has no savour, and so outside aids, as "instruments without life giving sound," are sought unto to supply something in the place of what is lacking, or else the people have no taste for the pure gospel, and must have flesh-pleasing somethings to get them to attend at all; and this extravagance occurs while many of God's dear saints are suffering from want of ordinary necessities of life. Is it possible to spiritually pray for the Holy Spirit's blessing upon or by such means? Then we have other means, utterly and entirely dissociated from all such extravagances as the foregoing, favored by some of our most highly-esteemed friends during the past year or two, to seek, by prayer-meetings and other means, if it may be, from the Lord will, prayer and give more prosperity to us. We do not know that any distinctive title has been given to it, but the Editor of the "Christian's Pathway," one of the Committee, defines it as the "Present Movement." We have been asked our views upon it, and have not known what to say; nor do we now know. It seems to us something of the nature of an experiment; and while we have every confidence in and esteem for the friends more immediately concerned in it, we have to lament that we do not understand entirely what is intend-

ed, nor fully what is aimed at, or for. Two well-attended General Meetings, and others, have been held; still our uncertainty remains.

Let us, however, try and direct our thoughts to a head, or heads; and we assume and believe the great desire of all to be that, the Lord willing, a better state of things may be brought about; further that it is desired to be brought about in ways "according to the Scriptures;" indeed, real blessing and increase can come in no other way. We take it also, that it is universally allowed that the degeneration (or give it what term we may) has gradually come about from causes which may be classed under two principal heads—First, and chiefly, the removal home of so many saints from our midst, while others have not been "called" to fill their places. Secondly, partly as the result of this, and partly (as seem to be assumed) from a kind of general "looseness" in the churches, perhaps amounting to carelessness in some, and unholiness in others; the Lord has been pleased to "hide his face from us." Indeed, the latter case seemed at first to be much pressed, which caused us in our last year's "Greeting" to wonder where the inquiry was to begin, and where end. That point seems less pressed now. It seemed to us to involve all "in the like condemnation," without much distinction; and we also wondered, if inquiry was made, whether it would "begin at the head," where the Lord told Ezekiel to begin. It was partly to see whether the Report of the last meeting, or the Editor's address in the "Gospel Standard," or of the "C. P.," would give us enough information to come to some practical to defer our remarks for another month.

Our first point deals with the loss of lovely gracious persons from our causes—and alas! how many have been so lost, even of late—and the few who seem to be

"called by grace." What can we answer to this? Not much; but we think all that can properly be said—"Divine Sovereignty!" Extended inquiry seems to us scarcely permissible here, if, as one good man put it, we "believe what we do believe." If we asked some friends with one or more children the reason why others were not born, might not the very question be received as suggestive of evil, and would it be wondered at if our friends felt grossly insulted, and ordered us out of their home and ended their friendship? And dare we question the Eternal, where questioning sinners ought not be permissible? Natural causes limit the families of most, or debar them; no such cause can be assigned to the family of heaven. Changes of increase and barrenness, prosperity and adversity, have been the experience of the Church in all ages, and God giveth not account of his purposes or working. The Lord bade his disciples pray, "Thy kingdom come," but never a word as to inquiring about the reasons of its increase or otherwise. We hope in effect we all pray, "Thy kingdom come." There it must be left. How sweetly hymn 64 expresses the assured belief that the exact moment is decreed for every one's "fall," and every attending circumstance. Many hymns and scriptures teach the same as our friends will well know. Again we say—"Divine Sovereignty" answers the question, and forbids curious inquiring here.

Secondly, the causes of the low estate of things, and the partial withholding of the Holy Spirit's more powerful operations. Which again seems to fall under two heads I. Divine Sovereignty again, and II. Man's procreation. The first point suggests the question whether the blessed Spirit has so far withdrawn as different assertions or evidences seem to indicate. As with his varying seasons of the prolific regeneration of souls or the reverse, so with his more powerful operations on those regenerated. It seems to us too common and thoughtless a practice to attribute all the sensible withholdings of his holy manifestations in the individual soul, or in the Church collect-

ively, to allowed sin. We would not be misunderstood; much of it, perhaps most, might have "Yes" appended to the question, "Hast thou not procured these things to thyself?" But not all; and here we differ from some friends. We think it is clearly taught in the Word that "The Lord trieth the righteous;" and we judge the keenest part of that "trying" is the hidings of his face in time of trouble. Is it answered, "because of sin?" We do not agree with it as an invariable rule. Was Job guilty of sin when afflictions and darkness, alike of dispensation and of soul desertion, came upon him? God speaks very differently, alike to satan at the commencement, and to his friends, who had been so busy with their charges at the close, as the history proves. We think the often experience of the Lord's hiding himself from the house of Jacob comes upon the most tender and circum-spect of Christians; one sang,

"The very hiding of His face  
Shall train thee up to joy."

Are we not on Scriptural ground in our remarks (see also Isa. viii. 17 and connections,) which are much briefer than the questions require. A combination of circumstances and exercises have decided us to close our "Greeting" here, and we purpose continuing our remarks under a different heading.

We commend the Report of the Meeting referred to; it contains an excellent sermon by Mr. Popham.—Selected.

Dear Brother Gold:—

Please find enclosed \$1 which all I have to spare just now having sold but a few pounds of my tenants tobacco crop with my part less than \$5.00. But I know you have a pressing need for money and I feel that every little will help some, so send this along.

I have been to Texas since I saw you last and have been spared to get home once more, and since May have been here alone except for the tenants. I seldom go any-

where as I keep no horse and can only go on the train.

I got to Reidsville the fourth sabbath in August and enjoyed preaching at our church; then I went up to Lickfork the first Sunday in September, but no preacher came and I was greatly disappointed and worn out as it is fourteen miles there and back. I grieve over the condition of the church there and can see no sign of an improvement, but I know God can and will revive it in His own good time, and I hope I can feel His will not mine be done.

I was reading the Landmark of October 1, last night and saw the letter from the Missionary, O. O. Mangum, and it grieves me to read such charges, and I wished I could explain it to others as you do, for I hear a great deal like that and often from those who are near and dear to me who cannot understand predestination; but I try to console myself by thinking He only can make the blind see and will do all things well in His own good time and way, and will bring all of his sheep out and not a hoof will be left behind.

I hope you and your dear family are well and enjoying the blessings of God in an especial manner and I do ask you to remember me in your prayers as one who feels the need of them.

With much love, I am your unworthy sister,

N. B. BLACKWELL.

Pelham, N. C.

Elder P. D. Gold,

Very dear and precious Brother:—

Enclosed you will find a letter written by Sister Azubah Lee which is too good for me to myself. I feel it well comforting to others as it was to me.

Hoping that you and your dear ones are all well and that you will remember me at a throne of grace. I am your little unworthy brother I hope in bonds,

A. D. JOHNSON.

Benson, N. C., Route 3.

Elder A. D. Johnson,

Dear Brother in hope of life eternal:—

The question arose in my mind concerning the first line, why should I claim the sweet fellowship of one who is so superior as you are to me—I who feel to unworthy to even say brother. But with the hope that it is the love of Jesus Christ which constraineth us to remember one another, I once attempted to write you as I have been impressed to for more than twenty-four hours. Not that this can be beneficial to you as I am to ignorant to elevate your mind but for peace and comfort for my own self.

I wish to speak of some things which often dwell on my mind, and if I could only be present with you perhaps I could give you better understanding of what I am attempting to write.

