

not. My meaning, no doubt, was that it was the doctrine and the unscriptural institutions that caused the division that was the reason "Why we could not, never will, receive their baptism.

It is not surprising that these typographical errors found their way into my article, as it contained many erasures and interlineations. Please insert the above and oblige.

Yours, in love,
WM. S. MONTGOMERY.

NASHVILLE MEDICAL COLLEGE,

I have received a copy of its Catalogue, which represents this Medical College as favored with an able body of the medical profession. Elder J. B. Stephens, Editor of the Baptist *Watchman*, is professor of Obstetrics. The favorable attention of the people is called to this institution. Its next session will open Oct. 1st., in Nashville, Tenn.—Ed.

ELDER HASSELL'S SCHOOL.

For several years brother Sylvester Hassell has (with a number of assistant teachers) conducted a school in the town of Wilson N. C.

Without stating anything to the disparagement of other schools or teachers, (for schools are needed and education should be more general) I desire to call the special attention of the people to the school conducted by Prof. Hassell.

He is a scholar of great attainments, a man of excellent morals, and truly devoted to the cause of education, sparing neither labor nor expense to make his school profitable to his pupils.

He teaches boys and girls in the same classes. When a boy, I knew of no other kind of schools. I am satisfied from reason and observation that mixed schools are beneficial to both sexes where properly managed. I hope that the brethren, friends, and public will patronize this excellent school.—Ed.

ASSOCIATIONAL.

The Oconee Association will be held with the church at Bethlehem, Oglethorpe county, Ga., five miles east of Crawford depot, on the Ga. R. R., and two miles from Lexington, to convene on Saturday before the second Sunday in October, 1877.

Cannot Elders P. D. Gold and C. B. Hassell of N. C., T. J. Bazemore, A. B. Whatley, J. R. Respass and John Rowe be with us, and as many more of the ministering brethren and others as can and will attend? Come, brethren.

D. W. PATMAN, Md.
F. M. McELROY, Clerk.

Obituaries.

Brother JOEL F. MOTLEY, of a well known and interesting family of Rockingham co., N. C., departed this life, June 7th, 1877,—aged 81 years 2 months, and 1 day. For he was born April 6, 1796.

He had therefore more than passed his threescore years and ten. Yet he found it labor and sorrow; for in his last days he was afflicted and a sufferer from diseases incident to old age.

He brought up a family of interesting children; some of whom, if not all, are now living in and near his old place of abode.

Brother MOTLEY was a member of the church at Lick Fork, in the Country Line Association, N. C., about 30 years and remained in its fellowship until his death.

He died in peace stating that he was ready to die. What a great blessing to be ready to die! What could be more important!

P. D. GOLD.

In memory of our Mother, Mrs. R. W. BASS, who departed this life on the morning of the 6th of April 1877, in the Sixty-third year of her age.

For many years she was a great sufferer from nervous head-aches, which shattered her once robust constitution until she saw that her earthly end was nearing. She did not fear the sting of Death, but, with a patient resignation, awaited the Master's call. Yet her little orphan grand-child dependant upon her for a Mother's love and care, alone caused her to cling to life so burdened with trouble and suffering; until the brittle thread could no longer hold. Then she suddenly met a peaceful transfer from the struggles of earth, to the transcendent joys of Heaven.—Jesus had taken her freed spirit, and all was peace. O! the death of a faithful christian, who would not covet it.

Would we call her back from heaven?
Would we wish her here again?
In this world where joys are mingled
With sore bereavements, grief and pain?

Can we repine when God hath taken
What with justice he could claim
As his own—for He had given,
Blessed be His holy name.

She was a devout member of the Kehukee Baptist church, and her usual place in God's sanctuary was never vacant unless detained home by sickness. And only the Sabbath previous to her death she occupied her accustomed seat in church with the dear brothers and sisters, she so loved. Ah! we did not think e'er another Sabbath morn, she would be asleep in Jesus. She leaves a large family of children, and many friends; who sad bereavement may bring us all in a closer union with that Savior whom she so delighted to love and serve and upon whose arm she, by faith, leaned for strength and resignation during her brief but painful illness, and at last may we be prepared to meet her together with other dear ones, who are now waiting far beyond the River for our coming.

A faint good-night was the last words uttered by the dear lips, e'er they stiffened in death, but even then the angel messenger hovered o'er her to take our Mother to His rest in Heaven.

Good-night! good-night! sweet Mother; 'tis the last;
For oh! to-morrow's sun its sinking beams
Upon thy grave in golden lines will cast,
And I no more shall see thee but in dreams.
Then, dearest Mother, all our partings done,
We shall no longer need to say good-night.
V. B.

Henry county Ga., May 13th, 1877.

Dear Brother Gold:—

In much sorrow I send you this notice of the death of my beloved mother—CASSA BAILY—who departed this life on the 11th day of May, 1877. She was near 62 years of age. She professed a hope in Christ and joined the church in 1832, her membership remaining at the place where she joined until the division took place. She then withdrew from that church and joined the Primitive Baptist church at Flat Shoals, where she remained an orderly member until the day of her death. Her seat was seldom vacant unless in case of sickness. She leaves behind a good old companion and nine children, four daughters and five sons, and several grand-children, together with many friends to mourn their loss. Seldom is such faith witnessed on a dying bed. She lived over two years after she was taken sick; and oh what she suffered no human tongue can tell.—Her disease was liver complaint. She appeared to know all who visited her until the last day about twelve o'clock. when, without a struggle, she fell

asleep in the arms of her Jesus, whom she had spoken of so many times during her sickness.