Duty has long been a subject of importance with me, and I feel there is a duty for me and for all, and what can I tell you when beheld to my surprise I heard a sermon delivered yesterday by Brother B. Wood at Hickory Grove that was just what I wanted to hear, and as I told him I desired to hear not only this but many more. I so often desire to speak of our duty to others, but I feel to embarrassed because my conscience tells me I do not do mine. But my dear brother, do we not know that an example by older ones often is quite instructive to younger ones. I want to see love, fellowship, &c. extended beyond and outside the boundaries of the church-yard. Let brotherly love continue. By our faith let our works manifest our faith, outside of a "good morning" brother, and a warm grasp of the hand, is about as far as our love proves itself. But dear brother, when we attempt to prove a christian life, is not that life to be a follower of Christ—to live Christ-like—so far as possible as this old earthly body will admit? Was not the life of Christ spent most in ministering? Should we all not be ministers? We cannot all be ministers of the gospel, but we all have talents and if we do not use these talents what is the result? Are they not taken away and given to another? Yea, Paul was a son but he counted himself not a son but

a servant, surely as he was a minister he was a servant of God, a servant of Christ and of the church, and our servant for Jesus' sake. While all are not ministers of the gospel I believe they should be ministers of other things; ministers to one another in need, in distress, in affliction—to comfort the comfortless, speak words of cheer, do every act that is possible to help each other—not only one another, but all humanity who need the arm of help. Oh dear brother, how do you suppose I feel when I tell you I have for a long time been where I needed assistance, and oh how it quenched my faith—how I stumbled in my belief, when, oh I cannot frame words to tell you how killing to my poor feelings when I would usually receive more relief, more help, more attention and more love from those who had never professed any hope and from those of other denominations. Oh, my greatest desire above all is to prove my faith by my works, for can a barren tree be of any use in God's vineyard. Sometimes it makes me start and question the Father in heaven, oh, where can the child of God be found. Could I but pour out my heart's feelings just as I feel them. But oh, I feel too guilty to unworthy to condemn others. By their fruit shall ye know them, and oh what power did these words have. Did not Christ say, if ye love me keep my commandments, and He commanded us to love one another and if we love one another will we not minister to others' needs, like visiting them when in sickness or distress?

Let us notice how many times Christ ministered to the afflicted. I don't mean giving them things of this world, but to visit them and by any act that can be done to relieve or ease their distress. Oh how blessed. Often in my afflictions have the presence of one of my nieces seemed to me like an angel, turning my heavy burdened heart into one of rejoicing and causing me to bless God for such a minister to my needs and cheer to my heart.

So with others it would be the same. Here within three-quarters of a mile lives

our afflicted sister in Christ, a beloved neighbor of mine. Her life to my view since I could remember has been one of perfection. Oh, how she is neglected. Now why could not the sisters and brethren visit her more? Oh, if I could only impress on others how it feels I would gladly do so. Just let any one get sick for a few days or weeks, how forsaken and neglected they feel, but oh, let them remain sick for years their sad expression grows a great deal more.

If we love these sisters and brothers let us prove it and only by our acts and deeds can we do it.

Now when we feel so poor in spirit we think, if I could but meet with some one who has had those same feelings, what a comfort it would be to hear them talk of the riches of the blessed kingdom, also of their experience in the way they have travelled. To know others can sympathize and do for us in our lowly forsaken feelings, and one who can feel to sympathize with us and come to us to help us bear our sorrows and give us their sympathy, what consolation.

Peace be still is spoken.

How can anyone give us comfort or sympathy unless they too have suffered. Well do I remember the visit made down here over a year ago by you. Oh how unworthy I felt to even be allowed the privilege of meeting one who I felt to know could not see and know my vileness and ignorance. I felt unworthy that such a one as you should ever come under the roof of one so imperfect as I. Yet what comfort beyond words to express to know that love, keeping His commandment constrained you to come. Were you not one of Christ's ministers come bringing the message of love, fulfilling His commandments, ministering to the poor and afflicted? Ah! oh how soothing to my poor aching heart and how touching to see the image of that lowly Christ stamped on your features as you sat by the lounge where I was reclining while you were preaching of the blessed Saviour's love. Well do I remember those sacred

moments, yet it fanned the flames of my heart with desire to hear and talk more. For oh, so many times have I been present with those who I knew were experienced and rich in spiritual knowledge that I wanted to hear talk of spiritual things. But after hearing them I was disappointed. Never have I seen any one who seemed more humble and more like one of the lowly meek followers of Christ than you did that well remembered day. You came, sent on purpose, I felt to believe, by Him who hath said, "Comfort ye, comfort ye, my people."

But my letter is getting to be too lengthy and as I felt a desire while writing this letter to tell you, I hope you will lay before the people the 'importance of duty and how much we need admonishing and waking up.

Please throw the mantle of charity over my ignorance and imperfect letter, and if I have said anything wrong, please pardon and correct, remembering that it is from the most ignorant that ever attempted to put lines before you.

Hope you and family are well.

Father, sister and I are yet spared to be living, though my father remains very feeble in both body and mind. I am thankful to say my sister and I are some stronger than we were a year ago.

Dear brother, please remember me to our High Priest who remembereth our infirmities and healeth our diseases.

Your little sister, if one at all.

AZUBAH LEE.

Dear Brother Cold:—

The following letter from Sister L. E. Lilley is too good for me to keep all to myself, therefore I send it to you and if you think proper you may give it to the brethren through the Landmark.

Yours in hope,

L. H. HARDY.

Reidsville, N. C.

Elder L. H. Hardy,

Dear brother in the Lord:—

As my mind travels one sees so much of the wonderful works and the goodness, mercy and love of God that it seems I must tell some of these glorious things to somebody. I am such a poor writer and so unworthy to see the glorious things that do appear to me. What a sure foundation is laid and what a wonderful work is prepared in the salvation of God's people. If I could know I am one for whom Jesus died I would doubt no more, for in the wonderful works of God's salvation there is a blood bought robe of righteousness prepared for God's people, and as Aaron's robe was all of a piece, so is the blood-bought robe of righteousness a seamless, a finished garment with no seam nor place left to add to nor take from; and when I look and see where we stood, how deep down in sin we had gone, so low in sin and degradation that we could rise no more. But Jesus paid the debt we owed and He will raise us in His own good time.

Oh, the goodness, mercy and love of God! He sent Jesus to save His people from their sins, and sent the spirit in our hearts that made us cry "Abba Father."

"How sweet the name of Jesus sounds  
In a believers ear;  
It soothes his sorrows, heals his wounds,  
And drives away his fear.

It makes the wounded spirit whole,  
And calms the troubled breast;  
'Tis manna to the hungry soul,  
And to the weary rest."

Oh what a sweet word to me to meditate upon!  
"Dear name the rock on which I build;  
My shield and aiding place—  
My never failing treasury  
Filled with boundless stores of grace."

What a glorious treasury in Jesus is given! for there is none other name under heaven given among men whereby we



My husband is sixty-two years old and we two and one adopted daughter make up our family. My husband cannot read but he likes to hear me read letters that I get from the brethren and sisters and for me to write to them.

"Oh to grace how sweet a debtor,

Daily I am constrained to be;  
Let Thy grace Lord, like a fetter,  
Bind my wandering soul to Thee.

Proned to wander, Lord I feel it,  
Proned to leave the God I love,  
Here's my heart Lord, take and seal it,  
Seal it for Thy courts above."

No good deeds I have done or can do  
Lord. It is all of Thee. If I have anything  
to boast of or to rest in it is the goodness  
and mercy and love and faithfulness of  
God.

I long to go and be at rest beyond the  
river, yet I want to wait patiently till God's  
appointed time without a murmur of com-  
plaint. Oh that I could love and thank and  
serve and praise God as I feel I ought, for  
His goodness, mercy and love endureth  
forever.

The Lord bless you and all the faithful  
and lead more to be faithful.

My letter is so long. Please forgive and  
correct all errors you see in this and pray  
for me, the most unworthy mortal that ever  
enjoyed a hope in Jesus, and write to me  
when you have time.

Your sister,  
L. E. LILLEY,

Madden, Miss.

Dear Brother Gold:—

I have just been reading the Landmark  
and I feel worse than I did before I read  
it.

I see from the writings of some that there  
are troubles in places among our people,  
and how sad it makes one feel to know of  
such. What is the matter? Surely there is  
something very wrong. Have all connected  
with these troubles observed the bible rule?

Surely not or these troubles would not  
have occurred, and surely would not have  
been published in the Landmark. I could  
admonish others with more grace if I did  
not fall so far short of doing my full duty.  
But I love peace brethren and do not de-  
sire to read of your troubles and derange-  
ments.

If you have a word of comfort let us  
have it. That will edify. But if you can't  
bring forth anything but the faults of some  
brother or brethren for publication, do not  
bring forth anything, for that makes our  
souls sick.

I can see faults enough at home in my  
own self, and it hurts me to see or hear of  
yours or your brothers. Notwithstanding if  
you come to be telling me of your faults  
and shortcomings I have fellowship for  
you; but if you come telling of the faults  
of a brother I have none for you in that  
act.

If a brother trespass against you go to him  
in the spirit of love not in an independent  
and harsh spirit, and labor with him, and if  
he will not hear you then take one or  
others and labor with him likewise, and  
then if he will not hear you carry the  
matter to the church, and if he will not  
hear the church, after it has labored with  
him earnestly, then he shall be delivered  
over to satan for the destruction of the  
flesh. Then as I see it he is to be to you  
as any other worldling; you are no more  
as a church accountable for his deeds, and  
there is no scriptural authority for writ-  
ing him up and publishing him even though  
he has sinned a sin unto death.

If one has sinned a sin unto death and  
you have expelled him, then I think you  
have done with him unless he goes out  
trying or pretending to act under authority  
of the church falsely, then I think he should  
be published and not otherwise.

How good and how pleasant it is for brethren  
to dwell together in unity of the  
spirit, in the bonds of peace! When a  
brother sees another rejoicing, can rejoice  
with him, or if weeping can weep with  
him, then is brotherly love manifested.

Brethren I feel of a sad heart. I know I love the Baptist cause. I believe it is the cause of Christ and it grieves me to see brethren go wrong, and I believe sometimes that whole churches get wrong. They did in olden times and I believe they are no better now.

As we receive Christ Jesus the Lord so we should walk in him. How did we receive him? We received him with thanksgiving and rejoicing. We did not feel to fight then, but praised the Lord for what he had done for us and loved those of like precious faith. Because iniquity abounds the love of many was cold. I can of a truth say that I can experimentally say this is so.

If a wrong is perpetrated by a brother or a church all of a like precious faith will suffer more or less who learn of it. Then do not publish these things illegally—but in the first place how much better it is to do right and obey the bible rule and avoid the troubles from first to last. We neither should quarrel over unlearned questions, i. e., questions that we do not understand, neither should we cavil over absolute predestination nor time salvation for neither is a bible term. We are agreed that salvation is of the Lord and that all the Savior died for in a special sense will be saved and that all who sin after they have tasted how precious the Lord is to their souls shall suffer for it. That is enough.

It grieves me to see Baptists, especially preachers, manifest jealousy.

Brethren there is something wrong in the camp. Let us look carefully unto ourselves first and I will assure you that if the light of the Holy Spirit illuminates our hearts so that we can see its full contents we will be slow to write or speak of our brother's faults.

If each brother and sister would pattern their lives by our Savior's pattern how beautifully grand the church would be. She would be as a city set upon a hill that cannot be hid. No sad news as heart aches, no word to come that a brother or

preacher in whom we had had implicit confidence had been overtaken in a fault and had been excluded.

I know not what I may do or come to before I die, but I desire if I am not deceived, not to reproach the cause of our Master or to hurt the feelings of my brethren.

I have written the above I know not why but to relieve my feelings. I feel that I can witness with Paul and say, "That my heart's desire and prayer to God is that Israel may be saved."

Humbly submitted,

H. M. BAUCOM.

Peachland, N. C.

Dear Brother Gold:—

This letter is a matter about which I have been much impressed for a long time and now I have written.

This course once caused a big trouble in Elder Lester's country. Once Hunting Quarter was torn asunder by these things. The Little River trouble, several years ago, was caused in this way. That trouble went out from White Oak and Contentnea. The present trouble in Newport was gotten up in the same way and the Armstrong trouble in the White Oak came by this misconduct.

If you think my letter worth noticing why not add some remarks. These things should be corrected.

Affectionately,

L. H. HARDY.

Reidsville, N. C.

THERE ARE EVILS UNDER THE SUN.

It appears to me that the management of our church affairs belongs to the members composing the churches. What is best as a system for one church may not be the best as a system for another church. The pastor, deacons and other business members of an individual church should take into consideration what is the best thing to do for their individual church and then follow that rule.

Some churches can put up with ger-

vices quarterly; while others complain of the length of time from one 1st or 2nd Sunday to another and there are others that feel that it is a long time from one Sunday to another. Now in either case is a church unchurched? Just after the day of Pentecost it appears that the communion service was a daily thing, later it was done on the last day of the week and now some churches do so monthly, some quarterly and some semi-annually while still others only once a year. Does this say that one of these is not as much a church as another?

Some churches wash feet at each communion service, others annually, others semi-annually while others do not wash at all. Is not one of them as much a church as another? And whose business is it except the members of the said churches?

Why should a visiting minister meddle with these things? If they are not done just as he has things done at his home church is that a thing he should stir up strife about? Is he pret that he is infallible and that his own system may not be faulty? Suppose his system is what has been the common system since he and his father and his grand-father have known the church is that any reason at all that it may not yet be wrong? A wrong man becomes very gray headed and yet not be right. Satan brought confusion in the human family thousands of years ago and yet it has never changed to peace. He is the author of confusion while Jesus is the author of peace. This is a role by which we may be governed.

Some brethren's minds appear to be to have regular pastorate work and to look after the flocks under their care. Others appear to have a mind to travel much. Both of these should be of much profit to the churches. But suppose when that traveling brother gets within the bounds of a certain pastor's churches he finds things that just do not suit his idea of church matters, what is his duty? Should he begin to advise the members contrary to the teaching and advice of the pastor? Would

not he thus become a sower of the seed of discord and a divider of the brethren? Is that the gift of a true gospel minister? What does brotherly courtesy require in such a case. It seems to me that if he feels that he must say anything about the matter he should go to the pastor and as a brother, full of love for that brother, reason the matter with him and if there is an error let that pastor set the matter right. This would hold the membership together while the course of talking to the members and declaring to them that the course being pursued under the advice of the pastor is wrong and contrary to Baptist usage is surely sowing the seed of discord and creating strife in the churches and trouble for the pastor. Then in the majority of cases, that very preacher who has caused the strife is the first man to talk about that pastor and the great amount of trouble he has in his churches.

This is a great evil and the members of churches are very wrong to listen to the advice of any such traveling preacher. If the Lord has sent him to preach the gospel let him preach the gospel and both pastor and church will rejoice together and he will find a welcome in their hearts.

Some churches have no financial system at all and that is true of the majority of our churches, while others find it convenient to have a financial system to meet such expenses as they have to contend with. Some have a custom of taking up a collection quarterly by each member or friend coming forward and putting their contribution on the table and whatever is thus raised is disbursed as the church directs. Now whose business is it but that church? Has any one the right to go and raise trouble among the members and divide the house of the Lord? At other churches a deacon or some other member or even a friend goes out among the congregation and collects what he can and gives it to the pastor or other minister. Is that wrong? No, it is a commendable act anywhere and at any time. Another church has a different system. They think it best

to go in the congregation with hat or basket and take up a collection to meet the church expenses or to help their pastor or other preacher who is visiting them. Is it wrong? No, it is right. The church has a right to establish a financial system. Now if I, as a traveling preacher should go to a church and meddle with those things the scripture condemns my course and the membership is advised to mark me because I am causing division in that congregation and it is an evil.

We are all yet in the flesh and none of us are infallible and therefore we may not expect anything else than that we should have differences of opinions and questions will arise among us, but why should those questions become hobbies that we should ride them from day to day and from year to year to the hurt of the people of the Lord. Do we not know that when we are on a hobby we are not on the white horse of the gospel? Those steeds do not work in the same harness nor to the same chariot.

If the Lord has chosen one as a pastor it is to comfort and feed his sheep. If he has sent one out as a traveling minister it is for the same purpose and not to tear down what the pastor has built up.

Brethren, beware of any minister who comes among you crying against the advice of your pastor. Know this, that if that preacher was the right kind of man he would go to your pastor if he saw wrongs that needed correcting and talk to him privately and not play the part of a sneak to steal away your pastors good name from your heart and leave you in confusion. These things often cause many exclusions from the churches and then the pastors, who would have been innocent, have to bear the blame of having confusion in their churches.

You brethren in the ministry who visit the churches that are served by other ministers let their business alone. You have no right to express even a private opinion about these things unless you

know as much about the condition of things as they do. Attend to your ministry when the Lord gives you any to attend to and when he does not then attend to your secular affairs and don't meddle yourself in other men's matt. ra.

I feel that I have written in love to Zion and hope that it may be printed and that all who read it may read it in a spirit of love and that they may be given a heart to pray for this poor worm that he may follow this rule.

Your brother for the good of Zion,

L. H. HARDY.

Reldaville, N. C.