J. J. BAILY.

Brother Gold:—

By request I send you the following for publication:

DIED—At his residence in Orange county, N. C., April, 1877, of dropsy, brother STERLING PROCTOR, aged about 63 years. He was born and raised in Orange county.—About the age of 21 he was married to Wineford Green, daughter of Daniel Green, by whom he raised twelve children, ten still living, to mourn the loss of a kind and affectionate father. He joined the Primitive Baptist church at Eno about thirty years ago, together with his wife, who died, April 1870.

Brother PROCTOR was a Baptist indeed. He was faithful in attending his church-meetings, and always seemed proud to meet his brethren. He was faithful in receiving candidates to baptism, and was no less faithful in using the discipline of the church, often expressing his mind, which rarely, if ever, failed to be the mind of the church. As a citizen, he was honest and industrious, always ready to meet the demands of the law, and was subject to the powers that be, believing they were ordained of God.

Owing to his disease, for about six months before he died, his mind seemed to give way on almost every subject but his experience and some portions of the scriptures that were precious to him. His favorite scripture was the 4th chapter of Galatians. I have heard him tell how the reading of this scripture brought sweet peace to his mind and enabled him to hope of mercy. His last words were about the scripture, saying he felt full of rejoicing in the Lord Jesus Christ, with that joy that is inexpressible and full of glory. He seemed to bear his afflictions with great patience. Our brother is gone, but we would not have him back again, believing he is taken from the evil to come. May his surviving relatives and friends endeavor to imitate his example as a christian and citizen, and may the God of all grace prepare them to die the death of the righteous that their last end may be like his.

J. H.

Chambersville, Ark., June 25th, 1877.

Brother Gold:—

Please insert in the LANDMARK the following notice of the death of our much esteemed sister—MARTHA A. HARRIS—born March 17, 1828, died, June 1st, 1877, aged 49 years, 2 months and 3 days

Sister HARRIS was the daughter of James Stroud, a faithful brother who yet survives many of his children. She was an obedient, faithful child to her parents. She was married to John J. Harris, January 14, 1847. She was the mother of five children, two sons and three daughters, all of whom are yet living. She professed a hope in Christ about the close of the late war. She and her husband united with the Primitive Baptist church about the year 1868, in Va., afterwards emigrating to this State. While she lay on her death-bed she gave good evidence of a good hope of eternal rest. The writer tried to talk on the funeral occasion from the scripture which reads, "Blessed are the dead which die in the Lord," &c.

ISAAC JONES.

Newport, Carteret co., N. C.

Elder P. D. Gold, Very Dear Bro.:

Please publish the obituary of brother WM. P. GARNER, who

was born Sept. 2nd, 1815, and united with the Primitive Baptist church at this place in December 1858, of which he continued a very circumspect and exemplary member to the day of his death. He was very much afflicted with erysipelas for a number of years, which terminated in his death on the 19th of April, 1877.

He bore his afflictions with christian fortitude. He adorned his profession by a well ordered life and godly conversation, always filling his seat at church, when ever his health would admit. And though dead he still lives in memory and to be remembered for his faithfulness and perseverance as a christian and leaves an example for his survivors. He leaves a widow and one daughter with an extensive number of near relatives and friends to mourn their loss, which we are assured is his eternal gain.

He breathed his last praising God, and triumphed in the grace of God, which was sufficient for him through his life and forsook him not in the hour of death. He requested his family and friends not to grieve for him, as he had been looking forward to that day of his death for his release and discharge from his militant state, to receive a crown of righteousness which the Lord the righteous Judge will give to all them that love his appearing.

May God prepare us all to profit by his example through life and be resigned as he was in death, then to join with all the redeemed family of heaven to sing the song of eternal praise to God, as sinners saved by grace.

Yours, in tribulation,
JOHN S. BRINSON.

(CONTINUED FROM 151ST PAGE.)

saved are also chosen of God. To prove that the subjects of this salvation are also chosen of God for this very purpose, and to this very end, let us produce the only proof that could decide it, the scriptures. We will begin in the Acts of the Apostles, "And as many as were ordained to eternal life believed."—Acts 13: 48. These were ordained (not to preach) but to eternal life, and ordained before that they believed; for they believed after they were ordained. But Arminians say that the Lord foresaw who would be saved and therefore ordained it. What is the need of that? If a thing is going to be any how why ordain it? By the way, if God foresaw that any person would be saved will it not certainly be so? Arminians do not contend that all will be saved. But they say that God foresees, (some of them however hardly admit that God foreknows even that) who will be saved, and who will not, and if he sees it, is it not certain to be as he foresees it?—So that the logic of their own premises lands them where they do not wish to fall.

Arminians are ashamed to deny that God has foreknowledge. But they say the objects had to exist before he could foreknow them, and foreknowledge does not cause their existence, or have any influence in producing them. Well, according to that position, is not man's salvation fixed? God saw from the beginning who would be saved, and who would not. He saw that some would not be saved. So, according to arminians the matter is fixed. For it matters not how much a thing may be left to