Remarks—The principle of this advice I feel is good and should be heeded. Preachers that travel and preach should preach Jesus, and not meddle with strife nor produce strife. If they go where strife is get out of it without making it worse. Do not think you are some great one that all will hear. If you give advice that suits people they will hear you, but that may be all of the flesh. R. D. G.

#### LOVE'S NATURE AND WORK.

"O love divine, how sweet thou art!  
When shall I find my willing heart  
All taken up by thee?  
For love I sigh, for love I pine,  
This lovely portion, Lord, be mine,  
Be mine this better part."

(249, altered.)

The above verse was written while longing for and trying to analyze the heavenly gift of love. (1 Cor. xiii.)

The favored Apostle Paul, among the treasurers of divine grace, gives us a New Testament Psalm of Love in 1 Cor. xiii., similar to xiv. Psalm of Loves. He had been writing of gifts necessary and good in the Church of God, and then sums up the whole in an inspired energy of love, declaring that, though he possessed them all, and even the exalted tongue and language of an angel, without this heavenly principle "it profiteth me nothing." "I am

nothing," he says. What a marvelous compound it is, as we carefully study its elements or ingredients, if we may use the words, as we read the list he gives us, the negative and positive evidences contained in the single word of four letters—love.

It is not envious; it is not rash, nor vaunteth itself; it is not puffed up or proud; does not behave itself unseemly; seeketh not its own, is not easily provoked, does not think evil; does not rejoice in iniquity; but does rejoice in the truth; does bear all things, does believe all things, with a spiritual mind; does hope all things, does endure all things; yea, and love never faileth, but suffereth long, and is still kind. This last and first reminds us of him who came to unseal the fountain of love. His was a lifelong suffering, ever kind; and in Gethsemane at last, when they essayed to bind those kind hands, he said, "Suffer ye thus far," let me touch the severed ear; "and he touched his ear and healed him." His friend was it? no, his enemy; and nearly his last words in his own agony he spoke kind words of pardon and peace to a poor dying sinner. What a display of love! Nor did he seek his own; stripped of everything save a cross of wood, a crown of thorns, piercing nails, and a drink of vinegar and gall. What a return for love's intrinsic essence! Still he "suffereth long, and is kind" to every poor sinner, and his "tender mercy is over all his works" still.

It is a wide field for thought that its virtues are chiefly in consideration of those about us, with whom we come in contact every day in every path of life—love may find a place. How much the world needs kind looks, kind words, kind deeds. Oh, why are we not kinder? How easily we might be, when love prompts it. Kindness is the activities of love. All the activities of Christ were from love. We speak of our love to God; Christ spoke much of our love to our fellows, as an inspiration from our love to God, a breathing of the Eternal Spirit through our life. Its pre-eminent at-

titude seems to be patiently, calmly, passively waiting, even in suffering to serve with meek and quiet spirit. And how a kind act is remembered, especially if undeserved; and how abundantly it repays itself. There is no debtor in the world so honourable as love; it is the real energy of true happiness and unending success; in all our experiences of joy or woe we have opportunities of learning what and how love may be ours. As a true benefactor to ourselves we sow seed every day, as every day leaves us—never to return; only once shall we pass through it; it bears us onward, yielding fruit tomorrow, and tomorrow, and on to the unknown eternity beyond.

As children of God we meet with envy, competition, pride, selfishness, and much beside; and when love has said all that is necessary in and with love, she closes her lips and draws back into the shade, and says, "Let it lie at the dear Savior's feet; if he indeed deem it treasure in heaven." So, in the beautiful garments of humility she "does not behave unseemly;" in courtesy she is gentle, sympathetic, and self-denying. Courtesies are love in trifles, if indeed there are trifles in words or smiles.

"A smile! Who can refuse a smile,  
The sorrowing heart to cheer?  
To turn to love the heart of guile,  
And check the falling tear.  
A pleasant smile from every face,  
O, 'tis a blessed thing;  
It will the lines of care erase,  
And marks of beauty bring."

It has been said that "Nothing in the domain of animated nature approaches the charm of the human smile, or excels its power; or, with the varied expressions of the eye, reveals so much of the divine character and man's true origin."

It is also very remarkable to find, almost in the center of this treasure field, the declaration, "Is not easily provoked," or, has not a bad temper. Many look on a

bad temper as a harmless weakness, or an hereditary family feature, not at all to be taken seriously as to the estimate of Christian character. Yet here, in the Spirit's definition of a renewed mind, it has a central place; and the Word of God again and again condemns it as one of the most distinctive elements of sin. One of the peculiarities of ill-temper is, that it is "a vice of the virtuous," and often the one blot on the otherwise best of dispositions. Some do not even regard it as sin, though its fruits are among the saddest of our nature.

We get a good illustration of it in the incomparable narrative of the returned prodigal. The two sons may set forth sins of the body and sins of disposition or spirit. The younger has been brought back from his follies, degradation and disgrace, and has been met with the love of a father's heart. The elder is a well-behaved and apparently truthful son; yet, as he draws near to the sounds of joy and understands the cause, he is angry, "provoked," even sulks; though entreated by a father's love, "he would not go in," but goes farther even to insult the father's dignity. "Thy son," he says, as if to cast off his own bond of brotherhood, and, "Thou hast killed the fatted calf," while I have not even a kid. What a cluster of hidden evils revealed themselves in this hitherto faultless son. Jealousy, pride, selfishness, cruelty, and bad temper; and what effect had it upon the father's heart, the friends and servants, to say nothing of the poor returned one, who, in his deepest distress, had remembered he was still a son, that there was still a father's house, and any capacity in it he would gladly fill as a servant, but yet a son. Now, while his heart was overflowing with a sense of forgiveness, and new springs of joy arose in the father's heart and household, there is a thunder-cloud on his brother's brow, evil struggling in his dark loveless soul! There are few things that so embitter life as an easily-provoked temper; it enters

every walk of life. The sacred communities of the Church of God are divided and pained beyond words; committees broken up; well-meant effort hindered, and many a returned prodigal, weary of his loneliness and the converse of the world, is kept outside the Church—"The Temple of Love," by some unlovely member inside, whose frowning aspect and its temper, like the elder brother's, casts a shrinking influence over the humbled soul for a more or less length of time. When the grey experience of elder brethren should be as the Cities of Refuge to the babes and youth in Christ, the first-fruits of grace seem scorched, as it were, for a time. Alas that this is too often true!

Then, how often it breaks up friendship, ignores relationships, breaks up happy homes, casting a withering influence over the whole, and takes the bloom off childhood; in short, for sheer misery-producing power, it stands alone. Verily there is a need of its central position when we think of its far-reaching results. The words of irritability pierce the soul as a sword-thrust, which time cannot heal, and brings a veil over the mercy-seat for the irritable one, and closes the gate of sweet communion with God till repentance is granted, for love and anger cannot dwell together, nor suspicion with the sweet grace, "thinketh no evil." When we feel a person has no confidence in us, we draw back, while in the atmosphere of love we expand and feel encouraged. What an unutterable compound is love; similar to light and life; all of which is of God, for God is life, God is light, God is love—a threefold expression of him who, comprehending all things, is incomprehensible.

"O love divine, how sweet thou art!  
When shall I find my willing heart

All taken up by thee?" &c.

EMMA LITTLETON.

—Selected.

## EXPERIENCE OF L. A. HAMPTON.

By the help of an alwise and just God, I, L. A. Hampton will attempt to write my experience spiritually and try to tell the great and good things the Lord our Saviour has done for me.

My first thoughts and impressions occurred when my oldest sister was struck down under conviction and made a profession of religion, and I thought if I could get off by myself and pray, or repeat over prayers that I had heard, I also could get religion. But all my trying seemed to do me more harm than good and I went on from bad to worse, at times trying to pray or rather repeating prayers.

I can see now that it all was nothing more nor less than fleshly desire. Finally I became so wicked and case-hardened that I thought I had sinned a way my day of grace and that there was no chance for me. I lived under this impression for several years.

In February 1900 one of my dear little children was taken sick, and after lingering for over a week died. I was so attached to him it seemed my heart would break. I tried to ask my Maker to spare him and give me a prayerful heart, also I tried to tell my little sweet child to intercede for me with our Lord Jesus Christ when he got to heaven to give me a prayerful heart and make me prepared to finally meet Him where parting is no more.

The first time I ever remember being able to ask the Lord from the very depths of my heart to have mercy on me was after my little one died, and then I wanted to be alone. Although my little son could not talk I have told several he preached the biggest sermon to me I ever heard, but I should say, our Lord and Saviour preached it through him. As he lay a corpse I came to the point when I thought I would rather die and go with him than live. I heard the sweetest music I ever heard or ever expect to hear again. I finally became reconciled however, and

would not have the child back if I could, but still would not own that I had been forgiven of my sins. I was honest in it—knew that there had been a change in me—that I had a small hope and that sooner or later I would be changed from nature to grace but did not know that it had already been done; and when my fellow-believers told me I had a change, I did not believe it. So I drifted along in this line for about eight years, gradually growing from bad to worse, forgetting and neglecting all the promises I had made to my Maker, and putting my whole mind on worldly things, and trying to accumulate worldly goods and had, it seemed, almost forgotten there was a God.

There was a revival on at Horsehoe Lake School House. (The name of the denomination was New Minanites and the place being situated in Alberta Province, Canada.) Some of my children had been going and my oldest daughter had been up to the mourner's bench. Then my wife and oldest son went to church one night, and when they came back I asked them how many mourners they had. After awhile my wife answered and said, one. I asked, who? She said, me, also she said that she intended to keep right on trying to get religion no matter what any of us said until she knew she had religion, and that she wanted the kind that everybody could see and know. Well of course that made considerable impression on me, she seemed to be so determined.

In the meantime I had promised two of the smaller children to take them the next night, so my wife and I and the two children went. I knew this denomination was very much opposed to the use of tobacco, so before I went in I threw my chew out and got a seat near the stove. I don't think I ever wanted a chew worse in my life, so I took a chew very bold, not caring who saw me, but rather wanted them all to see me.

After they sang and had prayer the preacher read the biggest part of a chapter

and when it read to suit his doctrine he talked a little on it. By and bye they called for mourners and my wife was the only one that went up. The preacher then called on all the members to form a circle and kneel down so they could pray her through right then. After singing and praying for perhaps an hour their lady preches said in her prayer, "we can't do anything, if we could we would." I thought, now you told the truth once whether you have before or not. I can hardly describe my feelings during the time. If I had done as I felt like doing I would have thrown the preachers and members right and left and taken my wife away from there. It seemed to me as if it was making a mock of God and after we got home that night I wasn't slow in letting my wife know what I thought of such religion and I read the same chapter the preacher had to show her that he had stopped just where it suited his doctrine. If he had read on it would have given God all the praise and man none. I don't think they went the next night.

In a day or two my wife told me she was going to quit snuff, that she had decided she was making it a worship. Well that struck me very hard. I told my oldest son that his mother was certainly in earnest, but if she wanted to go to church some of the others would have to take her, still I did not want her to go and I got a terrible load in my breast. I thought I was under conviction in the way I had talked about the Minanites was the cause of it, and that likely before I got relief I would have to send for them and beg their pardon.

This devil, or whatever it was, in my breast kept getting larger and larger, and finally got me down helpless and me doing all in my power to throw it off. I got to where I had to gasp for breath, but could not pray. While I was in such a strain I could hardly breathe, it seemed that if I could have only spoken I would have asked the Lord to have mercy on me a poor

sinner, but as soon as the terrible misery ceased I did not want to pray, nor could I.

In the meantime my wife had gone to church once or twice more, and she wanted to go to one of the neighbors to prayer-meeting in the day time, and some of the children asked her if she was going? She said no, your papa doesn't want me to go. I heard her and said, go on, that it did not matter what I wanted if she thought it was right, that I had all the load in my breast I wanted. She went but I could hardly bear to see her go. When she came back, she asked me how I felt? I told her, no better, worse if possible. I asked her how she felt, and she answered "Oh, not so bad." That seemed a peculiar way to express one's self in a spiritual view I thought.

That night I couldn't sleep and decided it was the devil's work from start to finish and told my wife that it was the devil in me, and that I must have a legion of them, and that I got them all the night I went to the revival, and that they ought to do some good as I had brought all the devils away. I also told her, hell was my doom, that I was bound to go there, but I wanted to take her along with me, and could not get the consent of my mind to go any other way.

So that night my past life was opened up before me, and of all low-down degraded wretches on earth, I saw myself one of the worst. I never had done anything good in my life, but had done all the low-down things that was in man's power to do. I was strongly tempted then and there to end my days. The next morning I promised myself to starve my body into perfection. I fed up, went to work and when breakfast was ready I would not eat. My wife begged me to eat and I was tempted to offer her a chew of tobacco, but did not. About ten o'clock I went into the house and thought I would see if I could read the bible. My wife begged again for me to eat. I told her what I had promised. I was sorely tempted to eat, but did not

and opened the bible at random. It opened at the 10th chapter of St. Joán and I began to read to myself. I hadn't read long before I tumbled over and fell, and it wasn't long until I could say, Lord have mercy on me a sinner from the very bottom of my heart, and I couldn't help from saying it, and I did not care who heard me. My wife and all the children, who were at home, were around me, some trying to pray for me and some crying to see me in such a condition. The first I knew, instead of praying for myself I was praying for us all, and that lead was gone from my breast and I was at peace with myself and all mankind. However I did not stay at peace long.

During the time of this experience I was told as plainly as anything that this was not the first work that the Lord had with me, that I was changed from nature to grace away back yonder, eight years ago, and that this was for another purpose, that there was a small fold for me to gather together. But in what way I am to do the work I do not know. This may be a starter for all I know. But I do think that whenever the Lord sees fit and proper to do a work through me he is able, and not only able, but can put his subjects in a shape that they are glad to do His will, and I hope and pray if I don't do His will willingly, He will lash me as He has done heretofore.

I didn't tell my wife for a few days what was told me, and she was sure I had just then had my first change, (and I would have thought the same had I not been told different) and of course she expected me to be willing and ready to go and let her go to the revival that was still going on, but I tell you I was farther from it than ever. So my wife decided at once there was no religion attached to me or my way, and to look at it from a spiritual standpoint, I can't blame her; but from a fleshly one I do blame her for not seeing as I do. The scripture plainly says, we cannot understand without we are given a

spiritual understanding, a spiritual eye to see with, a spiritual ear to hear with and a spiritual heart to understand with.

Mr. A. Spurlin came to see us the next day, after I got relieved of my great burden, and I was glad as I wanted to tell Mr. Spurlin what good things the Lord had done for me. I undertook to tell him within myself or the outward man and I made a complete failure, and I wished that I had said nothing about it and that he had not come. I was so bothered about it I could not sleep, and after all the rest were asleep I felt the power of God in my heart and all over me until I was all in a tremble from head to foot. While in this condition I was told I was receiving my baptism; and such a glorious baptism it was.

The next day I told Mr. Spurlin from start to finish, without any trouble, because it was the inward man talking and not of the flesh and blood.

Now I give an Allwise and Just God all the praise, honor and glory, and myself none whatever, for the glorious things that have been revealed to me. Amen.

L. A. HAMPTON.

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"She crieth at the gates, at the entry of the city, at the coming in at the doors."

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"Unto you O men, I call: and my voice is to the sons of man."

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Hard indeed is it to do wrong. Easier indeed to do right in the sense that what wrong we do shall be returned unto us as a plague. But if we do right the reaping is so good.

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It is easy and pleasant living where there is no evil surmising, but love lights up the home and peace abides in the courts. There is no need of sheriff nor police force.

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Considerable numbers are baptized in some churches.

## ZION'S LANDMARK

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

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

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

Volume XLII - - - No. 24

Wilson, N. C., NOV. 1, 1909

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

### MANAGEMENT. MANTLE OF CHARITY.

When we think all or any should do as we do, and censure and condemn them if they do not think as we think, and act as we do, we should be well assured that we have a thus saith the Lord that we are surely right, and that the Lord has constituted us judges of the matter that others should believe, and of the way they should go. Pride is such a master that it leaves no room for anything contrary to what it demands.

Humanity is so small that it always finds room for others, listen to them, hears them, hears with them, is more ready to condemn self than others. Indeed humanity is so unnatural and strange in its conduct that we wonder at the ease with which it moves, and the little it requires, and we feel that it bears so much, endures so much, and is still gentle and kind.

One of its strange ways is to think no evil, nor suppose that a brother means wrong by what he does.

If humility were dressed in a garb suitable to its rank and standing, and you should behold it you would wonder where that suit is woven, what it cost, and how well it becomes the wearer who is never conscious of its beauty, nor does he ever think it is too good to work in, nor ever should be thrown away, nor does it ever become threadbare, or need a patch, nor to be washed but is always clean. It is not

kept for sale as other goods in the mercantile line. One is born with that suit on him, nor does he ever outgrow it. Nor does it rust or fade. It is not a cloak that can hide hypocrisy, nor in which what is stolen may be harbored. It allows no place for vermin or what is infested with evil. It does not show off the owner to be handsome or vain or proud. It thinks not of its own interests, has no fear of being neglected or improperly valued. It is not afraid that men will not think enough of the wearer. There is only one suit or garment. No change is ever needed. Nor are two coats allowable. The wearer never goes into the battle disguised. His dress is uniform and always known in the royal household as always suitable for all work, and always ready to be presented to the chief members of the family, or to any of the most noble visitors.

It is a very odd fashion when compared with worldly styles that change so much, and are intended to cover up and conceal so much in us that is uncouth and uncomely. But this inhabitant of Mt. Zion that is clean and pure is just suited in this comely apparel.

P. D. G.

### FAITH.

There is a glorious energy, an overcoming power in the faith of Jesus that displays its triumphs most sweetly and wonderfully as flesh or man's works and pretended power and merit all fail. Indeed faith does not work nor do miracles while flesh is pretending to act. Flesh must fail. When He slew them then they trusted in Him.

Faith overcomes the world. Not the deadness of Sarah's womb, not the wrath of an impending flood, not the terror of Pharaoh's decree that all the male children should be slain could weaken Abraham's faith, or prevent Noah from building an ark, or keep those that saw that Moses was a proper child from hiding him in the ark of bulrushes. This faith is born

of God, and therefore it overcomes the world. It rides above all the principles and works of the flesh, and proclaims the saving power and glory of God. It sets God against and above all opposition, and sings aloud of his glorious triumphs. It gladdens the soul of him that has this faith with the fruit of love, joy and peace in the Lord. This faith is born of God and is the most wonderful witness of God, for it works by love, and rejoices in the overcoming, prevailing power of God.

We are exhorted to lay aside every weight, and the sin that doth so easily beset us, and 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, despoising the shame. Foes we have and fight we must. What a good fight it is. How pure its victory and eternal its rewards, sealed with the blood of Jesus the first born of God who brings us into the merit of Him who loved us and gave himself for us.

Faith is the plea of the merit and worthiness of Jesus, and it obtains divine blessings. For by Jesus all that believe are justified from all things from which we could not be justified by the law of Moses. That spiritual, holy law that God gave and that came by Moses could do nothing to justify the sinner, but faith establishes this law, and sets the ungodly as an inheritor of the throne of glory with princes as it proclaims the merit of Jesus who is become the end of the law for righteousness to every one that believes. What a mount of holiness is this upon which the feet of him that publishes peace dwells, and how such shine in the light of love of the Lord Jesus.

Surely there is an overcoming power of faith in him that walks by faith which is the substance of things hoped for, the evidence of things not seen, by which such good reports are always obtained. Without faith it is impossible to please God; for

the just shall live by faith. God has no pleasure in him that draws back. How blessed is it to believe to the saving of the soul.

P. D. G.

#### SCRAPS.

One thinks he has views and opinions that are better than other peoples. He is clamorous to enforce them. Nor does he desire to consider what another may say, for he is so full of conceit he thinks he knows more than any other one. Therefore it matters not how wise may be the utterances of another they never profit him. For a fool thinks more of his own notions than he does of the utterances of seven men who can render a reason. That is one reason why a fool never learns any thing. To be a learner one must be a receiver. He must be at the feet of his teacher. He must be conscious of his inferiority. When Mary sat at the feet of Jesus she was a most wonderful learner. All the saints set down at the feet of their Lord and hear his words.

"For the wrath of man worketh not the righteousness of God." Anger rests or dwells in the bosom of fools. An angry man has not the discretion and wisdom of one that is sober minded and humble. Wherefore how important it is to lay aside all superfluity of naughtiness, and receive with meekness the engrafted word which is able to save your souls. When a child I remember noticing my father graft a limb or twig of a good fruit tree into the body or some part of a tree that did not bear any good fruit, and that graft though living in a tree that bore only bad fruit would yield fruit of the good kind, and would in no sense be affected by the bad fruit of the old, native, sour stock. Now the word of God engrafted within a man brings forth fruit unto God, though the fleshy, corrupt members of the old man still bear only wild, bad fruit.

One quickened by the Spirit of God has a knowledge of the difference between

flesh and Spirit, and he is exhorted to lay aside all anger, wrath, malice, and evil speaking, that he may receive the sincere milk of the word and may grow thereby.

According to the figure of grafting where is the old man in people who claim fleshly holiness and sanctification? In grafting no part of the tree in which the graft is placed bears the same fruit of the engrafted part, nor is the fruit of any other part of that tree a particle changed or improved by the good limb that is grafted in; nor is the engrafted limb at all injured or changed by the tree in which it is grafted. That which is born of the flesh is flesh, while that which is born of the Spirit is spirit. The old man or old stock is to be destroyed in death, and we are to put on the new man by laying aside all anger, wrath, malice &c.

"Not a forgetful hearer but a doer of the word." To look into the perfect law of liberty leads one to be a doer of the word. He sees the perfect law of liberty in the man that is strengthened with might by his spirit in the inner man to endure, to serve the Lord, to be a doer of the word. That man will visit the fatherless and the widow in their affliction, and will keep himself unspotted from the world. The man who is delivered from the snare of free will, and who worships the true and the living God of all power, and who holds the truth in love is the man that is faithful in all his relations of life. He will swear to his own hurt and change not. His yea is yea, and his nay is nay. His words are few, but he says what he means.

His character is fixed and established on principle. He has the faith of Jesus which strengthens him to endurance. He keeps himself unspotted from the world. For he loves not the world nor the things of the world, because the love of the Father is in him. He seeks first the kingdom of God and his righteousness, and the issue of truth shines in his conduct, and the spirit of truth abides in his person.

Are ye partial in yourselves, and are ye judges of evil thoughts?

If you judge the outward appearance to show character then are ye partial. For instance, if one come in among you with vile clothing on, and another come in with gay clothing and a gold ring, and you prefer the man with gay clothing on, then ye are judges that have evil thoughts. Your judgment is not correct or just. It shows that you love wealth and honors of the world, and are carnal.

What sort of people has God chosen? Are there many rich or mighty or great? Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he has promised them that love him? Are not poor men more humble than rich ones? Are they not more dependent?

What doth it profit a man to say he has faith, if he has no works? It is not what faith says, but what it does that proves its true character. If it is the true faith of Jesus Christ it never fails to heal, to save, to overcome the world.

One may say he ye warmed, or filled, or clothed, yet he does not give you anything with which to warm, or feed, or clothe those destitute, are his words worth anything? So if one says he has faith, but that faith does not feed him, or clothe him, or warm him, what is that faith worth to him? Nothing in the world. If I have faith it will feed me with the bread of life, it will clothe me with the righteousness of Jesus. That is the work it does because it is not alone. A faith that is without works is dead being alone; but the faith of Jesus will show its true character by what it does, and its works will prove that faith to be the true faith of God.

If any man offend, not in word the same is a perfect man, and able also to bridle the whole body."

The tongue is a little member, but who can rule his tongue? Horses and other animals much larger and stronger than man

are controlled by bridle bits; but the tongue of man has never been tamed. One may be considered wise, but he has never mastered that little member the tongue.

James presents a picture or rather a description of the tongue that few feel is true of themselves. If they did they would prefer to be dumb rather than so offend. Does the best man talk two ways? Here with bless we God even the Father; and therewith curse we men which are made after the similitude of God. Out of the same mouth proceedeth blessings and cursing. If these things are true and by idle words we are condemned who can stand before God unless it be by grace? James is the great authority among Arminian preachers for justification by works, and yet every one of such preachers is condemned by James, and all of the rest of us are condemned and guilty.

Few if any men realize and feel the guilt of false speech—of an unruled, unbridled tongue which sets the course of nature on fire, and it is set on fire of hell. How wonderful if one is moved by heavenly fire or by the Holy Ghost to speak the words of God which are holy. But how wicked is that tongue which is set on fire of hell. Alas that is the natural tongue of every son and daughter of Adam, un-

preparations of the heart and the answer of the tongue in man are of the Lord. It is no bad sign to see one that is slow to speak. But how few of such there are. People generally are slow to hear and quick to speak. They are forward to pass judgment when they know but little about a case, if they knew more they would speak less.

The more Job knew of the truth the less he spake, and when he saw and felt and understood as he never had before then he ceased to speak altogether, and after this he had and enjoyed his best days.

God is in heaven and we are on earth. Therefore let our words be few, I suppose if we know things as they truly are we

would be ashamed of much we have said, and would desire to recall it, and feel like we should be dumb. Let God be true but every man a liar, and our prayer would be Lord set a seal on my lips, and bridle my tongue with a bit stronger than steel.

If many a man that desires to preach could see the folly of his utterances he surely would be ashamed of his words, and would speak no more.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

That the man of God may be perfect, thoroughly furnished unto all good works." 2nd Tim. 3: 16, 17.

1st. If one is blest with a true desire to know the will of God the above declaration would be a most wonderful proclamation to him, and he would seek to know the teaching and import of the book containing such gracious matter, and he would search for its true meaning as for hid treasure. If he should be assured that he cannot understand this book except some one guide him how eager would he be to find one that could guide him, and how ready he would be to obey when told what he should do.

2nd. Paul loved Timothy and mentions the fact that Timothy knew the scriptures from youth, which were able to make him wise unto salvation through faith which is in Christ Jesus. Observe then how good it is if one from his youth reads the scriptures. Beware of saying that, because I cannot understand the mysteries of inspiration therefore I might as well read an almanac as the Bible, for I cannot understand it. Do you desire to understand it? Do you feel that you cannot understand it, yet much desire that you should be led by the Spirit of the Lord. Remember that the scriptures are able to make one wise unto salvation through faith that is in Christ Jesus. It is so much wiser to search the scriptures than to read novels and

other writings that contain nothing good.

3rd. "All scripture is given by inspiration of God." Does that mean every thing that is written in the Bible? If not who shall say what part is inspired and what is not? If man is left to judge he would say the part that does not suit him, or that he does not believe, is not inspired. If all of the Bible is not inspired then what part is not, or what part is inspired? If one part is not inspired, then why should another part be inspired? I believe it is all inspired. Do you believe, says one, that what the serpent said to Eve is inspired? Was not that a lie, and is a lie inspired? It is a fact that the serpent said to Eve what is stated in the Bible. That is it did occur. The thoughts of wicked men are declared in the Bible. Who man knew them? What man was present on the first day of creation? What man was present the second day, or the third &c.? Now how did any man know what to write, if that did not move some man to write these things that occurred before any man lived? Holy men of old wrote as they were moved by the Holy Ghost.

There is no more difficulty in the Lord God moving holy man to write things they never knew of than it is for my pen in my hand to write what I move or use it to write. What I move my pen to write may be false or not the full truth through my partiality or ignorance, but not so with the Almighty who cannot lie. Hence there cannot be any false utterances in the bible. Every word of the scripture is truth in the sense in which it was given of God, and blessed is the man that knows the scripture. He that is of the truth loves the truth, and believes. He that believes the record that God has given of his Son is saved, and shall be saved.

The scriptures are written to furnish or supply the man of God thoroughly unto all good works. John says these things are written that ye might believe this is the Christ, the Son of God; and that believing ye might have life through his

nam.

4th. All scripture is profitable. We are told that Godliness is profitable for all things, having promise of the life that now is, and of that which is to come.

Then it is profitable for time and for eternity. It furnishes thoroughly for this life and for eternity. Whom does it furnish? The man of God—the man born of God or born from above, and it fully, completely furnishes or equips him.

(A.) It is profitable for doctrine. What is doctrine? It embraces the faith the man of God lives by. It is the system of truth declared in the word the gospel which is the power of God unto salvation to every one that believes; how that Christ died for our sins, and rose from the dead and ascended to heaven for his people, and ever lives to make intercession for them. This truth or the doctrine must be held in a pure conscience. It is one doctrine only, always in the singular number, because there is only one Jesus Christ, and he died once. Hence there is one Lord, one faith, one baptism, and one hope of his calling. The scriptures fully declare and set forth this one Jesus assuring us there is no other one. When we search the scriptures we find they testify of Christ, and are profitable for this doctrine, or they declare Him.

(B.) It is profitable for Reproof. There is a great liability and proneness in us to depart from the truth. We see that set forth in scripture concerning the Lord's people in all ages and times, and we are no better than others. Therefore we need all the scripture to reprove our wrongs, to show us wherein we have departed from the faith once delivered unto the saints.

(C.) It is profitable for correction. It is to set us right or correct us wherein we are wrong that the lameness may be cured, the stumbling stones removed, that there may be a plain path for our feet, that our walk may be correct and our knowledge of the right way may be saving.

(D.) It is profitable for instruction in

order that we may be fully taught so that we shall go on to perfection, or be so fully established in the righteousness of Jesus that we shall be thoroughly furnished unto all good works.

5th. We hold that every thing wrong is condemned in scripture, and that every thing we should hold and observe or do is taught in scripture, and hence that there is nothing that men hatch up, or concoct, or invent can be right, if it is not taught in scripture.

While there are many new things hatched up out of men's devices, yet the man of God is to reject every one that there is not a thus saith the Lord for. No changes of circumstances, or fashions of men warrant any new thing, nor create any demand for any new doctrine. We are to enquire for the old paths and walk therein. We are to live by every word that proceeds out of the mouth of God. The false teachings and lies of men and devils, and the sinful conduct of men set forth in scripture with the punishment that befalls the ungodly are warnings to us, so that every thing in the bible has its use for the man of God, and he needs nothing else but this which thoroughly furnishes him unto all good works.

What we preach and teach according to the scriptures is good and strengthening and warning to the man of God and there is use for that as there is use for preaching and exhortation, for we are to labor in word and doctrine.

P. D. G.

## OBITUARY

### SIDNEY JEFFERSON SYKES.

On Wednesday morning June 16, 1909, just as the first rays of dawn were wending their way over the eastern horizon, the angel of death came softly into the little town of Marion and took from loved ones Sydney Jefferson Sykes in the bloom of manhood.

He was a native of Franklin County, N. C., but for three years had resided in Marion, S. C., where he held a position with the Marion Co. Lum. Co. He was a son of the late Edmond Sykes, whose early training had so implanted itself in Sid that time could not erase the lessons learned from father, and he lived an honest, honorable life beloved by all who knew him.

He was a kind, gentle and affectionate husband and father, a good neighbor and a dutiful son. He was born April 12, 1869.

He was twice married and leaves a wife and three children to mourn their loss. The funeral services were conducted by G. M. Duke and the remains laid to rest in the Boone burying ground in Cedar Rock, Franklin County, June 17, 1909, amid sorrowing loved ones and friends.

Papa we miss thy loving face,

And wonder why it was,  
That God saw fit to take from us,

The one we loved so well.

A. C. S.

Albert Clairbourn Thompson, son of James J. and Nancy C. Thompson, who was born August 20, 1870, and died Feb. 24, 1909. Clairbourn Thompson was a young man of excellent character and held the most appreciable confidence of all who knew him. If one could be honest, truthful, conscientious and strictly reliable to a fault Clairbourn Thompson was. His purpose was to be a teacher, but being from early life disposed to bronchial affections, after a few years, he was forced to give up teaching on account of his health. Though he was disposed to be reserved, yet there was, as it were, a quiet, silent aggressiveness about his life and character that gave them wholesome prominence in the mind of the thoughtful observer.

Though not a recluse, yet he was not disposed to assume the spirit of the age and don the habits and habiliments of the life and character so common with the young men of this day, but was of sober, temperate, conservative demeanor of char-

acter, and exhibited much of that life which has for its foundation the old time hearthstone and for its inspiration the life culture of the family circle. He had a good hope, and died in the faith, but never joined the church. He loved the church and would often join in singing, and often led the singing. He loved his home and his parents, and together with his faithful sister Miss Mollie, was the stay and solace of his mother while he lived, leaving the sister to tenderly and vigilantly watch, care and serve until the end came which severed the final and most precious cords which bind in a bundle the precious ones which made up the family and the things which make the home the life and love of mother.

Elder Q. D. Weeks and the writer preached to the memory of these loved ones the doctrine or faith which they loved, by which they lived and in which they died.

P. G. LESTER.

Elder P. D. Gold,

Dear Brother:—

We find in Revelations 12:7 that there was war in heaven and that Michael and his angels fought against the dragon, and the dragon fought and his angels and prevailed not. Neither was their place found any more in heaven. Christ said, in the world ye shall have tribulations, but in Him peace. When we are living after the mind of the flesh or after the world we shall have tribulation, but when we are living after the mind of the spirit we have peace in Christ Jesus the Lord. The tribulation or war we have in encounter or fight is here in the world. The christian character has the world, the flesh and the devil to war against which is a daily fight with the saints of God against the evils of the world only as it pleases God to keep us above the evils of the world for awhile.

I know there is a restlessness going on within me a great deal of the time, and I

am enabled at times through the power of the spirit or of that little "I" that is within me and then I have peace in Christ which is sweet to my soul.

Christ said, I in you and you in me and I in my Father and I and my Father are one. Oh! The oneness in the trinity, the unity, love, joy, peace and fellowship, how sweet it is to those that love the Lord. But oh, I so often feel destitute of anything that is good, or like the man going about in his own strength without the feeling sense that Christ and God is mine and I am His, and at war a great portion of the time in some way or other with the world, flesh or the devil or those that war against my spirit or the spirit of eternal life which is within me if I be not deceived in the whole matter, the hope of glory, the anchor of the soul both sure and steadfast.

Charity vouteth not itself, neither is it puffed up. It beareth all things, it endureth all things and suffereth long and is kind: easy to be entreated. Charity is love. Of faith, hope and charity, charity is the greatest of them all. Oh, the sweet feeling sense of this love that flows so freely into the souls of His people in time of great need. All glory to God. They that feared God overcome the evil one through the power of the Spirit of God and washed their robes and made them white in the blood of the Lamb. It is through the power of the Spirit that we overcome the evils of this world and are brought into a godly land where all is joy, peace and love.

The Lord is the Keeper and Preserver of His people and will be a God unto them in time and all eternity, and its powers of darkness shall not prevail though they walk through the valley of the shadow of death Christ will bring them out victorious conquerors over death, hell and the grave and gather them home into ultimate glory there to reign with Him in righteousness forever with God and His angels. I have long desired to see this and will you all pray for me that I may see it. I had rather have the prayers of the righteous than

all the world besides. As ever yours in  
love.

J. R. JONES.

#### END OF VOLUME 42

This issue closes the 42nd year of the publication of Zion's Landmark.

I would that it should prove to be a labor of love writing none other things than those covered by prophecy, and unfolded in the lives of the saints of the Most High God. For things written concerning that peculiar people have no interest to those that have no love for Israel; but they are of the deepest concern to such as love Israel.

They are a people linked one to another and fitly joined and banded together. The same eternal life animates and upholds each one of them—the life of Jesus revealed from faith to faith. For all the just live by faith. This people sink into great depths of gloom and horror at times, and if any thing should be written that may be a blessing unto any of the dear saints then this is strengthening to the writer.

For nearly forty years he has been contending for this faith once delivered to the saints, and has received many encouraging letters from these dear brethren.

Much forbearance is needful to overlook our shortcomings and this has been shown again and again.

This has been a year of trials to many—a year of labor and sorrow to the poor in this world's goods—a year of difficulties financially to many. These things I have felt much. Yet it is a year that has many things which we should be thankful.

There has not been much increase in the membership of our churches. Israel is still in a state of warfare, and there will be no truce nor peace until the sun goes down.

There is need of a strong picket line, and many are setting in their wards whole nights to guard the inmates of Israel. But the best of all is that Jesus guardest and preserves us all.

P. D. G.

#### SOME OF JOHN BUNYAN'S SAYINGS.

Until God has been with a man, and has left some impression of the glory of his holiness upon him, that man cannot be willing to come to him aright. It was this glory of God revealed to Abraham that moved him to leave his country and kindred and come after God.

## APPOINTMENTS

R. E. ADAMS.

Willow Spring 3 p. m. Thursday before the 1st Sunday in Nov.

Sandy Grove, Friday.

Fellowship—Saturday and 1st Sunday.

Rehoboth—Monday.

Clement—Tuesday.

Hannahs Creek—Wednesday.

Benson—Thursday night.

Bethsaida—Friday.

Angler—Sunday night. Conveyance is needed.

#### ELDERS J. NORTON AND CHARLES MEADE.

Tiny Oaks—1st Saturday and Sunday in Nov.

North Lake—Monday.

Concord—Wednesday.

Bethlehem—Thursday.

East Lake—Saturday night and 2nd Sunday.

Kitty Hawk—Tuesday and Wednesday.

Will Elder J. I. Ambrose get some one to meet these brethren at Gum Neck on Tuesday morning after the first Sunday in Nov. Also brother John W. Twiford will meet them with his gas boat at the bridge near Gudger postoffice Friday morning before the second Sunday morning in November.

## J. E. WILLIAMS.

Jones Hill—November 29 and 21.  
 Jerusalem—22.  
 Wadesboro—23.  
 Lawyer's Spring—24.  
 Pleasant Grove—25.  
 Union Grove—26.  
 Watson—27 and 28.  
 Liberty—29.  
 High Hill—30.  
 Brown's Grove—Dec. 1.  
 Crooked Creek—2.  
 Clark's Grove—3.  
 Bear Creek—4 and 5.

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

Howard's Chapel—Dec. 5.  
 Reuben Deatons—7.  
 White Oak Springs—8.  
 Suggs Creek—9.  
 Calcuts—10.  
 Rock Hill—11.  
 Pierce Chapel—12.  
 Toms Creek—13.  
 High Point—14.  
 Abbotts Creek—15.  
 Pine—16.  
 Salisbury—17.  
 Flat Creek—18 and 19.  
 Mountain Creek—20.  
 Conveyance needed.

## W. R. HELMS AND B. L. TREECE.

Concord—Nov. 6 and 7.  
 Salisbury—8.  
 Flat Creek—9.  
 Mountain Creek—10.  
 Freedom—11.  
 Harward Chapel—12.  
 Jones Hill—13.  
 Liberty— Hill 14.  
 Bear Creek—15.  
 Running Creek—16.  
 Meadow Creek—17.  
 Clarks Grove—18.  
 Crooked Creek—19.  
 Brooms Grove—20.

Elder J. E. Adams has an appointment at Philadelphia on Saturday and 3rd Sunday in November.

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"Hawk."



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

Died after eating  
 a chick of that  
 old Rooster, which  
 had been fed on  
 Macnair's Chick-  
 en Powder. Alas!  
 Alas!

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Pee Dee—November 8.  
Pleasant—9.  
Simpson's Creek—10.  
Bethel—11.  
Piraway—12.  
Mill Branch—13.  
Wilmington—14.  
Chapel—16.  
Cross Roads—17.  
Bethany—18.  
Old Union—19.  
Smithfield—20.  
Clement—22.  
Four Oaks—23.  
Hannah's Creek—24.  
Muddy Creek—27 and 28.  
Southwest—December 5.

J. A. SHAW.

Bear Brass—November 1.  
Skewarkey—2.  
Smithwick's Creek—3.  
Jamesville—4.  
White Plains—6 and 7.  
Bath—8.  
North Creek—9.  
Pell Haven—10.  
Beulah—11.  
Rose Bay—12.  
South Mattamuskeet—13 and 14.  
North Lake—15.

Northeast—6.  
Hadnott's Creek—7.  
Newport—8.  
Hancock's—10.  
Red Banks—10.  
Great Swamp—11.  
Briery Swamp—12.  
Flat Swamp—13.  
Skewarkey—14.  
Conetoe—15.

Will some one convey him from Goldsboro to Chapel Thursday morning. Will Brother Cavanaugh meet him at Wallace on Friday.

Visitors coming by Tarboro to the Black Creek Association should reach Rocky Mount by 1 o'clock p. m. on Thursday.

Gum Neck—At night, 16.  
Bethlehem—17.  
Concord—18.  
Elizabeth City—At night, 19.  
Norfolk—21.  
Coinjock—At night, 23.  
Church's Island—at night, 24.  
Whale's Head—At night, 25.  
North Banks—At night, 26.  
Kitty Hawk—27 and 28.  
Elim—29.

Elder J. A. Ashburn's postoffice is No. 383 N. Liberty street, Winston-Salem, N. C.

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